



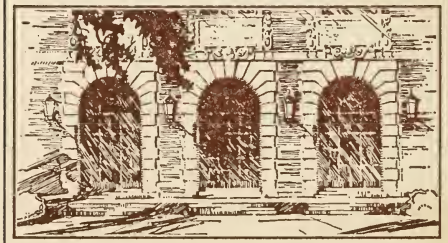
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# TEXTS AND STUDIES

CONTRIBUTIONS TO  
BIBLICAL AND PATRISTIC LITERATURE

EDITED BY  
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THE LAUSIAC HISTORY  
OF PALLADIUS. II

THE GREEK TEXT EDITED WITH INTRODUCTION  
AND NOTES

BY

DOM CUTHBERT BUTLER M.A.

BENEDICTINE MONK OF THE ENGLISH CONGREGATION  
AND OF DOWNSIDE ABBEY

CAMBRIDGE  
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## PREFACE.

DR EHRHARD, in the theological section which he contributed to the second edition of Krumbacher's *Geschichte der byzantinischen Litteratur*, declared in 1897 that in the domain of Greek Hagio-graphy "the most pressing need is a critical edition of the *Historia Lausiaca* of Palladius." After pointing out that the task would be a laborious one, he continued: "The labour, however, bestowed upon it would be amply repaid not only by the results for Byzantine Monasteriology, but also from the point of view of the history of civilisation, as we have here to do with a popular book of far reaching influence" (*op. cit.* p. 188). This estimate by so eminent a patrologist and hellenist is at once a justification for the appearance of this edition of the Lausiaca History, and an explanation of the fact that so much longer a time than I had anticipated has elapsed since the publication of the volume of Prolegomena which formed the First Part of this Study (*Texts and Studies*, VI 1, 1898). The value of the work as one of the chief authorities for the beginnings of the Christian Monastic movement, itself one of the most important episodes in Christian history, is now recognised by all critics, as may be seen in § 1 of the ensuing Introduction. The partially unforeseen difficulties of the undertaking are the result of the popularity which the book at once obtained. So popular was it that no respect whatever was felt for its text: it was re-written, re-arranged, enlarged, shortened, paraphrased, combined with kindred works, without

any scruple. Thus every known process of corruption—revision, interpolation, redaction, intermixture of texts—has had free play among the MSS. both of the Greek text and of the versions. It will be seen as we proceed that all printed copies of the Greek present a metaphrastic re-writing of the text, while those in current use are in addition interpolated with great masses of foreign matter; similarly all printed copies of the versions present them in advanced stages of deterioration. I do not think it is an illusion to suppose that the editor's task has been of quite extraordinary difficulty. In such circumstances all pretence to finality is excluded: what I do believe, however, is that now, for the first time, the Lausiac History is printed in a form that may justly claim to represent substantially what Palladius wrote. Thus for historical purposes the present text may be used with security, and for these purposes I do not think it will ever require substantial revision. For mere textual criticism there may yet be room; but that would depend on the discovery of new types of MSS. in the East, for I believe I have practically exhausted the material available in Western Libraries. The claims and limitations of the edition are set forth in § 10 of the Introduction. It may be well to state that no one will be in a position to pass judgment on the text here offered, who has not mastered the Introduction as a whole.

I venture to direct attention to the body of Notes. One of the objects kept in view in writing them has been to control Palladius' statements wherever they come in contact with external history, that so it may be possible to form a judgment of his character as a historian. I believe that he emerges from the trial with an enhanced reputation.

My best thanks are again due to the editor of this Series; his insight and experience in textual work have helped me materially in arriving at the practical conclusions, formulated on pp. lxxxiv and xcii, as to the proper mode of procedure in the selection of

readings: also to Mr Edmund Bishop, for many criticisms and suggestions in Introduction, Notes, and Appendices: and to Dom Rylance for verifying a large number of my collations of Italian MSS., and for drawing the map of Monastic Egypt. Other obligations are acknowledged as they occur. But it would not be right to pass by without mention and thanks my debt to the Managers of the Hort Fund, who by their two grants made it possible for me to visit the Italian libraries: how much this edition of the Lausiac History owes to their assistance may be estimated by considering what it would have been without the Turin and Venice Greek MSS., the Roman and Cassinese Latin MSS., and the Vatican Syriac MS.

A note from the Librarian at Turin leaves little hope that the Palladius MS. is among those saved from the recent fire. There is therefore a double cause of satisfaction that its readings in the Lausiac History have been preserved:—both for their own intrinsic value, and because without them the determination of the relations between the textual sources would have been well nigh impossible.

CUTHBERT BUTLER.

CHRIST'S COLLEGE, CAMBRIDGE.

30 *April*, 1904.



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## INTRODUCTION ON THE SOURCES OF THE TEXT.

Throughout this volume *Introd.* signifies the present Introduction,  
*Prol.* the previous volume of Prolegomena (*Texts and Studies* VI. 1).

### § 1. PRESENT OPINION OF CRITICS AS TO EARLY EGYPTIAN MONACHISM.

Within half a year of each other three works appeared dealing with the origins of Christian monachism in Egypt and the literary and historical criticism of the chief sources for that history:—*Palladius und Rufinus* by Dr Preuschen (Giessen, 1897), *Le Cénobitisme Pakhomien* by Abbé Ladeuze (Louvain, 1898), and the present writer's *Lausiac History of Palladius* (Cambridge, 1898). Though dealing with different aspects of the subject matter, the three writers had to a great extent to investigate the same problems, and on a large number of the more important points they independently arrived at substantially identical results. The three books were reviewed by scholars of competence and even of eminence, so that it is possible from the reviews to gauge the present attitude of expert opinion in regard to many questions raised by the early history of Egyptian monachism, a subject of much debate during the past thirty years. It will be in place here to put on record the verdict of the critics on the more fundamental of these questions.

(1) The first point that stands out with almost startling clearness is the absolute abandonment on all hands of the sceptical

attitude in regard to the traditional account and to the documents, which gained currency through Weingarten's articles a quarter of a century ago<sup>1</sup>. Nothing can bring out the change so strikingly as a comparison of Weingarten's article *Mönchtum* in the second edition of Herzog's *Realencyklopädie*, x (1882), with Grützmacher's article on the same subject in the third edition, XIII (1903); there is hardly anything in common between them. Preuschen in a Programme published after his *Palladius u. Rufinus* does not hesitate to say: "All the assertions which Weingarten put forward and defended, in a presentation full of suggestiveness and life, have been attacked and abandoned as exaggerated or unfounded<sup>2</sup>." Similarly Lejay: "Of the scepticism of Weingarten and his disciples nothing remains<sup>3</sup>"; and Grützmacher: "Weingarten's criticism went essentially wrong" over the *Historia Lausiaca* and the *Historia Monachorum*<sup>4</sup>; and again: "The time is past when anyone regards, like Weingarten, the sources of early monastic history as fantastic romances devoid of historical value<sup>5</sup>." And this, so far as my knowledge goes, is universally the tone of the critics.

(2) Of all Weingarten's speculations those concerning St Anthony are the best known, and they were popularised in an accentuated form in England. But in his review of my book Preuschen implied that the section wherein I argued the question was superfluous, for in Germany "there is no longer any doubt concerning the historical character of Anthony's personality<sup>6</sup>." In regard to the *Vita Antonii*, while avowing my own deficiency in the special knowledge requisite for a pronouncement as to the vexed question of authorship, I stated that "the tendency seems to be in the direction of connecting the *Vita* with St Athanasius" (*Prol.* 226). Since these words were written the following scholars have unreservedly declared for the Athanasian author-

<sup>1</sup> His views were sufficiently indicated in *Prol.* (*i.e.* Texts and Studies, vi. 1), pp. 3, 194—6, 215, 216.

<sup>2</sup> *Mönchtum und Sarapiskult*, 4 (Darmstadt, 1899; reprinted, Giessen, 1903).

<sup>3</sup> *Revue Critique d'Histoire et de Littérature* (1899), i. 150.

<sup>4</sup> *Theologische Literaturzeitung* (1898), 107. (The *Historia Monachorum* is a book of the same character as the *Historia Lausiaca* described in *Prol.* § 3.)

<sup>5</sup> *Theologische Rundschau* (1899), 99.

<sup>6</sup> *Theologische Literaturzeitung* (1899), 123.

ship: Preuschen<sup>1</sup>, Stülcken<sup>2</sup>, Bardenhewer<sup>3</sup>, Holl<sup>4</sup>, Völter<sup>5</sup>, Leipoldt<sup>6</sup>, and Grützmacher, who in his article in the *Realencyklopädie* says that "the *Vita* without any doubt goes back to Athanasius"; and adds: "As to the historical value of the source there can be no doubt, as Athanasius stood in close relationship with Anthony" (XIII., p. 218).

It will be instructive to summarise the opinions of Holl and Völter. The former says that he is inclined to give more credence to the *Vita Antonii* than it usually receives; "there is on all hands a reaction from Weingarten's doubt as to the genuineness of the work, but the tone in which he applied his criticism still remains. And yet it would be impossible more completely to mistake the spirit and character of the *Vita*, than by seeing in it, as Weingarten did, a kind of Christian romance": the writer, in common with his contemporaries, believed in the conflicts with demons which he relates: certainly it is not to be supposed that Athanasius reproduced the speeches from short-hand reports: no doubt his intention was to set forth an ideal; this ideal, however, he did not invent, but derived it from the reality (*loc. cit.*). Völter, a member of the Dutch critical school, pronounces the *Vita* to be partly history, partly legend, and partly idealisation; but even the legendary and idealised portions contain a kernel of good history, and "the general picture which the *Vita* gives of its hero makes the impression of being essentially true to nature and true to history" (*loc. cit.*).

(3) The *Hist. Laus.*, the *Hist. Mon.*, the *Vita Pachomii* and the other sources of the history were all alike discredited by Weingarten and his followers as mere romance and fairy-tale. A protest was made by a few scholars, and notably by Zöckler, who, all through the period in which extreme scepticism was dominant, steadily maintained that substantial historicity of the chief documents which the critics now unanimously recognise.

<sup>1</sup> *Mönchtum u. Sarapiskult*, 4.

<sup>2</sup> *Athanasiana*, Texte u. Untersuchungen N.F., iv. 4 (1899), 79. (The purpose of the first half is to determine the genuine works of Athanasius.)

<sup>3</sup> *Patrologie*, ed. 2 (1901), 225. <sup>4</sup> *Enthusiasmus u. Bussgewalt* (1898), 139, 140.

<sup>5</sup> *Ursprung des Mönchtums* (1900), 6—9.

<sup>6</sup> *Schenute von Atripe*, Texte u. Untersuchungen N.F., x. 1 (1903), 86.

It is needless to multiply quotations; only one sentence shall be cited from Dr Carl Schmidt's review of Preuschen's book and mine, by far the most important of all the critiques, and itself a notable contribution to the study of Egyptian monastic literature. He says: "The high historical value of both sources (*Hist. Laus.* and *Hist. Mon.*) is proved beyond all doubt<sup>1</sup>." What was said in §§ 15 and 16 of *Prol.* (especially pp. 188—196) on the sense in which this cycle of literature may be taken as historical, and on the presence in it of so conspicuous a miraculous element, often grotesque and "merely magical," sufficed to make my position clear to my foreign critics of whatever school of thought, though I was not equally successful with some critics in England. So I will here only say further that Völter's estimate of the author of the *Vita Antonii* is, in my judgment, equally applicable to Palladius and his compeers: "He intended nothing else than to record the truth. But he accepted whatever he heard or came across, and related it without doubting and without examination, and the more wonderful it was the better was he pleased" (*loc. cit.*). Mr Burkitt's estimate of the Lausiaca History neatly characterises all this literature: "In Palladius we are reading neither romance nor scientific history.... We seem to have before us the narrative of a contemporary who saw much and heard more, and whose testimony, if not always credible, is at least honest and useful<sup>2</sup>." Finally Zöckler closes his review of Preuschen's book by saying that "notwithstanding the superabundance of miraculous stories," the *Hist. Laus.* "is of the highest interest as a rich repertory of authentic sketches<sup>3</sup>."

Naturally all the documents relating to early Egyptian monachism do not stand on the same level of historical value: on the relatively highest level I would place the Lausiaca History, the Greek *Vita Pachomii*, Cassian, and Schenoudi's writings; on a somewhat lower level, the *Vita Antonii*, the *Historia Monachorum*, the other Pachomian documents, the *Apophthegmata*, Schenoudi's Life, and the "subsidiary sources" (8—12) enumerated in *Prol.* 197; and on a much lower level—indeed in a different category—

<sup>1</sup> *Göttingische gelehrte Anzeigen* (1899), No. 1., 27.

<sup>2</sup> *Cambridge Review* (1898—9), 143.

<sup>3</sup> *Theologisches Literaturblatt* (1898), 107.

the other *Vitae*, including those by St Jerome: several of this last group are not historical in any sense at all.

In view of the disrepute in which this whole cycle of literature stood ten years ago and even later, it has seemed desirable thus to bring together a body of testimony as to the change that has come over critical opinion. We may now pass to more technical points of mere textual criticism.

(4) Preuschen, Ladeuze and myself all combated the theory that the Greek documents describing Egyptian monachism are translations from Coptic. This theory is now, to the best of my knowledge, universally and absolutely rejected, the critics one and all regarding the Greek (or in one or two cases perhaps the Latin) as the original. (The Schenoudi literature is Coptic.)

(5) With almost equal unanimity is the theory abandoned that Rufinus, Palladius and Sozomen derived their materials independently from a lost Greek common source: Grützmacher seems to have some hesitation as to whether such a document may not have stood behind the Greek and Latin forms of the *Hist. Mon.*; but in regard to the *Hist. Laus.* he shares the common opinion that Palladius used no Greek source in compiling his history<sup>1</sup>.

(6) As a consequence it is accepted that Sozomen's abridgments are based on the *Hist. Laus.* and *Hist. Mon.* (see *Prolog.* § 8 and App. II),—a point of first importance for the textual critic. Preuschen indeed holds that Sozomen used not the works themselves, but a collection of excerpts: this, however, is a corollary of the view that the Latin, not the Greek, is the original of the *Hist. Mon.*,—a view shared by Zöckler<sup>2</sup>, but opposed by the present writer with arguments accepted as convincing by the Bollandist reviewer, Burkitt, Chabot, Grützmacher, Lejay, Richardson, and by Carl Schmidt, who discusses the point with great care<sup>3</sup>.

(7) Finally, Dr Preuschen and I, by means of an extended examination of the MSS. and versions, arrived independently at

<sup>1</sup> See Appendix VI.

<sup>2</sup> *Theologisches Literaturblatt* (1899), 306.

<sup>3</sup> *Analecta Bollandiana* (1898), 458; Chabot, *Revue de l'histoire des Religions* (1899), i. 491; Richardson, *American Journal of Theology* (1900), Jan.; for the others see *loc. cit.*



the conclusion that the currently received Lausiaca History, the Long Recension (Migne and Hervet, Bk. VIII of Rosweyde's *Vitae Patrum*) is an interpolated redaction, in which some later editor has fused together the *Hist. Mon.* and the true *Hist. Laus.*, and that the genuine work is represented substantially by the Short Recension (Meursius and the Latin *Paradisus Heraclidis*). This conclusion has been accepted on all hands. Zöckler, indeed, expresses some doubt whether Palladius himself may not have made the fusion of the two books; but I have confidence that the last scruples will be removed when the curiously composite and mixed character of the Greek text of the *Hist. Laus.* as it stands in the Long Recension, has been exposed.

I may add that no doubt has been expressed as to Palladius of Helenopolis being the author of the Lausiaca History.

The way has thus been made clear for a critical edition of the Greek text, and to this task I now address myself.

## § 2. THE GREEK MSS. OF THE LAUSIACA HISTORY.

The following is a list of the Greek MSS. of the Lausiaca History with which I am acquainted.

The order is determined by textual, not by chronological, considerations. The dates assigned (in Roman figures) are commonly those of the Catalogues, but in the case of many of the Vatican MSS. I consulted Dr Mercati. Detailed descriptions of several are supplied by Dr Preuschen (*Palladius u. Rufinus*, 137—151).

1. **Vatican**, *Palatine* 41, x (ff. 8—222) [Preuschen  $\mu$ ].

(The ms. printed by Meursius, Leyden, 1616.)

2. **Venice**, *Bessarion* 338, x (ff. 217—270).

3. **Paris**, *fonds grec* 464, xvi (ff. 95—176) [Pr. P<sup>4</sup>].

4. **Oxford**, Christ Church, *Wake* 70, A.D. 1107 (ff. 1—111).

5. **Paris**, *Coislin* 83, x (ff. 148—266) [Pr. C<sup>1</sup>].

- 5<sup>b</sup>. **British Museum**, *Arundel* 546, xv (ff. 120—214).

(5<sup>b</sup> is closely akin to 5, and is probably a transcript of it.)

6. **Paris**, *fonds grec* 853, xi (ff. 56—149) [Pr. P<sup>1</sup>].

7. **Munich**, *graec.* 498, x (ff. 189—210) [Pr. M].

(Extracts from *Hist. Laus.* and *Hist. Mon.*: of *Hist. Laus.* it contains cc. 35 (imperf.), 26, 32—34, 4, 47, 46, 54, 61, 63 (imperf.)<sup>1</sup>. This ms.

<sup>1</sup> The numbers of the chapters here, and always, are those of the present edition.



was formerly at Augsburg, and under the title *Cod. Augustanus Rosweyde (Vitae Patrum)*, in the notes to the various Latin forms of the *Hist. Laus.*, cites a number of its readings from a copy apparently made for him and now at Brussels (cod. graec. 34). In this transcript c. 63 is complete and is followed by c. 65, which shows that some leaves of the Munich ms. have since been lost.)

8. **Venice**, *Nanianus* 92, XI | XII (ff. 1—71).
  9. **Paris**, *fonds grec* 1596, XI (ff. 63—162) [Pr. P<sup>6</sup>].  
(cc. 1—22 (med.) are lost.)
  10. **Paris**, *fonds grec* 1597, XIII (ff. 1—95) [Pr. P<sup>7</sup>].
  11. **Paris**, *fonds grec* 594, XIII (ff. 357—476) [Pr. P<sup>8</sup>].  
(Breaks off at c. 35, med.)
  12. **Leyden**, *Vossianus in fol.* 46, x (ff. 1—78) [Pr. L].
  13. **Paris**, *fonds grec* 1600, XI (ff. 19—141) [Pr. P<sup>3</sup>].
  14. **Vienna**, *hist. graec.* 84, XI (entire codex) [Pr. V<sup>1</sup>].
  15. **Vienna**, *hist. graec.* 9, XIV (ff. 163—230) [Pr. V<sup>2</sup>].
  16. **Paris**, *fonds grec* 1532, XII (ff. 173—411) [Pr. P<sup>9</sup>].
  17. **British Museum**, *Arundel* 519, A.D. 1568 (entire codex).
  18. **Oxford**, Bodleian, *Cromwell* 18, XII | XIII (ff. 325—410).  
(Broken up into sections, see Bernard's *Catalogus Codicum Angliae* i. i. 39, 40.)
  19. **Vatican**, *graec.* 2091, XII | XIII (entire codex).
  20. **Venice**, *Nanianus* 42, x (ff. 102—192).
  21. **Venice**, *Bessarion* 345, xv (ff. 89—159).
  22. **Vatican**, *graec.* 863, A.D. 1301 (ff. 1—209).
- Nos. 23—28 are only excerpts and fragments :
23. **Oxford**, Bodleian, *Baroc.* 240, XII (ff. 153, 154).  
(c. 32, in a vol. of *Vitae* for May.)
  24. **Vatican**, *Palatine* 258 (passim).  
(Several extracts in a large collection of spiritual precepts.)
  25. **Vatican**, *graec.* 375 (f. 169).  
(The Dedictory Epistle Μακαρίων, in a collection of Letters.)
  26. **British Museum**, *Burney* 50, XIV (passim).  
(Several extracts in a large collection of *Apophthegmata*.)
  27. **Paris**, *fonds grec* 635, XIV (ff. 232—237).  
(Extract from c. 17, and cc. 25, 26, 27, 70.)
  28. **St Petersburg**, St Catharine  
(c. 32; printed by Pitra, *Anal. Sacra*, v. 112.)
- 
29. **Oxford**, Christ Church, *Wake* 67, x (ff. 150, 193—251). W  
(To be described fully in § 9.)
  - 29<sup>b</sup>. Same ms. (ff. 61—70). W<sup>o</sup>  
(cc. 22, 20, 21.)
  30. **Paris**, *fonds grec* 1628, XIV (ff. 1—144) [Pr. P<sup>2</sup>]. P
  31. **Turin**, Università, *graec.* C. iv. 8 (*al.* 141), xvi (ff. 53—126). T
  - 31<sup>b</sup>. Codex Venetus, used by Rosweyde, now lost (see § 9)

32. **Oxford**, Bodleian, *Laud. graec.* 84, XI | XII (ff. 223—227). O  
 (cc. 32, half 33, 22.)
33. **Paris**, *fonds grec* 919, XIV (ff. 29—46).  
 (cc. 17, 18, 32, 33, 34, 37, and some chapters of *Hist. Mon.*)
34. **Paris**, *fonds grec* 881, x (ff. 222—224).  
 (c. 32, in collection of *Vitae* and *Acta.*)
35. **British Museum**, *Addit.* 14066, XII (ff. 164, 165).  
 (Fragment out of c. 17.)
36. Fragment. inter Opera S. Nili (Migne, *P. G.* LXXIX. 1312).  
 (c. 23.)
- 36<sup>b</sup>. **Vatican**, *Ottoboni* 436, xv (f. 186).  
 (c. 23.)
- 
37. **Paris**, *fonds grec* 1626, XII (entire codex) [Pr. P<sup>10</sup>].
38. **Paris**, *Coislin* 295, XIV (ff. 1—218) [Pr. C<sup>4</sup>]. A
39. **Vatican**, *graec.* 864, xv (ff. 1—191).
40. **Vatican**, *graec.* 2092, x | XI (ff. 21—111).
41. **Grotta Ferrata**, B. β. 1, x (entire codex).  
 (Written by St Nilus, founder of the monastery; see Rocchi, *Codices Cryptenses*, pp. 100 and 137.)
42. **Vatican**, *Ottoboni* 377, xv | xvi (entire codex).
43. **Oxford**, Christ Church, *Wake* 78, xvii (ff. 572—688).  
 (Considerable lacunae.)
44. **Vatican**, *graec.* 2081, XI (ff. 96—134).  
 (cc. 1—31.)
- 44<sup>b</sup>. **Paris**, *Coislin* 370, x (ff. 199—245).  
 (Proem., Ep., cc. 1, 2, 4, 7—12, 14, 16, 17, 37.)
- 44<sup>c</sup>. **British Museum**, *Addit.* 10073, xv (ff. 253—258).  
 (c. 22.)
45. **Venice**, *Bessarion* 346, XI (ff. 127—173). V
46. **Paris**, *Coislin* 282, XI (ff. 100—137) [Pr. C<sup>2</sup>]. C
47. **Paris**, *fonds grec* 1627, XIII (entire codex) [Pr. P<sup>5</sup>].  
 [The ms. referred to on p. 8 as 50 is 36<sup>b</sup> in the List.]

The following MSS. are known to me only from the entries in the Catalogues:

- Madrid**, Escorial Φ—III—4 (Miller).  
**Berlin**, Royal Lib. 300, 322 (De Boor).  
**Palermo**, Nat. Lib. I. D. 4 }  
**Parma**, fondo de-Rossi 4 } (Martini).  
**Rome**, Vallicellana 68 }  
**Moscow**, H. Synod 340, 341 (Wladimir).  
**Athens**, Nat. Lib. 228, 281 (Sakkelion).  
**Andros**, Hagia 59 (Lambros).  
**Patmos**, 176 (Sakkelion).

**Athos**, 333, 574, 578, 1088, 1163, 1321, 1571, 2031, 2060, 2095, 2096, 2280, 2560, 2589, 3172, 3714, 3768, 4294, 4328, 4808, 5627, 5995: and numerous extracts (Lambros).

**Jerusalem**, H. Sepulchre 112; S. Sabas 368, 369; H. Cross 77 (Papadopulos-Kerameus).

**Sinai**, 431, 432, 433, 435 (Gardthausen).

Bernard in the *Catal. Codicum Angliae* (II. p. 390) mentions among the Moore MSS. one "De Vita sanctorum Patrum et Paradisus de Eremitis &c. Ad Lausum Praepositum Palatii"; this is one of the MSS. that did not come to Cambridge, and I have been unable to trace it: it is impossible to say whether this was a Greek or a Latin MS., but more probably it was Latin.

The Bollandists in their Catalogues of Greek hagiographical MSS. have not included copies of the *Hist. Laus.*, though in the corresponding Latin Catalogues they did include copies of the Latin versions and of *Hist. Mon.* No doubt other extracts and fragments exist in the libraries in which I have worked; in the Vatican I had not time to examine all the MSS. in the list I made from the unprinted Catalogue. In no other library at Rome, nor at Naples, Florence or Milan, did I find any Greek MSS. of the *Hist. Laus.*

Out of the fifty-three MSS. and fragments in the numbered List, I have personally inspected and collated in test passages all except five. Of these five, the fragments 28 and 36 are in print: 31<sup>b</sup> I have been unable to trace, but the readings given from it by Rosweyd show it to have been closely akin to 31: concerning 14 and 15 abundant information is available for their identification as members of the same sub-group as 16, 17, 18 (see Note 11). Information kindly supplied to me by the Librarian at the Escorial shows that the Escorial MS. (saec. XIV) is a member of the great class hereafter called B. The Berlin MSS. and the three Italian MSS. mentioned by Martini contain mere fragments: doubtless as the cataloguing of the Italian libraries progresses other MSS. will be revealed. But at the present time I may claim to have seen every Greek MS. of the Lausiaca History in Western Europe, the existence of which is known to me after a diligent search in the printed catalogues, except only three (14, 15, and Escorial); and I possess adequate information as to the character of these three. I regret that I have been unable to extend my researches to the East<sup>1</sup>.

I proceed to the classification and characterisation of the MSS. They fall into three main groups:

<sup>1</sup> See note on p. xevi.

I. Nos. 1—28 are representatives of what may be called the *Textus Receptus*, the text found in all Greek editions hitherto printed. These MSS. contain the form of the *Hist. Laus.* designated B throughout the first volume of this study (*Prol.*); it is therefore natural to call this the B group, and these MSS. the B MSS., and the type of text which they contain the B text.

II. Nos. 29—36<sup>b</sup> contain a text of a type quite distinct from B: it may be characterised as simpler, less rhetorical, and shorter than B. There are also differences of redaction, in that the structure of the later portion of the book differs from B. This group was called  $\gamma$  in *Prol.* 139; and therefore the letter G will be affixed to it, so that we shall speak of the G MSS. and the G text. In 33, 34, 36<sup>b</sup> the G text has been freely subjected to literary revisions, independent of each other.

III. Nos. 37—47 contain composite texts, *i.e.* texts made up in various ways of portions of B and portions of G.

It is desirable to adhere, as far as possible, to the nomenclature employed in the former volume of this study (*Prol.*). There the main problem investigated was the question of *redaction*, and the symbol B was used to represent the uninterpolated form of the book, the type of text now designated as G being treated as a variety of B. Here it is assumed, in view of the common consent of the critics, that the question of redaction has been settled by Dr Preuschen and myself; so that the only problem to be investigated is the question of *text*. Thus it is now necessary to distinguish the two types of text in which the genuine uninterpolated *Hist. Laus.* has been transmitted. I do not think that any inconvenience will arise from continuing to use B to designate the numerically predominant type of text, which was practically always taken throughout *Prol.* as representing the uninterpolated work. In the discussions that follow, the text of the *Hist. Laus.* alone is considered, no account being taken of the fact that in certain groups of B MSS. (8-9-10-11 and 14-15-16-17-18) fusions of the *Hist. Mon.* with the *Hist. Laus.* have been effected distinct from that in the Long Recension (A), discussed in *Prol.* Thus B no longer primarily signifies a redaction; it signifies primarily a type of text.

The first problem that faces an editor of the Lausiatic History is the relationship between the B and G texts; it is therefore important that a just idea of the magnitude and character of the differences between them should be formed at the outset. As might be expected, the degree of difference varies very much in different parts of the book. But it is necessary to establish at

once the fact that in some places the divergence is so great that it cannot be due to ordinary errors in transmission, but is the result of a deliberate re-writing of the text on one side or the other. To exemplify this I take a passage out of the story of Eulogius and the Cripple (c. 21): the portions common to B and G are printed in Clarendon type, those peculiar to B in ordinary type: words found in G but not in B are enclosed in parenthesis. A few unimportant variants are not here noticed.

Μετά δὲ τὰ δεκαπέντε ἔτη δαίμων ἐνέσκηψεν εἰς αὐτὸν θέλων τάχα καὶ τὸν Εὐλόγιον τῆς ἐντολῆς καὶ τῆς προθέσεως στερεῆσαι, καὶ τὸν λελωβημένον τῆς ἀναπαύσεως καὶ τῆς εὐχαριστίας κυρίου· καὶ ἀποστασιάξει οὗτος πρὸς τὸν Εὐλόγιον· καὶ ἤρξατο λέγειν κατ' αὐτοῦ πολλὰ δύσφημα (τοσαύταις δυσφημίαις) ὥς καὶ λοιδορίαις λοιπὸν πλύνειν τὸν ἄνδρα, ἐπιλέγων αὐτῷ· Σχάστα, γλούττων, φυγοκῦρι, ἀλλότρια χρήματα ἐκλεψας, καὶ τάχα δοῦλος ὑπάρχων τὸν ἴδιον δεσπότην ἐσύλησας· καὶ τῇ ἐμῇ προφάσει βούλει λαθεῖν, ὥς ἐπὶ προφάσει δῆθεν εὐποιίας εἰς τὸ ξενιδίον σου λαβὼν με, καὶ δι' ἐμοῦ θέλεις σωθῆναι. ὁ δὲ Εὐλόγιος παρεκάλει αὐτὸν θεραπεύων αὐτοῦ τὴν καρδίαν, λέγων· Μή, κύριε, μὴ λέγε τοιαῦτα· ἀλλ' εἰπέ τί σε ἐλύπησα, καὶ διορθοῦμαι. ὁ δὲ ὅλος λελωβημένος ἔλεγεν ἐμβριθῶς· Οὐ θέλω σου ταύτας τὰς κολακείας· ἀπένευκε, ῥύψόν με εἰς τὴν ἀγορὰν παρὰ τὴν σὴν μοι ἀνάπανσιν. ὁ δὲ Εὐλόγιος· Παρακαλῶ σε, θεραπεύεθι, εἴ τι λυπῇ, κύριε ὁ μέγας. ὁ δὲ λελωβημένος ἀγριαίνων θυμῷ πρὸς αὐτὸν ἔλεγεν· Οὐκέτι ἀνέχομαι τῆς ὑποούλου σου καὶ εἰρωνικῆς κολακείας. οὐκ ἀρέσκομαι τῇ ζωῇ ταύτῃ τῇ τεταριχευμένῃ καὶ φειδωλῇ. ἐγὼ κρέα θέλω ἐσθίειν. ὁ δὲ μακρόθυμος Εὐλόγιος ἤνεγκεν αὐτῷ κρέα. ἰδὼν δὲ ταῦτα πάλιν (+ οὖν) ἀνέκραξεν ὁ δυσπαθής· Οὐ πληροφοροῦμαι εἶναι μετὰ σοῦ μόνου· ὅχλους θέλω. λέγει αὐτῷ ὁ Εὐλόγιος· Ἐγὼ σοι φέρω ἄρτι πλήθος ἀδελφῶν. ὁ δὲ πάλιν ἀποδυσπετὼν λέγει· Οὐαὶ μοι τῷ ταλαιπῶρῃ, τὴν σὴν ὕψιν οὐ θέλω ἰδεῖν, καὶ ἄγεις μοι τοὺς ὁμοίους σου ἀργοφάγους; καὶ σπαράξας ἑαυτὸν, ἀτάκτῳ φωνῇ ἀνέκραξε λέγων· Οὐ θέλω, οὐ θέλω· εἰς τὴν ἀγορὰν θέλω<sup>1</sup>. ὦ βία· ῥύψόν με ὅπου με εὔρες. λέγω ὅτι (ὥς) εἰ εἶχε χεῖρας τάχα (+ ἂν) οὐ παρηγείτο καὶ ἀγχόνη χρήσασθαι (ἀπήγγεατο) ἢ ξίφει ἑαυτὸν χαιρίσασθαι, τοῦ δαίμονος αὐτὸν οὕτως ἐξαγριώσαντος.

This passage has been selected as a fair sample of the differences often found between B and G: sometimes, as in the chapters

<sup>1</sup> The Turin MS. (No. 31) here agrees with the B text; it reads as follows: ὅχλους θέλω· εἰς τὴν ἀγορὰν θέλω. λέγει αὐτῷ ὁ Εὐλόγιος· Ἐγὼ κ.τ.λ. ... Οὐ θέλω, οὐ θέλω· εἰς τὴν ἀγορὰν θέλω. κ.τ.λ. (The words τῷ ταλαιπῶρῃ... ἄγεις μοι are omitted, evidently by homoeoteleuton.) Elsewhere throughout this passage the Turin MS. agrees with the other G MSS. 29<sup>b</sup> and 30; the fact that the clause εἰς τὴν ἀγορὰν θέλω occurs both at the beginning and at the end of the passage in 31, shows clearly that the passage did not originally stand in the text represented by 31, but has been interpolated from a B MS.



on Olympias (c. 56) and the Calumniated Lector (c. 70), they are even more considerable; sometimes, as in the story of Pachon (c. 23; see § 5, where B and G are printed in full), they are comparatively trifling.

We must now speak of the third group of MSS. (37—47), those which contain composite texts.

By a *composite* text is meant one in which some sections are taken from a B ms. and others from a G ms.; the term *mixed* text is reserved for cases in which a B text or a G text has been contaminated by the introduction of readings from the rival type of text. Both phenomena are common in MSS. of the Lausiaca History.

Of group III, Nos. 37—44<sup>c</sup> are the MSS. which represent the Long Recension (that of Hervet, Du Duc, and Migne), called A in *Prolog.* It may be remembered that the characteristic feature of A *as a redaction* was shown to consist in this: that it is an *interpolated* edition, containing a particular kind of fusion of the *Hist. Laus.* and *Hist. Mon.*, essentially different from the other fusions of the two works. The characteristic feature of A *as a text* consists in this: that the text of the *Hist. Laus.* which it contains is a *composite* text, being partly a B text and partly a G text, distributed as follows:

(The order is the order of A, but the numbers of the chapters are those of the present edition: the corresponding numbers in A may be seen in the List of Chapters preceding the Text: the question of order is dealt with in § 7. On the printed Greek text of A see § 3.)

B	Prologue, 1—24,	29,	32—34,
G	18 ( <i>med.</i> ), 25—28,	30, 31,	35—37,
B	38, 39,	42,	48—52, 45, 66,
G	39 ( <i>med.</i> ), 47, 58, 40,	44, 43, 53,	
B	68, [+] <sup>1</sup> 41 ( <i>init.</i> ),	54 ( <i>init.</i> ), 61, 62, 41, 67, 63,	
G	46, 54,	59, 60,	
B	69, 70,	56, 57, 64, 65, [+] <sup>1</sup> ,	Epilogue.
G	55,	71,	

<sup>1</sup> At the two points marked [+] occur respectively the chapters numbered 116 and 150 (the first half) in A, containing matter not found in any other redaction of the *Hist. Laus.*, nor as yet discovered elsewhere. No account is taken in the above Table of the interpolations from *Hist. Mon.*



It will be convenient to continue to apply the symbol A to the text contained in these MSS. (37—44<sup>c</sup>), distinguishing, however, as A<sup>B</sup> the portions that contain a B text: so that hereafter A will signify a special sub-group of the G text, and A<sup>B</sup> a variety of the B text which is not found elsewhere. The characteristics of both portions will be examined later.

The Vatican MS. 863 (no. 22) has the outward semblance of an A MS.; for the *Hist. Mon.* has been interpolated almost in the manner characteristic of the Long Recension. But the entire text of the *Hist. Laus.* is a B text of the type found also in MSS. 19-20-21, and quite distinct from A<sup>B</sup>; the order, too, of the later portion of the book is that of B. It seems as if a scribe incorporated a MS. of the *Hist. Mon.* with a B MS. of the *Hist. Laus.*, making the product resemble an A MS. lying before him,—why he should not, rather, have copied the latter, it is impossible to surmise. In places, too, he introduced A readings into his B text: (see instances below in c. 18, p. 51, 1, and in c. 35, p. 101, 8—10, and p. 102, 9—11, where clauses omitted in all other known B MSS. stand in no. 22).

On Ottoboni 377 (no. 42) see § 3.

Nos. 45 and 46 are of great importance. They are so closely allied both in structure and in text as to be evidently collateral descendants of a single proximate ancestor; they are, indeed, twin manuscripts. Their text falls into three sections:—

- (1) Proem (Ἐν ταύτῃ) and cc. 1—20; from an A<sup>B</sup> text.
- (2) cc. 23—28, 31, 35—39; from a G text.
- (3) cc. 21, 22, 32—34, 71; from a B text, and a singularly interesting representative of the type.

The rest of the *Hist. Laus.* is wanting; there follow three chapters of the *Hist. Mon.* (1, 8, 16, ed. Preuschen).

No. 47 is the most anomalous MS. of all; (for description and contents see Preuschen, P<sup>5</sup>, *op. cit.* 142—144). I have examined its textual affinities only here and there, but sufficiently to see that, though of considerable textual interest for the *Hist. Mon.* (see *Prol.* 269), it possesses little or no value for the *Hist. Laus.*

The following summary of its contents will suffice:

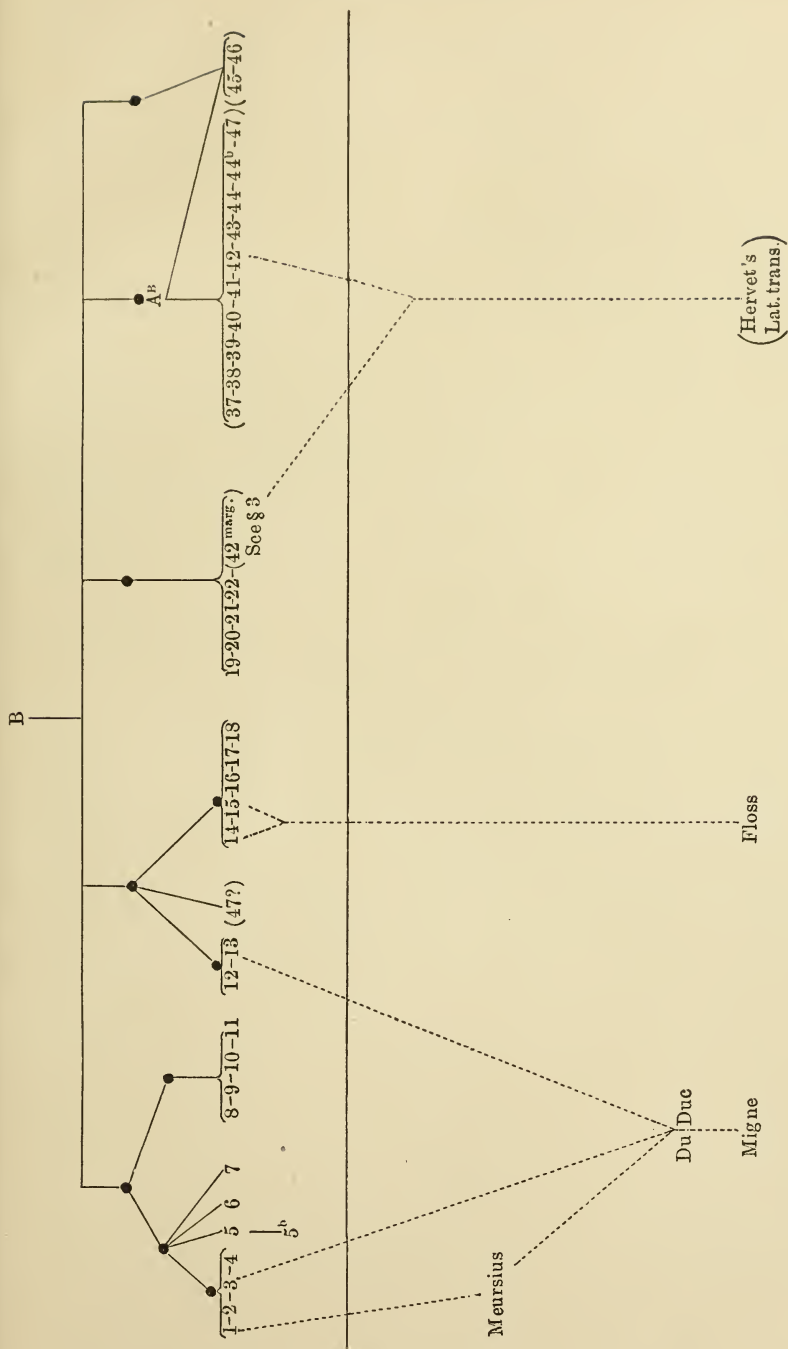
- (1) Proem, Ep. Μακαρίζω (with title found elsewhere only in no. 19), Prologue (without fresh title).
- (2) *Hist. Laus.* cc. 1—21: (cc. 8—10 are B text; c. 17 is the unique re-writing of G found in MS. 33; c. 18 is again B: cc. 17 and 18 both have a number of Apophthegmata interpolated).

- (3) *Hist. Laus.* cc. 32—34: (the form of G found in ms. 33).  
 (4) John of Lycopolis from *Hist. Mon.* (c. 1) and *Hist. Laus.* (c. 35, incomplete).  
 (5) *Hist. Mon.* cc. 8, 9.  
 (6) *Hist. Laus.* cc. 22—31: (c. 22 is A<sup>B</sup>; c. 27 is B).  
 (7) The bulk of *Hist. Mon.*: (as in (4) and (5), the text is that signalised as unique in *Prol.* 269; but the lives follow the certainly wrong sequence found elsewhere only as incorporated in the Long Recension—cc. 16, 21—24, (25, 26), 19, 32, 33, 17, 18, 20 (*Hervet* cc. 62—76).  
 (8) *Hist. Laus.* cc. 36, 37 (c. 38 is wanting): (B text).  
 (9) *Hist. Laus.* c. 39 onwards, in the sequence of the Long Recension, including the chapter on Bessarion, found only in that recension; but omitting a few chapters. I am unable to say whether in this portion the text exhibits the alternations of A and A<sup>B</sup> found in the normal mss. of the Long Recension.

How such a medley of texts ever came together into a single codex is inexplicable. The scribe must have had before him a copy of the Long Recension, and also a number of other mss. and fragments of *Hist. Laus.* and *Hist. Mon.*, and, as appears evident from (7), must have tried to build up out of these heterogeneous elements a text on the general model of the Long Recension.

This will be the most convenient place to indicate the grouping and relationships of the great body of mss. containing the B text. The annexed Table is based upon a full collation of c. 32 (Pachomius) made in all the mss., supplemented by collations of other selected passages, and in many cases by external phenomena of structure, order, omissions, fusion with *Hist. Mon.*, and general contents of the codices: Note 32 affords a detailed sample of the phenomena which underlie the classification of the B mss.

Mere fragments are not included in the Table. mss. containing composite texts are enclosed in brackets; account is taken only of the portions of the B text which they contain. mss. which are the offspring of a single proximate ancestor are linked by hyphens. Of all these B mss. the sub-group 14-15-16-17-18 alone shows signs of a deliberate literary revision; their text differs notably from the normal B type (see Note 11). In all the rest the texts are, considering the circumstances, wonderfully in accord. In the sub-groups 8—11, 14—18, 37—44<sup>c</sup>, and in 7, 22 and 47, the *Hist. Mon.* has been fused with the *Hist. Laus.* in various ways; and in the majority of the other mss. it goes either immediately before or after the *Hist. Laus.*



(The lower half of the Table belongs to § 3.)

## § 3. THE PRINTED EDITIONS OF THE GREEK TEXT.

The foregoing Table prepares the way for a right understanding of the genesis and character of the previous editions of the Greek text. These are :

## (I) Meursius, Leyden 1616.

This was based on the single ms. *Palatine* 41 (no. 1). Besides a page lost at the beginning (supplied from another ms., see Meursius' note p. 170) and one torn out in c. 17 (p. 40), the following lacunae occur in the text as compared with the normal B. mss.: the Letter *Μακαρίζω*; Didymus (c. 4); Evagrius (c. 38); and a passage at the end of the book (*ἀλλὰ τοῦτον κατήσχυεν*, to the end). The omission of cc. 4 and 38, shared by the whole subgroup 1—6, is unquestionably due to orthodox "Tendenz."

A comparison of Meursius' text with the ms. in c. 32 (Pachomius) revealed no fewer than twelve differences: a few are attempted emendations, but most are mere errors.

Meursius added at the end a number of historical and critical notes, which have not yet lost their value.

(II) Du Duc, Paris 1624 (in tom. II. of the *Auctarium* to La Bigne's *Bibliotheca Veterum Patrum*).

In the notes at the end of the volume (p. 4) Du Duc explains the nature and method of his work. He took Meursius' text as his basis, and used in addition two mss., which he describes with sufficient detail for their identification with the present Paris mss. 464 and 1600 (nos. 3 and 13), in both of which the *Hist. Mon.* follows the *Hist. Laus.* By means of these mss. he was able to emend the text of the *Hist. Laus.*, and also to supply the portions of the *Hist. Mon.* found in Latin in Hervet's translation of the Long Recension. Du Duc tells us that he took Hervet and built up the Greek text, patching it together so as to agree in structure with Hervet's Latin. Certain lacunae remain, and various traces of the patchwork (see Migne, *P. G.* xxxiv. 1114 D and 1115 B).

Du Duc also added notes on the text, which were largely utilised by Rosweyde for the *Notatio* in the second edition of the *Vitae Patrum* (1628, reprinted in *P. L.* lxxiii.).

(III) and (IV) Reprints of Du Duc, Paris 1644 and 1654 (in tom. XIII. of the *Magna Bibliotheca Veterum Patrum*).

[In 1686 Cotelier (*Eccl. Graec. Mon.* III. 158—170) printed from the Paris mss. 1626 and 1627 (nos. 37 and 47) the passages omitted in Du Duc's edition as compared with Hervet. But all such passages belong to the *Hist.*

*Mon.*, with the exception of one piece in c. 18, and even this I have not admitted into the text (see p. 57, 12).]

(V) Lami, Florence 1746 (in tom. VIII. of his edition of the *Opera Omnia* of Meursius).

This is a reprint not of Meursius' edition, but of Du Duc's; but the fragments printed by Cotelier are placed at the end of the chapters in which they should occur. Meursius' notes are printed at the foot of the pages, and Lami has added at the end extracts from Cave, Oudin, Baronius and Fabricius; also a very few footnotes, of no value.

(VI) Migne, Paris 1860 (in tom. XXXIV. of the *Patrologia Graeca*).

This again is a reprint of Du Duc, but Cotelier's fragments are inserted in their places in the text, so that the lacunae no longer appear. The notes are the excellent critical and historical *Notatio* of Rosweyd's second edition of *Vitae Patrum*, and contain a number of valuable Greek readings from the lost ms. 31<sup>b</sup>.

From what has been said it follows that, in spite of appearances, the Greek text of the Long Recension (A) has never been printed, Du Duc's text being based exclusively on B MSS.

In view of the importance which Hervet's Latin thus acquires, as the only printed representative of A, it will be in place here to utter a word of warning in regard to it.

Frequently it presents readings, and even considerable passages, proper to B, in places where the Greek MSS. of A adhere to G (*e.g.* c. 27, see Note 45). I was unable to account for this phenomenon until I saw the Vatican ms. *Ottobon.* 377 (no. 42 in the List). This ms. contains a text of the normal A type; but in the margins have been entered by the original hand a number of readings from a B ms. of the type of the sub-group 19-20-21-22, at times amounting to several lines (as in c. 27, referred to above). I examined these marginal entries in a large number of the places where Hervet departs from the A text, and in every case (with two exceptions, trifling and easily accounted for,—see Note 9) it appeared that this ms. supplied the explanation of the disagreement; so that it may be concluded that Hervet made his translation from the *Ottobon.* ms., or from a copy of it. Moreover Du Duc made many alterations in Hervet's Latin in order to bring it into conformity with the B MSS. from which he edited the text; and this adulterated form of the Latin is the one found in all later editions, including Rosweyd's ed. 2, 1628, and Migne, *P. L.* LXXIII. and *P. G.* XXXIV. Thus it comes to pass that Hervet's Latin, even in its primitive form, cannot for textual purposes be relied on as representing the A text.



Besides the complete editions a few chapters have been separately edited. In the Appendix to his edition of the *Epistolae etc. Macarii Aegyptii* (Cologne, 1851) Floss printed cc. 17, 18, 20, 21 (a few lines), 25, 26; (reprinted in Migne, *P. G.* xxxiv. 177—205): he relied wholly on the two Vienna MSS. (nos. 14-15), which, however, present an eccentric and almost worthless form of the B text (see Note 11). Pitra printed c. 32 from a B fragment at St Petersburg (no. 28). Finally Preuschen has quite recently edited critically four chapters, using a number of B and G MSS.: viz. c. 65 (the "Story from Hippolytus") in Achelis' edition of the *Kleinere Exegetische u. Homiletische Schriften* of Hippolytus (Berlin Series of Ante-Nicene Greek Writers, i. ii. 275—7); and cc. 35, 38, 10 in his own *Palladius u. Rufinus* (pp. 98—123). The Maurists had undertaken an edition of Palladius, and a volume of their collations of various Royal and Colbert MSS. (now at Paris) exists in the Bibliothèque Nationale (*Supplément Gr.* 277).

The genesis of the editions is indicated in the Table of B MSS. (p. xxiii). The exception to be made in the case of Preuschen (and Floss) is so inconsiderable, that it is still true to say broadly that since Du Duc there has been no recourse to MSS.; also that all editions of the Lausiaca History have been based wholly upon B MSS.; so that this type of text is the only one that has hitherto been known.

The first step in preparing a new edition must be an endeavour, by tracing the history of the text, to discover which type, B or G, preserves the primitive form.

#### § 4. HISTORY OF THE TEXT: CITATIONS BY LATER WRITERS.

The passage, cited *Prol.* 138, from the end of Socrates' chapter on the Monks (iv. 23), shows that he knew of the existence of the Lausiaca History and was acquainted with its general character; still it is very doubtful whether he made any use of it as a source. Preuschen thinks that Socrates' account of Amoun the Nitriot may be derived from Palladius (c. 8), but nothing more (*op. cit.* 224—6); I cannot satisfy myself even on this point. The reader will find

on pp. 26, 27 of the Text the materials for forming his own judgment. In any case, there is no textual agreement such as would indicate the type of text which Socrates may have used<sup>1</sup>.

### SOZOMEN.

There is practical agreement among the critics that Sozomen made frequent and copious use of the *Hist. Laus.* (see § 1; and, for the discussion of the point, *Prol.* § 8 and App. II). He however nowhere names or actually quotes it; when he uses it he ordinarily abridges and alters the text freely, though sometimes reproducing a clause or expression. Thus it is only occasionally possible to determine from Sozomen the readings of his copy. Furthermore, in many of these latter cases there is no difference between the B and G texts; or, again, at times the reading of one or other text is not certain: so that the passages are useless for the present purpose. The following is a full schedule of the passages that may be taken with security as throwing light, however faint, on the type of text (B or G) that Sozomen had before him: in § 10 are further cases wherein Sozomen's evidence is invoked on minor questions of variant readings. For the Sozomen text I have taken Hussey's edition and apparatus; for the Palladius readings of both types of text I have in every case examined a number of independent witnesses, and where any practical doubt exists as to either text, I do not adduce the passage at all.

In the following schedule the references are to page and line of the Palladius Text in this volume; the corresponding places in Migne (B) may easily be found by the references in the headlines; all the portions of Sozomen derived from the *Hist. Laus.* are printed in full beneath the Text.

p. 17, 7 B	ἤσθιε μὲν γὰρ οὐγκίας ἐξ ἄρτου καθ' ἐκάστην ἡμέραν καὶ λεπτολαχάνων δέμα	
Soz.	τροφῇ δὲ ἦν αὐτῷ ἄρτου οὐγκίαι ἐξ	καὶ λεπτῶν λαχάνων δέμα
G	ἤσθιε μὲν γὰρ οὐγκίας ἐξ ἄρτου	καὶ λεπτολαχάνων δέμα
9 B	οὐ καθευδῆσαντα ἐξεπίτηδες ἢ ἐπὶ ψιαθίου ἢ ἐπὶ κλίνης	
Soz.	(οὐδέ ποτε)	ἐπὶ ῥιπὸς ἢ κλίνης καθευδῆσας
G	οὐ καθευδῆσαντα	ἐπὶ ψιαθίου οὐκ ἐπὶ κλίνης
14 B	ἐκ νεαρᾶς ἡλικίας	Soz. ἐκ νέου G ἀπὸ νεότητος

<sup>1</sup> Geppert's somewhat wild suggestion that Socrates may have had a different redaction of the *Hist. Laus.* from those that have come down to us deserves no consideration (*Quellen des Kirchenhistorikers Socrates*, 80).

- p. 18, 1 B εἰς πείσους τοὺς ἀγγέλους κοιμηθῆναι ποτε, πείσεις ἐν τούτῳ καὶ τὸν σπουδαῖον  
 Soz. εἰ τοὺς ἀγγέλους πείσεις καθεύδειν, πείσεις καὶ τὸν σπουδαῖον  
 G εἰς πείσους τοὺς ἀγγέλους κοιμηθῆναι, πείσεις καὶ τὸν σπουδαῖον
- p. 20, 16 B καθεζομένου Soz. καθεζόμενος G καθήμενον  
 17 B ἰδεῖν ἐν ἐκστάσει Soz. ἐν ἐκστάσει...ὀρᾶν G ἰδεῖν ἔκστασιν
- p. 28, 11 B ὁ δὲ εὐχαριστήσας αὐτῇ καὶ δεδωκὼς δόξαν τῷ θεῷ λέγει αὐτῇ  
 Soz. ὁ δὲ χάριν ὁμολογήσας τῷ θεῷ...ἔφη  
 G ὁ δὲ εὐχαριστήσας τῷ θεῷ (αἰ. κυρίῳ) λέγει αὐτῇ
- 13 B ἐγὼ δὲ ἀπελθὼν ποιήσω μοι ἕτερον οἶκον  
 Soz. ἐγὼ δὲ ἕτερον ἐμαυτῷ ποιήσω  
 G ἐγὼ δὲ ποιήσω (αἰ. ποιῶ) ἐμαυτῷ ἕτερον οἶκον
- p. 33, 9 B ἀδύνατόν με γενέσθαι λοιπὸν ὅπερ αὐτοὶ ἀναγκάζετε τοῦ νόμου κ.τ.λ.  
 Soz. λοιπὸν γὰρ οὐδὲ ἐκόντα με ὁ ἱερατικὸς νόμος συγχωρεῖ χειροτονεῖσθαι  
 G ἀδύνατόν μοι (αἰ. με) γενέσθαι τοῦ νόμου κ.τ.λ.
- 14 B μόνον ἄξιον ὄντα τοῖς τρόποις  
 Soz. ἦν μόνον ἄρτιος ἢ τοῖς τρόποις  
 G ἄξιον ὄντα τοῖς τρόποις
- p. 35, 4 B πάσης ἀπηλλάττετο ἀρρωστίας ὁ ἐνοχλούμενος  
 Soz. πάσης ἀπαλλάσσειν νόσου τοὺς κάμνοντας  
 G πάσης ἀπαλλάττεσθαι (αἰ. -τετο) ἀρρωστίας
- p. 36, 3 B παρέβλαψε Soz. ἐβλαψε G ἐβλαψε  
 10 B κέλλησ Soz. οἰκήματος G οἴκου
- p. 37, 7 B ὅστις τελευτᾶν μέλλων  
 Soz. μέλλων δὲ τελευτᾶν  
 G ὅς τελευτᾶν
- p. 43, 5 B Soz. G  
 τὰ κατὰ τοὺς ἁγίους καὶ ἄρξομαι δὲ ἐξ Αἰγύπτου τὰ κατὰ τοὺς  
 ἀθανάτους πατέρας Μακάριον τὸν Αἰγύπτιον καὶ Μ. καὶ Μακαρίων τῶν δύο δύο Μακαρίους  
 τὸν Ἀλεξανδρέα τοὺς γεντῶν αἰοιδιμωτάτων ἡγεμόνων τοὺς αἰοδίμους ἄνδρας  
 ναίους ἄνδρας, καὶ ἀκαταγωνίστους ἀθλητὰς τοῦ ἐναγρέτου βίου ἅθλα πολλὰ ὄντα πολλὰ  
 καὶ μεγάλα κ.τ.λ. .... καὶ μεγάλα κ.τ.λ. ....  
 ὁ μὲν πρῶτος ἀθλητὴς τοῦ τούτου δὲ ὁ μὲν τούτων τῶν Μακαρίων ὁ μὲν  
 Χριστοῦ Μακάριος ὀνόματι Αἰγύπτιος τῷ γένει ὑπῆρχεν Αἰγύπτιος εἰς ἣν Αἰγύπτιος τὸ γένος,  
 ὁ δὲ δεῦτερος ἡλικία, πρῶτος ὁ δὲ πολιτικὸς ὡς ἀσπὸς ὁ δὲ ἄλλος  
 δὲ τοῖς προτερήμασι τῶν ὀνομάζετο  
 μοναχῶν, καὶ αὐτὸς Μακάριος καλούμενος τῷ ὀνόματι, ἦν γὰρ τῷ γένει Ἀλεξανδρεὺς. Αλεξανδρεὺς.  
 γονεν.
- 15 B νεώτερος τῇ ἡλικίᾳ Soz. ἔτι νέος ὢν G νέος
- p. 48, 2  
 B εἴ τι ἀκήκοε πώποτε τινα πεποικηκότα ἔργον ἀσκήσεως διαπύρως πάντως τοῦτο κατῴρθωσεν  
 Soz. ἂ δὲ παρ' ἄλλοις ἤκουσεν ἐκ παντὸς τρόπου κατορθῶν  
 G εἴ τι ἀκήκοε πώποτε (τινα πεποικηκότα?) πάντως τοῦτο κατῴρθωσεν



- p. 62, 20 B παρεκτός οὐ ἔμελλεν ἐν αὐτῇ τῇ ἡμέρᾳ (nl. ὥρᾳ) ἐσθίειν  
 Soz. πλὴν ὅσον ἥσθιεν  
 G παρεκτός οὐ ἥσθιεν
- p. 88, 4 B ἄγγελος κυρίου Soz. θεῖος ἄγγελος G ἄγγελος
- p. 89, 10 B (μηνωτήν)... ἥς ἄνευ μηδὲ ἐσθιέτωσαν μηδὲ καθευδέτωσαν  
 Soz. σὺν... ταῖς διφθέραις (= μηνωταῖς) καθεύδειν  
 G ἥς ἄνευ μὴ ἐσθιέτωσαν
- 11 B εἰσιόντες δὲ εἰς τὴν κοινωνίαν τῶν μυστηρίων τοῦ Χριστοῦ  
 Soz. ἐπὶ κοινωνίᾳ τῶν θείων μυστηρίων... προσιύσας  
 G ἀπιόντες δὲ εἰς τὴν κοινωνίαν
- p. 90, 3 B Soz. G  
 ἐκέλευσε δὲ εἰκοσιτέσ- πᾶσαν δὲ τὴν συνοικίαν ἐκέλευσε δὲ εἰκοσιτέσ-  
 σαρα τάγματα εἶναι τῶν εἰς εἰκοσιτέσσαρα τάγματα σαρα τάγματα εἶναι  
 ἀδελφῶν, κατὰ τὸν ἀριθμὸν διελεῖν  
 τῶν εἰκοσιτεσσάρων γραμ- καὶ ἐ-  
 μάτων· καὶ προσέταξεν ἐ- κάστῳ τάγματι τὸ ὄνομα καὶ ἐπονομάσαι ταῦτα τοῖς κάστῳ τάγματι  
 τεθῆναι στοιχεῖον ἑλληνικόν Ἑλλήνων στοιχείοις ἐπέθηκε στοιχεῖον ἑλληνικόν
- p. 91, 9 B τὸν μέντοι εἰσελθόντα εἰσάπαξ συμμεῖναι αὐτοῖς  
 Soz. τὸν δὲ συνοικεῖν αὐτοῖς βουλόμενον  
 G τὸν μέντοι εἰσελθόντα συμμεῖναι αὐτοῖς
- p. 92, 6 B ἐκάστῳ τάγματι καθ' ἐκάστην εὐχὴν  
 Soz. ἐκάστης εὐχῆς  
 G (ἐν) ἐκάστη εὐχῇ
- p. 126, 15 B Soz. G  
 λέγει αὐτοῖς ὁ ἐνάρετος ὑπολαβὼν δέ, λέγει αὐτοῖς·  
 οὗτος· Τὰ περὶ ἐμοῦ πῶς Οἶος ὑμῖν δοκῶ; Τί ὑμῖν δοκῶ ἐγώ;  
 ἔχετε; τί ὑμῖν δοκῶ ἐγώ; ἤρετο· τῶν δὲ ἀξιόχρεων τε εἶχε δὲ μεγάλην ὑπόληψιν  
 λέγουσιν αὐτῷ· Ἄνθρωπόν σε οἶδαμεν τοῦ θεοῦ. φίλη καὶ μάλα καλὸν καὶ ἀγαθὸν παρὰ πᾶσιν, οὐ ψευδῶς ἀλλ'  
 δὲ ἡ ἀλήθεια· μεγάλην ὑπό- εἶναι, καὶ τοιοῦτον οἶον ἡ ἀληθῶς. λέγουσιν αὐτῷ·  
 ληψιν εἶχε παρὰ πᾶσιν οὐ περὶ αὐτοῦ δόξα ἐκράτει Ἄνθρωπόν σε οἶδαμεν θεοῦ.  
 ψευδῶς ἀλλ' ἀληθῶς. λέγει συνομολογούντων,  
 αὐτοῖς ὁ τοῦ Χριστοῦ δοῦλος· Οὐκοῦν Οὐκοῦν  
 Εἰ οὕτως οἶσθε τὰ κατ' ἐμέ, ἐμοί ἐμπιστεύσατε· ἐμοί, φησίν, ἐμπιστεύσατε·  
 τῶν λιμνωτῶν ἐπιμέλειαν. λέγουσιν αὐτῷ οἱ σοβαροί·  
 Εἶθε καταξίους. ἀποκρίνεται αὐτοῖς Ἐφραίμ ὁ ἐκλεκτός  
 τοῦ θεοῦ· Ἰδοὺ ἀπὸ σή- ἐκοντής, ἔφη, ἰδοὺ  
 μερον δι' ὑμᾶς χειροτονῶ δι' ὑμᾶς ἐπὶ τοῦτο δι' ὑμᾶς χειροτονῶ  
 ἑμαυτὸν ξενოდόχον τῶν δεο- χειροτονήσω ἑμαυτόν. ἑμαυτὸν ξενოდόχον.  
 μένων.
- p. 127, 3 B καὶ λαβὼν παρ' αὐτῶν ἀργύρια  
 Soz. καὶ λαβὼν ἀργύριον παρ' αὐτῶν  
 G καὶ λαβὼν ἀργύρια  
 11 B κοιμάται Soz. ἐτελεύτησε G ἐτελεύτησε

p. 158, 3 B	φευκτὴ ἦν τοῖς ἐναρέτοις	διὰ τὸ κάλλος
Soz.	φευκτέαν τοῖς ἐπιείκειαν καὶ σωφροσύνην ἐπαγγελλομένοις	
G	φευκτὴ ἦν	διὰ τὸ κάλλος <sup>1</sup>

As to the general outcome of the comparison of Sozomen with B and G there cannot, I think, be a doubt. The positive agreements with G in actual readings, and still more the negative agreements in the omission of words and clauses found in B, are striking and cannot, as a whole, be due to chance coincidence. In these circumstances it is necessary to examine with special care the agreements of Sozomen with B.

The following may at once be set aside as negligible, the resemblances being too faint or too uncertain to afford any basis for an argument:—

	Soz. and B	G
p. 17, 9	ἡ	οὐκ
14	ἐκ	ἀπὸ
p. 20, 16	καθεζόμενος	καθήμενος
p. 88, 4	κυρίου B; θεῖος Soz. (with ἄγγελος)	om
p. 89, 11	τῶν μυστηρίων (after κοινωνία)	om
p. 90, 4	Sozomen's ἐπονομάσαι is so obviously suggested by the whole context that it cannot be taken as evidence of τὸ ὄνομα in his copy of the <i>Hist. Laus.</i>	

These having been eliminated there remain for consideration the following:—

- p. 20, 17 ἐν ἐκστάσει B Soz.; ἔκστασιν G.
- p. 33, 9 the single word λοιπὸν in B and Soz.; (but the latter has wholly changed the context).
- 14 μόνον B Soz.; om G.
- p. 35, 4 Sozomen's τοὺς κάμνοντας may represent B's ὁ ἐνοχλούμενος; (it is to be noted, however, that Sozomen, by turning the principal verb into the active, was compelled to supply an accusative, and as a fact uses a different word from that found in B).
- p. 37, 7 τελευτᾶν μέλλων B Soz.; τελευτῶν G.

<sup>1</sup> Sozomen's story of Eutropius' visit to John of Lycopolis (vii. 22 fin.) is not based on *Hist. Laus.* p. 101, 2.

- p. 43, 11 τῷ γένει B Soz.; τὸ γένος G.  
 p. 89, 10 B and Soz. stand alone in saying that the Tabennesiot monks slept in the *μηλωτή* (or *διφθέρα*).  
 p. 127, 3 παρ' αὐτῶν B Soz.; om G.  
 p. 158, 3 Sozomen's τοῖς ἐπιείκειαν καὶ σωφροσύνην ἐπαγγελλομένοις may be a paraphrase of B's τοῖς ἐναρέτοις; om G.

When these cases are considered it appears that the effective resemblances between Sozomen and B are reduced to some half dozen not very convincing agreements, which cannot weigh in the balance against the numerous and telling agreements between Sozomen and G,—agreements which stand out particularly clearly in the three longer pieces.

It may be taken as certain that Sozomen's copy of the *Hist. Laus.* contained substantially a G text and not a B text. Now Sozomen wrote his History about the years 439—450; therefore his copy of the *Hist. Laus.* must have been made within twenty or twenty-five years of the time when Palladius wrote the book.

#### THE APOPHTHEGMATA PATRUM.

From St Benedict's citation (see *Prolog.* 209—11) it appears that the Latin version of the "Topical" redaction (no. ii.) of the *Apophthegmata*, found in Bks. v. and vi. of Rosweyd, existed in the early years of the sixth century, and the Greek collection itself must have been formed in the fifth. Now any apophthegma found in this Latin version of redaction ii., and also in the Greek Alphabetical redaction (no. i.), printed by Cotelier, must have belonged to the Greek original of ii., and therefore dates from the fifth century. Two apophthegmata, thus common to collections i. and ii., are taken from Palladius; and therefore in them we have fragments of a fifth century Greek text of the Lausiac History. The more considerable of these is no. 8 under Pambo's name (*P. G.* LXV. 369); for the Latin, see Rosweyd, Bk. v. i. 16; and for a second Latin version, *ibid.* Bk. III. 160.

I print the three Greek texts, using for the apophthegma the Brit. Mus. *Addit.* 22508 (saec. XII.), which contains a better text than Cotelier's of the Alphabetical collection.

B (P. G. xxxiv. 1033)

Οὗτος ὁ Παμβῶ τελευτᾶν  
μέλλων κατ' (αὐτὴν) τὴν  
ῥαν τοῦ ἐκλιμπάνειν αὐτὸν  
παρεστῶσιν [Ω. καὶ Α.]  
ἀνδράσι περιβοήτοις (σύν)  
καὶ λοιποῖς ἀδελφοῖς τοῦτο  
λέγεται εἰρηκέναι, ὅτι 'Αφ'  
οὗ ἦλθον εἰς τὸν τόπον  
τοῦτον τῆς ἐρήμου καὶ ῥκο-  
δόμησά μου τὴν κέλλαν καὶ  
ῥκησα ἐνθάδε, οὐκ ἐκτὸς  
ἔργου τῶν ἐμῶν χειρῶν  
πεποίηκα ἡμέραν μίαν· οὐδὲ  
μέμνημαι δωρεὰν ἄρτον φα-  
γῶν ἀπὸ τινος· οὐδὲ μετα-  
μεμέλλημαι ἕως τῆς ἄρτι ῥρας  
ἐπὶ (τῷ) λόγῳ ῥ ἐλάλησα.  
καὶ οὕτως ἀπέρχομαι πρὸς  
τὸν θεὸν ὡς μηδὲ ἀρξάμενος  
τοῦ θεοσεβεῖν.

Apophth.

Διηγῆσαντο περὶ τοῦ  
ἀββᾶ Π. ὅτι τελευτῶν κατ'  
αὐτὴν τὴν ῥαν τοῦ ἐκλιμ-  
πάνειν εἶπεν τοῖς  
παρεστῶσιν αὐτῷ ἀγίοις  
ἀνδράσιν,  
ὅτι 'Αφ'  
οὗ ἦλθον εἰς τὸν τόπον  
τοῦτον τῆς ἐρήμου καὶ ῥκο-  
δόμησά μου τὴν κέλλαν καὶ  
ῥκησα ἐν αὐτῇ<sup>1</sup>, ἐκτὸς<sup>2</sup>  
τῶν χειρῶν μου  
οὗ  
μέμνημαι ,ἄρτον φα-  
γῶν· οὐδὲ μετα-  
μεμέλλημαι ἐπὶ λόγῳ ῥ  
ἐλάλησα ἕως τῆς ἄρτι ῥρας.  
καὶ οὕτως ἀπέρχομαι πρὸς  
τὸν θεὸν ὡς μηδὲ ἀρξάμενος  
θεοσεβεῖν.

G (p. 31, 10)

Οὗτος ὁ Παμβῶ  
τελευτῶν κατ'  
αὐτὴν τὴν ῥαν τοῦ ἐκλιμ-  
πάνειν παρεστῶσι [Μ. καὶ  
Α.] ἀνδράσι περιβοήτοις  
καὶ λοιποῖς ἀδελφοῖς τοῦτο  
λέγεται εἰρηκέναι, ὅτι 'Αφ'  
οὗ ἦλθον εἰς τὸν τόπον  
τοῦτον τῆς<sup>1</sup> ἐρήμου<sup>1</sup> καὶ ῥκο-  
δόμησά μου τὴν κέλλαν καὶ  
ῥκησα<sup>2</sup> ἐκτὸς  
τῶν χειρῶν μου  
οὗ  
μέμνημαι δωρεὰν ἄρτον φα-  
γῶν.<sup>3</sup> οὐ μετα-  
μεμέλλημαι ἐπὶ λόγῳ ῥ  
ἐλάλησα ἕως τῆς ἄρτι ῥρας.  
καὶ οὕτως ἀπέρχομαι πρὸς  
τὸν θεὸν ὡς μηδὲ ἀρξάμενος  
(τοῦ)<sup>4</sup> θεοσεβεῖν.

(See LP<sup>5</sup> μδ (V<sup>1</sup>V<sup>2</sup>) in  
Preuschen's apparatus,  
*Pall. u. Ruf.* 122.)

<sup>1</sup> ἐν αὐτῇ Lat. doubtful  
<sup>2</sup> Lat. add *laborem*, or  
*opera*

<sup>1</sup> om P; stet WTverss.  
<sup>2</sup> + ἐν αὐτῇ verss.  
<sup>3</sup> ὅτι...ἔφαγον WP  
<sup>4</sup> τοῦ P; om WT  
See List of Symbols, p. 2

Words in brackets are omitted by some of the authorities.

The second piece is the concluding sentence of the chapter on Or (p. 29, 12—14). The apophthegma has already been printed (*Prol.* 284) and need not be repeated here. The only difference between B and G is that B has *τί ποτε* at the end, omitted by G; in this the apophthegma agrees with G.

Two other of Pambo's apophthegmata in Cotelier's Alphabetical collection are from the *Hist. Laus.*; but as they are not attested by the Latin of redaction ii., we cannot be sure that they date from the fifth century. It needs no comment to show that the two of which we can be sure side decisively with G against B, and support Sozomen's witness to the existence of the G text in the course of the fifth century.

#### VITA MELANIAE IUNIORIS.

The younger Melania died about the year 440. Her Life,

written by one of her personal friends (the Bollandists surmise Gerontius †c. †85), was printed in Latin (*Anal. Boll.* viii.) and then in Greek (*Anal. Boll.* xxii.). The *Vita*, c. 1, contains one citation from *Hist. Laus.*, c. 61 :—

**B** (*P. G.* xxxiv. 1228)

Εἰ μὲν αἰρῆσαι συνοικισθῆναι μοι κατὰ τὸν τῆς σωφροσύνης λόγον, καὶ δεσπότην σε οἶδα, καὶ κύριον τῆς ἐμῆς ζωῆς ὁμολογήσω σε· εἰ δὲ βαρὺ σοι τοῦτο ὥς νεωτέρῳ φαίνεται,

πάντα μου λάβε τὰ πράγ-

ματα, καὶ μόνον τὸ σῶμά μου ἐλευθέρωσον, ἵνα

πληροφορήσω μου τὴν κατὰ θεὸν ἐπιθυμίαν.

*Vita Melaniae*, Gr.

Εἰ μὲν βούλει, κύριέ μου, ἀγνεύειν σὺν ἐμοὶ καὶ κατὰ τὸν τῆς σωφροσύνης συνοικισθῆναι μοι νόμον, καὶ κύριόν σε καὶ δεσπότην τῆς οἰκίας ζωῆς ἐπιγράφομαι· εἰ δὲ τοῦτό σοι ἐπαχθὲς καταφαίνεται καὶ οὐκ ἰσχύεις ἐνέγκαι τὴν πύρρῳ τῆς νεότητος, ἰδοὺ πρόκεινται σοι ἅπαντά μου τὰ ὑπάρχοντα, ὧν ἐντεῦθεν ἤδη δεσπότης γενόμενος χρήσει καθὼς βούλει· μόνον τὸ σῶμά μου ἐλευθέρωσον, ἵνα τοῦτο σὺν τῇ ψυχῇ μου ἄσπιλον παραστήσω τῷ Χριστῷ κατὰ τὴν ἡμέραν ἐκείνην τὴν φοβερὰν· οὕτω γὰρ πληροφορήσω τὴν κατὰ θεὸν μου ἐπιθυμίαν.

*Vita Melaniae*, Lat.

Si uolueris habitare mecum secundum legem castitatis et continentiae, dominum meum te cognoscam et dominatorem te uitae meae esse confitear; si autem graue tibi hoc quasi adolescenti uidetur, omnes meas facultates suscipe, et tantum corpus meum liberum effice, ut perficiam quod est secundum desiderium meum.

In this passage the differences between B and G which may be taken as critically certain and significant for the purpose in hand, are :—

B	G
συνοικισθῆναι	συνασκηθῆναι
ὁμολογήσω σε	om
μόνον	om
πληροφορήσω	πληρώσω

In all four readings the only two extant G authorities (hereafter called P and I) unequivocally support each other. The combined evidence of the Greek and Latin forms of the *Vita Melaniae* shows that in each case it presents the B reading: καταφαίνεται alone tells the other way, but it may well stand in some B MSS. It is conceivable, of course, that the passage was

not in the *Vita* from the beginning, the earliest Latin MS. being only from the end of the eighth century, and the Greek MS. from the eleventh; but in the absence of any positive ground for suspecting it to be a later interpolation, it must be taken as probable evidence that the B text was in existence in the third quarter of the fifth century, fifty years after the *Hist. Laus.* was written<sup>1</sup>.

### DIONYSIUS EXIGUUS.

Dionysius made the old Latin translation (called *lat*<sup>2</sup> in *Prol.* 159—163) of the *Vita Pachomii* from a Greek redaction of the *Vita*. In the Latin occur two extracts from the *Hist. Laus.*: c. 22 = *H. L.* 32, and c. 28 (fin.) = *H. L.* 33 (init.). In the latter passage there is no difference between the B and G texts of the *Hist. Laus.*; but in the former occur the following cases wherein words and clauses found in B, but not in G, are represented in the Latin extract:—

Latin *Vita* 22 (Rosweyde, p. 120).  
 albam  
 sacramentorum Christi  
 iuxta numerum elementorum et grac-  
 carum litterarum  
 nomina  
 usque ad ω  
 archimandritam  
 semel  
 studiis  
 stadium

**B** (*P. G.* xxxiv. 1099—1100).  
 λευκὴν  
 τῶν μυστηρίων τοῦ Χριστοῦ  
 κατὰ τὸν ἀριθμὸν τῶν κδ' (στοιχείων  
 τῶν) γραμμάτων  
 τὸ ὄνομα  
 ἕως τοῦ ω  
 ἀρχιμανδρίτην  
 εἰσάπαξ  
 ἀγῶνα } (see *Prol.* 160—1)  
 στάδιον }

<sup>1</sup> The presence of this passage from *Hist. Laus.* in both forms of the *Vita* amounts to a demonstration that the Greek is the original—a translation from the Latin would not have reproduced the vocabulary of Palladius. But as the Latin is the closer to the *Hist. Laus.*, it follows that our Greek *Vita* has been revised and altered. The passage from *Hist. Laus.* exists in a still more altered form in the *Vita* that has gone under the name of Simeon Metaphrastes (*P. G.* cxvi. 753). In the shorter Latin form of the Life found in *Bibl. Casin.* iii *Flor.* 308, instead of Melania's speech are the words: ut uirginitatis continentiam seruarent. I think that the Bollandists are correct in saying that this Life is an abridgment of the other Latin *Vita* (*Bibl. Hagiogr. Lat.*): at a later point it contains the passage in question, and more, from the *Hist. Laus.*, taken direct from the Latin version hereafter called I. Another Latin *Vita* was announced in 1900 by Card. Rampolla.



If the section from the *Hist. Laus.* already stood in the Greek *Vita* when Dionysius made his translation, it would be an irrefragable proof of the existence of the B text early in the sixth century (for Dionysius died before 544). But no Greek ms. of this redaction of the *Vita Pachomii* is known; nor have the numerous Latin MSS. been critically examined: so that we have no assurance that we are not here in the presence of a later Latin interpolation, like those from the *Hist. Mon.* found in the printed copies of the Second Latin version of the *Hist. Laus.*, but absent from one group of MSS. (*Prol.* 64—6).

I have found no other citations of the B text earlier than the middle of the seventh century; but at that date Anan-Isho beyond all doubt possessed a copy of the whole work in the B text (see p. lxxix). Accordingly I only append in a Note a brief list of the later citations that I have come across.

NOTE. *Later Citations of the Lausiatic History.*

Considering how popular a book the Lausiatic History evidently was, the citations from it by later writers are surprisingly few. Tillemont mentions only two: one is by Dorotheus Archimandrita (cent. vi.?), who quotes three lines from c. 38 (*P. G.* LXXXVIII. 1652)—the passage throws no light on the textual question; the other is in the Sermon on “the Faithful Departed,” formerly attributed to St John Damascene, and is explicitly said to be from the *Hist. Laus.*, but is really from the *Apophthegmata* (see *Prol.* 142, note). I have myself made extensive searches in Migne among the Catenae and Scholia and other collections of extracts (such as St John Damascene’s *Sacra Parallela*). My efforts have been rewarded only by a single citation: among the *Questions and Answers* of Anastasius Sinaita (end of cent. vii.) is an abridgment of c. 25, the text being of the B type (*P. G.* LXXXIX. 345). Several parts of Nicephorus are ultimately based on the *Hist. Laus.*, but only mediately through Sozomen: a passage, however, in Bk. vii. c. 13, may be based directly on c. 65 (see Note 114).

The so-called *Vita Athanasii ex Metaphrasto* embodies the bulk of c. 63 in a G text (see *infra*, p. 158); the Life of Olympias, compiled in the seventh century (*Anal. Boll.* xv.), makes use of c. 56

in a B text. A number of the notices in the "Synaxarion" and the "Menaeon" contain traces of the Lausiaca History.

Finally, the extract given under Palladius' name in the Paris Catena MS. Gr. 174 (see Achelis, *Hippolytstudien*, 144) is not from *Hist. Laus.* or any work of Palladius of Helenopolis.

### § 5. HISTORY OF THE TEXT: THE VERSIONS.

The versions of the *Hist. Laus.* have been discussed at some length in *Prolog.*, and further details concerning them, in so far as they bear on the criticism of the text, will be given later (§§ 8, 9): for present purposes it is sufficient to note that the chief versions at our disposal are:

Latin I (hereafter called I), containing the whole work.

Latin II ( $l_2$ ), about half the work.

Syriac I (s), about half to two-thirds.

Syriac II ( $s_2$ ), about one-third.

Of the two Syriac versions there exist MSS. written early in the sixth century, and the versions themselves probably both date from the fifth. Though no MSS. of the Latin versions are known older than the tenth or eleventh century, there are some grounds

#### **B** (*P. G.* xxxiv. 1084)

Πάχων τις ὀνόματι περὶ τὰ ἐβδομήκοντα  
ἐλάσας ἔτη, ἐκαθίζετο ἐν τῇ Σκῆτει. συνέβη  
δέ με ὀχληθέντα ὑπὸ τοῦ δαίμονος, συνε-  
χόμενον ἐπιθυμία γυναικείᾳ, δυσφορεῖν καὶ  
πρὸς τοὺς λογισμοὺς καὶ πρὸς τὰς φαντασίας 5  
τὰς νυκτερινάς. καὶ ἐγγὺς γενόμενος, ὑπὸ

1 τὸ ἐβδομηκοστὸν ἐλ. ἔτος  $A^B$  2 ἐκά-  
θητο  $A^B$  2—4 συνέβη δέ με ὑπὸ τοῦ  
πάθους τῆς γυναικικῆς ἐπιθυμίας ὀχληθέντα  
 $A^B$  6, 7 om ὑπὸ...πειρασμοῦ  $A^B$

#### **G** (p. 74, 21)

Πάχων τις ὀνόματι ἀμφὶ τὸ ἐβδομη-  
κοστὸν ἔτος ἐλάσας ἐκάθητο ἐν τῇ Σκῆτει.  
συνέβη δὲ ὀχληθέντα με

ἐπιθυμία γυναικὸς δυσφορεῖν καὶ  
πρὸς τοὺς λογισμοὺς καὶ πρὸς τὰς φαντασίας  
τὰς νυκτερινάς. καὶ ἐγγὺς γενόμενος

4 γυναικικῇ WVC

**s** (Tullberg, p. 29, MSS. AB: Brit. Mus. *Addit.* 17177 f. 75, 12173 f. 44).

There was also another man by name Pachom, seventy years of age: he resided on the mountain called Scetis. And I went to him once upon a time when the thoughts of the desire of women harassed me, when my mind was dark and obscured from the thoughts of lust and from the visions and troubles of the night.



for supposing that the versions themselves were made in the course of the fifth to the seventh centuries. In order to test the Greek texts represented by these four versions, I shall take the first half of the chapter on Pachon (c. 23), which has the advantage of being preserved in all four versions, and also in six good members of the G text; moreover s is in print and may be studied in Tullberg's MSS. A and B (*Paradisus Patrum* 29—33), so that the reader has not to rely on Anan-Isho's text. The passage is one which I should not have selected had there been any opportunity of choice; but as no other combines these textual advantages there is practically none.

I print a Table in four parallel columns:

- |         |  |   |
|---------|--|---|
| Col. 1. | The Greek B text   | } The resultant texts are given; only a few important variants are noticed. |
| Col. 2. | The Greek G text   |   |
| Col. 3. | 1 (from the <i>Cass.</i> and <i>Sess.</i> MSS., see p. lxxvi).   |   |
| Col. 4. | 1 <sub>2</sub> (based chiefly on <i>Barber.</i> ms. lat. 702, the only one (known to me) that gives Pachon's name correctly, the others all having Pasco). |   |

A literal translation of s is given on the left-hand pages, under the Greek texts; and one of s<sub>2</sub> on the right-hand pages, under the Latin versions. I have to thank Prof. Guidi for the text of s<sub>2</sub>, and Mr Norman McLean for revising my translations of both these pieces, and of others throughout the volume.

## 1

Pachon quidam nomine septuagesimum aetatis suae annum agens in ea quae Scithis dicitur regione degebat. cum interea

grandis cupiditas feminei coitus me coepit urguere, quod ego grauiter ac moleste ferebam aduersus sordidas cogitationes et contra insomnia nocturna confligens ut

1<sub>2</sub>

Pacho quidam nomine erat septuagesimum agens aetatis annum in Scythi. itaque dum grauiter me

spiritus fornicationis temptaret super concupiscentia muliebri exagitantibus me cogitationibus, pene egressus sum de

1 quidam] om Barb

s<sub>2</sub> (Vat. *Syr.* 123 f. 286).

There was a certain Pachom of Memphis; he was in a cave (*or* cell) seventy years within in the desert of Scete. And it came about that I was harassed by the lust of woman, and I was troubled by the thoughts and the dreams of the phantasms of the night, and I was nearly withdrawing myself from the desert, because the

## B

τούτου τοῦ πειρασμοῦ ἐξελεῖν τῆς ἐρήμου,  
ἐλαύνοντός με σφοδροτάτως τοῦ πάθους,  
τοῖς μὲν γείτοσί μου οὐκ ἀνεθέμην τὸ  
πράγμα, ἀλλ' οὔτε τῷ διδασκάλῳ μου 10  
Εὐαγρίῳ· λεληθότως δὲ παραβαλὼν εἰς τὴν  
πανέρημον συνετύγχανον ἐπὶ ἡμέρας δεκα-  
πέντε τοῖς κατὰ τὴν Σκῆτιν πατράσι γη-  
ράσασιν ἐν τῇ ἐρήμῳ· ἐν οἷς δὴ περιέτυχον  
καὶ τῷ Πάχωνι. εὐρὼν οὖν αὐτὸν ἀκεραῖο- 15  
τερον καὶ ἀσκητικώτερον ἐθάρρησα αὐτῷ  
ἀναθῆσθαι μου τὰ τῆς διανοίας. καὶ λέγει  
μοι ὁ ἅγιος οὗτος· Μὴ ξενίσῃ σε τὸ πρᾶγμα·  
οὐ γὰρ αὐτὸ πάσχεις ἀπὸ ῥαθυμίας· μαρ-  
τυρεῖ γάρ σοι καὶ ὁ τόπος καὶ ἡ σπάνις τῶν 20  
χρειῶν, καὶ τὸ μὴ εἶναι συντυχίας θηλειῶν  
ἐνθάδε· ἀλλὰ μάλλον ἀπὸ σπουδῆς τῆς  
κατ' ἀρετὴν συμβαίνει σοι τοῦτο παρὰ τοῦ  
ἐναντίου. τριπλοῦς γάρ ἐστιν ὁ πόλεμος  
ὁ πορνικός. ποτὲ μὲν γὰρ ἡ σὰρξ ἡμῖν 25  
ἐπιτίθεται εὐπαθοῦσα· ποτὲ δὲ τὰ πάθη  
ἡμῖν ἐπανίστανται διὰ τῶν λογισμῶν· ποτὲ  
δὲ καὶ αὐτὸς ὁ δαίμων ἡμᾶς τυραννεῖ διὰ  
τῆς βασκανίας. ἐγὼ γὰρ πολλὰ παρατη-  
ρήσας εὗρηκα τοῦτο. ἰδοὺ ὡς ὀρᾷς με 30  
γέροντα ἄνθρωπον· τεσσαρακοστὸν ἔτος  
ἔχω ἐν τῇ κέλλῃ ταύτῃ φροντίζων τῆς

9 μου] τῶν πατέρων B  
A<sup>B</sup> 12 ἔρημον A<sup>B</sup>

11 Εὐλογία

## G

τοῦ ἐξελεῖν τῆς ἐρήμου,  
ἐλαύνοντός με τοῦ πάθους,  
τοῖς μὲν γείτοσι τοῖς ἐμοῖς οὐκ ἀνεθέμην τὸ  
πράγμα οὔτε τῷ διδασκάλῳ μου  
Εὐαγρίῳ· λεληθότως δὲ παραβαλὼν εἰς τὴν  
πανέρημον συνετύγχανον ἐπὶ ἡμέρας δεκα-  
πέντε τοῖς κατὰ τὴν Σκῆτιν γηράσασι  
πατράσιν ἐν τῇ ἐρήμῳ· ἐν οἷς περιέτυχον  
καὶ τῷ Πάχωνι. εὐρὼν οὖν αὐτὸν ἀκεραῖο-  
τερον καὶ ἀσκητικώτερον ἐθάρρησα ἀναθῆ-  
σθαι μου αὐτῷ τὰ τῆς διανοίας. καὶ λέγει  
μοι οὗτος· Μὴ ξενίσῃ σε τὸ πρᾶγμα·  
οὐ γὰρ αὐτὸ πάσχεις ἀπὸ ῥαθυμίας· μαρ-  
τυρεῖ γάρ σοι καὶ ὁ τόπος καὶ ἡ σπάνις τῶν  
χρειῶν, καὶ τὸ μὴ εἶναι συντυχίας θηλειῶν·  
ἀλλὰ μάλλον ἀπὸ σπουδῆς.

τριπλοῦς γάρ ἐστιν ὁ πόλεμος  
ὁ πορνικός. ποτὲ μὲν γὰρ ἡ σὰρξ ἡμῖν  
ἐπιτίθεται εὐρωστοῦσα· ποτὲ δὲ τὰ πάθη  
διὰ τῶν λογισμῶν· ποτὲ  
δὲ καὶ αὐτὸς ὁ δαίμων  
τῇ βασκανίᾳ. ἐγὼ γὰρ πολλὰ παρατη-  
ρήσας εὗρηκα τοῦτο. ἰδοὺ ὡς ὀρᾷς με  
γέροντα ἄνθρωπον· τεσσαρακοστὸν ἔτος  
ἔχω ἐν ταύτῃ τῇ κέλλῃ φροντίζων τῆς

11 Εὐλογία PW 36  
26 εὐπαθοῦσα VC

12 ἔρημον P

## S

And I was nearly withdrawing from the desert, as great lust assaulted me. And I did not disclose my affliction to my neighbours nor to the brethren that dwelt with me, nor even to my master Euagrius (AB 12173; 17177 Eurignus); but I set out and started wandering in the desert, and I saw some of the old men who had grown old in the place, who were perfect fathers. And after this I saw that blessed Pachom, and I found that he surpassed them all in his way of life and in his thought. And I took heart that I should disclose to him the conflict of my mind. And he said unto me thus: "Let not the matter be regarded by thee as something strange; for not because of thine own negligence hath it thus befallen thee; the very place that thou dwellest in beareth witness to thee, because it is straitened in all necessities, and because there is no woman there; but from zeal has this lust befallen thee. For the war of lust and of fornication is threefold. For at times our body opposes us, when it is healthy and well fed; and at times lust through passion; and at times the evil one because of his envy. And I have much observed and thus have I found as I have told thee." And he said to me: "I whom thou seest, an old man, have now for forty years been residing in this cell, and I have busied myself about my salvation and the saving of my soul; and in all this old

1

pene ab his ubi eram solitudinibus ut ipsius morbi percussus exirem, vicinis quidem meis nihil de pestilentiae talis ardore dicebam, (sed) ne Euagrio quidem magistro meo tale aliquid confitebar: occulte tamen ad interiora ac nastiora deserta perrexi, ubi per quindecim dies in eo qui Scithis dicitur loco venerabiles multos qui ibidem conuenerant patres uidi. inter quos et cum supradicto Pachone potui habere conloquium. et quia repperi enim inter ceteros monachos prope palmam tenere, confidenter ad eum detuli animi mei anxietatem. qui ita locutus est michi: Non sit tibi noua res ista quam pateris; nam quod non ex negligentia mentis atque desidia in id quo turbaris incurreris sufficienter tibi testimonium praebent et locorum natura et inopia omnium rerum, et ipsarum, quod nemini dubium est, absentia feminarum; sed magis temptatione ista laboras propter studium ac desiderium castitatis. triplex enim ex fornicationis nomine nascitur pugna: aliquando caro nostra in nobis si fuerit nimis sana lasciuat; saepe autem ex cogitationibus uanis morbus iste procedit; interdum contra nos daemon, dum nobis inuidet, facit. ego enim frequenter ista pertractans ista semper inueni. nam et ego ipse, ut uides, admodum senex per quadraginta annos in ista cellula degens maximamque salutis propriae gerens curam, etiam usque ad praesens tem-

10 sed] Sess; om Cass

1<sub>2</sub>

eremo compellente me nimia passione. et vicinis michi quidem monachis non indicaui causam,

latenter autem perrexi in solitudinem et circuiui sanctos patres usque dies quindecim, eos qui in Seythi sensuissent. in quibus repperi Pachum, quem omnes qui in illa eremo erant patres uenerabantur. itaque praesumpsi ego et cum lacrimis deprecans eum confessus sum (ei) passionem quae me nimis (et) incessanter impugnare non desinebat. et ipse ait mihi: Non conturbet te haec causa, non enim pateris haec a negligentia; attestantur enim tibi et locus et difficultas rerum, et quia non est in locis illis ulla uisitatio feminarum; sed magis

(*lacuna in all copies*)

ex inuidia diaboli qui semper insidiatur et decipere festinat animas hominum. ecce ut uides me iam senem hominem; quadragesimum annum habeo in cella hac et adiuuante gratia Christi sollicitus de salute animae meae; tamen usque nunc temptationem sustineo. nam cum

17 ei] om Barb et] om Barb

S<sub>2</sub>

passion of lust pursued me. And to those who were my neighbours and near me I did not disclose the matter, nor even to my teacher Euagrius; I deluded them and did not inform them; and I came to the desert for fifteen days, and when I went I consorted with the fathers that were old men in Scete there in the desert, one of whom was Pachom. And finding that he was very perfect and pure and had passed his life in great asceticisms, I told him and showed to him what was in my thoughts. And he said to me: "Be not disturbed at thy case, for not from carelessness do these things befall thee; for the place also of thy asceticisms beareth witness to thee, both because thy needs are little, and because there is no association with women; but rather from solicitude. For in three ways occurs the war of fornication. For at times the flesh is disturbed and lustful; and from the passions it arises through the thoughts; and at times also Satan himself is disturbed. For I have for a long time been versed in these matters, and I have found this: as thou seest me (I am) an old man, and I have been seventy years in this cave (cell), and I have been solicitous for my salvation. And I am now ninety-three years old, and I am, reckoning from birth, in this advanced time of life; and to this day am

**B**

ἐμαντοῦ σωτηρίας· καὶ ταύτην ἄγων τὴν  
 ἡλικίαν μέχρι ἄρτι πειράζομαι. καὶ δι-  
 ώμνυτο λέγων ὅτι Δώδεκα ἔτη μετὰ τὸ 35  
 πεντηκοστὸν με ἄγειν ἔτος, οὐ νύκτα μοι  
 συνεχώρησεν, οὐχ ἡμέραν, ἐπιτιθέμενός  
 μοι. ὑπονοήσας οὖν ὅτι ἀπέστη μου ὁ θεός,  
 διδὼ καὶ καταδυναστεύομαι οὕτως, ἡρησάμην  
 ἀποθανεῖν μᾶλλον ἀλόγως ἢ πάθει σώματος 40  
 ἀσχημονῆσαι αἰσχυρῶς. καὶ ἐξελθὼν μου τῆς  
 κέλλης καὶ περιῶν τὴν ἔρημον σπήλαιον  
 εὗρον ὑάινης· εἰς δὲ σπήλαιον ἔθηκα ἐμαντὸν  
 ἐν ἡμέρᾳ γυμνόν, ἵνα ἐξελθόντα φάγῃ με  
 τὰ θηρία. ὥς οὖν ἐγένετο ἑσπέρα, κατὰ τὸ 45  
 γεγραμμένον· Ὁ ἥλιος ἔγνω τὴν  
 ἀγῶνι αὐτοῦ· ἔθογ σκότος καὶ ἐρέ-  
 νετο νύξ· ἐν αὐτῇ διελεύονται  
 πάντα τὰ θηρία τοῦ δρυμοῦ, σκύμ-  
 νοι ὠργόμενοι τοῦ ἀρπάσαι καὶ 50  
 ζητῆσαι παρὰ τῷ θεῷ βρώσιν  
 αὐτοῖς. ἐξελθόντες οὖν οἱ θῆρες ἐν ἐκείνῃ  
 τῇ ὥρᾳ, ὅ τε ἄρσιν καὶ ἡ θήλεια, ὥσφράν-  
 θησάν με ἀπὸ ποδῶν μέχρι κεφαλῆς  
 περιλείξαντές με· καὶ ὥς ἐδόκουν βρωθῆναι 55  
 ἀνεχώρησαν ἀπ' ἐμοῦ. πεσὼν οὖν ἐκεῖ διὰ  
 πάσης νυκτὸς οὐκ ἐβρώθην· λογισάμενος  
 ὅτι Πάντως ἐφείσατό μου ὁ θεός, αὐθις  
 οὖν ὑπέστρεψα εἰς τὴν κέλλαν.

54 μου AB

55 προσεδόκουν AB

**G**

ἐμαντοῦ σωτηρίας· καὶ ταύτην ἄγων τὴν  
 ἡλικίαν μέχρι τούτου πειράζομαι. †καὶ  
 ὥς† διώμνυτο ὅτι Ἐπὶ δώδεκα ἔτη μετὰ τὸ  
 πεντηκοστὸν ἔτος οὐ νύκτα μοι  
 συνεχώρησεν, οὐχ ἡμέραν, ἐπιτιθέμενος.  
 ὑπονοήσας οὖν ὅτι ἀπέστη μου ὁ θεός,  
 διδὼ καὶ καταδυναστεύομαι, ἡρησιάζομαι  
 ἀποθανεῖν ἀλόγως ἢ πάθει σώματος  
 ἀσχημονῆσαι [αἰσχυρῶς]. καὶ ἐξελθὼν  
 καὶ περιελθὼν τὴν ἔρημον εὗρον σπή-  
 λαιον ὑάινης· εἰς δὲ σπήλαιον ἔθηκα ἐμαντὸν  
 ἐν ἡμέρᾳ γυμνόν, ἵνα ἐξελθόντα φάγῃ με  
 τὰ θηρία. ὥς οὖν ἐγένετο ἑσπέρα, κατὰ τὸ  
 γεγραμμένον·

Ἐθογ σκότος καὶ ἐρέ-  
 νετο νύξ· ἐν αὐτῇ διελεύονται  
 πάντα τὰ θηρία τοῦ δρυμοῦ,

ἐξελθόντες οἱ θῆρες,  
 ὅ τε ἄρσιν καὶ ἡ θήλεια, ὥσφράν-  
 θησάν μου ἀπὸ κεφαλῆς ἕως ποδῶν περι-  
 λείξαντές· καὶ ὥς προσεδόκουν βρωθῆναι  
 ἀνεχώρησαν ἀπ' ἐμοῦ. πεσὼν οὖν διὰ  
 πάσης νυκτὸς οὐκ ἐβρώθην· λογισάμενος  
 δὲ ὅτι Ἐφείσατό μου ὁ θεός, αὐθις  
 ὑποστρέφω εἰς τὴν κέλλαν.

34 καὶ ὥς] TVC; om καὶ PW; om  
 ὥς 36 39 ἡρησιάζομαι PWT 41 αἰσχυρῶς]  
 PVC; om WT 36 54 με VC ἀπὸ  
 ποδ. ἕως κεφ. VC

**S**

age that thou seest in me I am greatly tempted by lust." And he swore thus to me: "After I was fifty years old, for twelve years did lust assault me never leaving me day or night. And I thought that God had abandoned me, and because of this it had thus obtained power over me. And I preferred in my heart to die like a brute beast, than that I should be a mockery and one worsted because of the lust of the body. And I went forth and wandered through the desert, and I found a den of hyenas. And I lay down at the entry, having stript, so that they might come out and devour me. And when it was evening, as it is written: *He made darkness and it was night wherein dwell (sic) all the beasts of the forest*, the hyenas came forth, the male and the female, and they smelt me, licking my body from my head to my feet; but when I thought that they would devour me they departed from me. And I remained there the whole night, and they did not devour me. And again I thought that God had pity on me, and forthwith I returned and went to my cell."



1

pus huiusmodi temptatione sollicitor. cum sacramento enim istud sanctus ipse dicebat: Per duodecim annos post quinquagesimum non nocte non die unquam hic a me morbus abscessit, usque adeo ut priuatim me iam dei auxilio suspicarer, ob quod merito me putarem daemonis uirtute superari; malui tamen eo tempore irrationabili quadam morte deficere quam tali corporis morbo cum tam obscaena deformitate succumbere. moxque progressus ac peragrans solitudines totas speluncam ferae alicuius inueni in qua me proieci per diem nudum, ut, quod sine dubio fore crederem, ab egredientibus ex ea bestiis deuorarer. cum autem ad uesperinas usque horas sic iacendo uenissem, iuxta id quod scriptum est:

*Posuisti tenebras et facta est nox; in ipsa discurrunt omnes siluarum ferae,*

exeuntes bestiae

femina cum mascolo, nidore ad me ducente uenerunt, a capite usque ad (ipsos) pedes lingua me blandiente lambentes: et dum me ab illis arbitror deuorandum, sic me intactum atque incolumem reliquerunt; iacensque illic per totam noctem nihil omnino perpepus sum. cogitans (igitur) et credens quod michi pepercisset deus, mox reuertor ad cellam.

53 ipsos] Cass; om Sess      57 igitur]  
Sess; om Cass      58 michi] + sic Cass

1<sub>2</sub>

sacramento dicebat mihi quia Per duodecim annos post quinquagesimum annum non nocte mihi nec die pepercit, in tantum ut putarem quia dereliquit me fortasse deus, et ideo instanter sine cessatione huius passionis molestiam sustineo. elegi ergo magis mori irrationabiliter quam talem pati corporis confusionem. egressus igitur circuibam pene omnem solitudinem et inueni speluncam leaenae, et posui me iacere ibi nudum per totum diem, ut egredientes ferae comederent me. cum ergo facta esset uespera, secundum quod scriptum est:

*Posuisti tenebras et facta est nox; in ipsa pertransibunt omnes bestiae siluarum,*

egredientes bestiae,

masculus et femina, odorati sunt me a capite usque ad pedes, (et) lingentes me totum, recesserunt a me. ego autem putabam ut deuorarent me. iacui ergo ibi per totam noctem, sed non accesserunt ad me. cogitauit ergo quod deus pepercit mihi, et reuersus sum in cellam meam.

53 et] om Barb

S<sub>2</sub>

I tempted by the demon of fornication." And he swore and said: "Thirteen years have passed without his ceasing by night or by day to agitate my heart; and I thought: 'Perhaps then God hath withdrawn himself from me'; and on account of this lust that pressed upon me I preferred to die without thought than that I should be contaminated by the passion of the flesh. And I went forth and wandered through the desert, and I found there a hyena's den, and I entered it and I lay down the whole day long stript, in order that the evil beast might come forth upon me and devour me. And when it was evening, as it is written: *Darkness was made and it was night, and in it passed every beast of the field*, and there came forth the male first and then the female, and they came and smelt me, and from the head to the toe nails they licked me. And according to what I did not expect they withdrew and went from me. And I lay there all the night. [And there came after them their cubs and they came and licked me, and laid themselves to sleep by my side; and they did not hurt me. And those beasts came, and there was in their mouths the flesh of a sheep, and they passed over me, and they led their cubs and went into the den.] And I thought that God had pity on me, and I arose in that hour and returned to my cell."

The following Table schedules the various words or phrases found in B in the preceding piece, but not in G, and indicates in each case which of the four versions retain them with B or omit them with G. Cases which are doubtful in any degree are enclosed in brackets.

<b>B</b>	<b>1</b>	<b>1<sub>2</sub></b>	<b>s</b>	<b>s<sub>2</sub></b>
3 ὑπὸ τοῦ δαίμονος (πάθους A <sup>B</sup> )	G	(B)	G	G
συνεχόμενον (om A <sup>B</sup> , but seems re-written)	G	G	G	G
[6 ὑπὸ τούτου τοῦ πειρασμοῦ (om A <sup>B</sup> )	G	G	G	G]
8 σφοδροτάτως	G	(B)	(B)	G
18 ὁ ἄγιος	G	G	G	G
22 ἐνθάδε	G	B	B	G
τῆς κατ' ἀρετῆς	(B)	vac	G	G
23 συμβαίνει σοι τοῦτο	(B)	vac	B	G
παρὰ τοῦ ἐναντίου	G	vac	G	G
27 ἡμῖν ἐπίστανται	(G)	vac	G	(B)
28 ἡμᾶς τυραννεῖ	(G)	vac	G	(G)
36 με ἄγειν	G	G	(G)	vac
39 οὕτως	G	paraphr	B	paraphr
41 μοῦ τῆς κέλλης	G	G	G	G
46 ὁ ἥλιος ἔγνω τὴν δύσιν αὐτοῦ	G	G	G	G
49-52 οἱ σκύμνοι ..... βρώσιν αὐτοῖς	G	G	G	G
52 οὖν	G	G	G	G
ἐν ἐκείνῃ τῇ ὥρᾳ	G	G	G	G
55 με	B	B	(B)	B
56 ἐκεῖ	B	B	B	B
58 πάντως	G	G	G	G
59 οὖν	G	G	G	G

In this Table G largely predominates; and when the cases entered as B are more closely examined it will appear that most of them are very uncertain: all four versions are so loose that some of the resemblances to B may easily be due to mere paraphrase, while others (as με in 55 and ἐκεῖ in 56) are such natural additions that they cannot be taken as evidence that the words in question stood in the Greek MSS. from which the versions were made. In short, I think it is not too much to say that in this test passage the versions afford no clear evidence for any characteristic B reading. In any case, there can be no doubt that they one and all represent the G text.

It has been shown (*Prol.* 88—9) that the Life of Evagrius (c. 38) is not found in the extant copies of either Syriac version

*d* 2

κ.τ.λ. This stamps the Syriac unmistakably as a B text: besides this, other B readings occur in the portion preserved in *Addit.* 14635, e.g. the addition of v. 14 to Wisd. iv. 13 (p. 116, 13), and ὑπερβολῇ τρόπων χρηστῶν for σφοδρῶς (p. 117, 8); and in *Addit.* 14732 throughout. From the nature of the case we may argue safely from the single chapter that the whole work must have existed in the B form. Wright's judgment assigning the fragment in *Addit.* 14635 to the sixth century will not, I think, be challenged by any one accustomed to early Syriac mss.; and it has been endorsed by three specialists who have examined the MS. at my request.

The sixth century fragment of the third Syriac translation of c. 38, designated s<sub>c</sub> (see Note 71), seems to show influence of B (see apparatus to p. 122, 10 and 15).

Here then we have indisputable evidence of the existence of the B text in the course of the sixth century; and it is quite possible, and even likely, that the Greek, if not the Syriac, existed in the fifth.

The outcome of this and the preceding section is, therefore, that the G text certainly dates from the middle of the fifth century; the B text most probably from the second half of the fifth century, certainly from the early part of the sixth.

## § 6. THE HISTORY OF THE TEXT: INTERNAL EVIDENCE.

In §§ 2, 4, 5, 8 a number of pieces have been printed both in the B and in the G text, and from these it is possible to form an adequate notion of the respective characters of the rival texts. It will be seen that G is a shorter and simpler form of the text than B. This relative shortness is due to various causes:

(1) Dialogues (often with demons), formal prayers, and moralisings on the part of the author, are much less frequent in G than in B:—the passage from c. 21 printed p. xix illustrates this; also the story of the Girl who calumniated a Lector (c. 70), where a prayer of 18 lines, and 20 lines detailing the girl's repentance and confession, and another 20 lines of moralising at the end, are found in B but not in G.



(2) The adjectives perpetually attached in B to the names of the solitaries—such as ἅγιος, μακάριος, μέγας, θαυμαστός, πνευματικός, and the like—are comparatively rare in G.

(3) Adverbs and adverbial clauses not necessary to the sense are frequently absent in G.

(4) In B scriptural citations are often completed, and formal texts found instead of mere allusions.

(Cases of (3) and (4) occur in the passage from c. 23, printed out in § 5.)

(5) In B many of the lives end with a set finale: "This was the virtue of the true athlete of Christ" etc.: in G these finales are rare.

From the literary standpoint there can be no doubt at all of the superiority of G; as compared with it, B is rhetorical, turgid and overladen, and creates the impression of a text that has been rewritten. In short B has all the appearance of being a "metaphrastic" text, as Dr Preuschen happily styles it (*op. cit.* p. 213). It is in most places easy to see how B could have been rhetorically worked up out of G; but that G could have been formed out of B by any process of pruning and abbreviation is well nigh inconceivable (see the passage p. xix). I adduce one instance in which the B text has demonstrably been formed out of the G text. In the description of the personal appearance of Macarius of Alexandria (p. 58, 4) G says: ἦν δὲ τὸ εἶδος αὐτοῦ ὑποκόλοβον κ.τ.λ.

In B it stands thus: Ἦν δὲ τὸ εἶδος αὐτοῦ τοιοῦτον—δεῖ με γὰρ καὶ περὶ τούτου σημᾶναί σοι, δοῦλε τοῦ Χριστοῦ, ἀκριβῶς τοῦτο ἐμοῦ γινώσκοντος, ὥς ἅτε καὶ μετ' αὐτοῦ συγχρονίσασαν τὴν ἐμὴν βραχύτητα.—ἦν δὲ τὸ εἶδος τῆς ἡλικίας αὐτοῦ ὑποκόλοβον κ.τ.λ.

Here the traces of the process of insertion in B lie on the surface of the text.

There can, I think, be no doubt that the G text is the one that represents the Lausiac History as first written by Palladius. But the B enlargement in the piece just printed, being in the first person, claims to be by Palladius, and so raises the question whether it can have been Palladius himself who revised his own work and produced the metaphrastic text;—so that both forms

of the text would be authentic. Although I do not think this hypothesis a likely one, it is proper to consider what can be said in its favour<sup>1</sup>.

(1) Many of the additions contain what purport to be personal touches referring to the author, or direct addresses to Lausus: e.g. the piece just cited, and those at the end of cc. 23 and 28 (pp. 77 and 84). But such passages contain really nothing that could not have been written by a rhetorician dressing up Palladius' work. For instance, in regard to the piece printed above, Palladius had already stated several times that he had personally known Macarius and had lived with him.

(2) One of these passages, however, claims attention. We should naturally look for additional information in the expanded account of Olympias (c. 56), St John Chrysostom's friend and correspondent, whom Palladius must have known personally. The account in B is fully four times as long as that in G, indeed the maximum of difference throughout the entire book is here reached, for the whole of col. 1249 in Migne is represented by only three lines in G (p. 150). But the additional matter is the emptiest verbiage and contains no real information whatever,—except the passage cited in the note on p. 150, in which the writer says that he himself distributed much of Olympias' property according to her wish. This certainly has a genuine ring about it, and it is to be noted that nowhere in G does Palladius explicitly claim to have known Olympias; nor is the passage derived from the *Dial. de Vita Chrys.*

(3) One or two of the additions convey fresh historical information, in particular the piece at the end of c. 11 on the dedication of the basilica of Rufinus (p. 34). This piece, however, is encompassed by special textual difficulties, it being uncertain whether any, or how much, of it stood in G (see Note 22).

(4) Some linguistic arguments may be added. The following perhaps noteworthy expressions are found in the B enlargements and also in other places in G:

<sup>1</sup> It can hardly be necessary to point out that this question is quite different from that discussed in *Prol.* 50—viz. whether it was Palladius himself who made the fusion of the *Hist. Mon.* with his own *Hist. Laus.* The question of the Interpolated Redaction is distinct from that of the Metaphrastic Text.

<b>B</b> (references to <i>P. G.</i> xxxiv.)	Parallels in <b>G</b>
Proem <sup>1</sup> : ἀκροθιγῶς (995: <i>infra</i> p. 4, 7) (a somewhat unusual adverb, but other authorities are cited in Hase's Stephanus)	p. 146, 1
Proem: τὴν τῶν ἐντυγχανόντων ὠφέλειαν (995, <i>infra</i> p. 4, 12); repeated	p. 11, 22; p. 22, 4; p. 64, 16; p. 80, 17;
c. 5 (fin.): εἰς...ἀσφάλειαν καὶ παραφυλακὴν τῶν ἐντυγα- νόντων (1018 A) (but cf. Socr. iv. 23: πρὸς ὠφέλειαν τῶν ἐντυγχανόντων)	p. 116, 8
Proem: πεζῇ τῇ πορείᾳ (995: <i>infra</i> p. 4, 24)	p. 11, 7
Proem: τὴν μητέρα τῆς ὑπερηφανίας (995: <i>infra</i> p. 5, 7)	p. 12, 6
c. 27 (fin.): τημεληθεῖς (1092 D)	p. 78, 4
c. 32: σύστημα (for community) (1100 D) (but used by other writers)	p. 52, 16
c. 40: φῖλη δὲ ἀλήθεια (1204 D) (see Note 42)	p. 81, 11
c. 54: ἐὰν θέλω ἄπερ ἐπίσταμαι λέγειν ἐπιλείψει καὶ ὁ χρόνος (1226 C)	p. 15, 19

Such is the case, so far as I can see, in favour of the view that Palladius himself may have produced the metaphrastic recension of his own book. I do not think it comes to more than this, that the metaphrast had studied Palladius' text carefully, and now and then took pains to reproduce his environment and some of his expressions and vocabulary. On the other side, in addition to the rhetorical emptiness of the enlargements, lies the fact that the alteration of the bishop who ordained Evagrius deacon from Gregory Nazianzen to Gregory Nyssen is certainly an historical blunder (see Note 73). The change is no mere scribe's error, for the clause is added: ἀδελφὸς τοῦ ἐν τιμῇ τῶν ἀποστόλων Βασιλείου. And this clause is an integral part of the B text, being found in all the authorities for B, including the sixth century Syriac fragment (see p. xliii). It seems incredible that Palladius, who knew Evagrius so well, should, after having been right in his original draft, have gone wrong in his (supposed) revision. I cannot think that any one will be found to maintain this theory.

Even if it were maintained that the B text came from the pen of Palladius, there could be no reasonable doubt that G represents what he wrote in the first instance; and it is the only text of which the authenticity can be predicated with certainty, or even

<sup>1</sup> It is shown in Note 1 that the Proem is the handiwork of the metaphrastic redactor; it is a good sample of his style.

with likelihood. The investigations of the two preceding sections, if they failed to establish a clear priority on either side, did establish the fact that, no matter how far back we trace them, the two forms of the text stand as far asunder as they do now, and have not diverged from any intermediate form. We are in the presence of a double text. It would be an unhistorical method of editing to construct a text resulting from some conjectural combination of G and B. In these circumstances the course for an editor of Palladius is clear: he has to endeavour to produce the G text with such purity as the somewhat intractable materials at his disposal will allow. As to the B text, the inclusion of its readings in the apparatus would make the latter a veritable textual jungle. Moreover B is already in print, both in Meursius and in Du Duc (Migne): the latter edition, when the interpolations from the *Hist. Mon.* have been removed and the order of the later portion of the work has been restored (as can easily be done by means of the references in the head lines in the following Text), presents a very fair working edition of the metaphrastic text. For these reasons B has been left on one side in the present edition, attention being concentrated on G, which is now edited for the first time. There are, however, in B a few passages which do present additional facts, whether authentic or not; all such passages are printed beneath the text (pp. 34, 77, 84, 134, 150). Of course the metaphrast used a G MS as the basis of his revision, and it is often possible to discern from the B MSS. what was the reading of this archetype (called  $\beta$  in the rest of this Introduction): such readings of  $\beta$  supply valid and useful evidence for G, because  $\beta$  was a fifth century G MS. Thus a number of B readings find place in the ensuing discussions and in the apparatus.

## § 7. CONTENTS AND STRUCTURE OF THE LATER PORTION OF THE BOOK.

Up to the end of c. 39 (on Pior and Moses) there is substantial agreement among the authorities as to the contents and structure of the book; but from that point onwards two distinct sequences of the chapters are found, the one supported by the extant G MSS.

and by s, the other by the B MSS. and by l. In spite of aberrations in certain of the B MSS. there can be no doubt as to what was the sequence in B. This sequence is the same as that in l. Hence we conclude that the two Greek G MSS.  $\beta$  and  $\lambda$ , used respectively by the redactor of B and the translator of l, had the same sequence of matter as is now shown by the B MSS. and by l. Thus what will be called the  $\beta$ l order is a G order, and dates from the fifth century; and it is not in any degree compromised by the fact that its extant Greek representatives contain a secondary form of the text. The agreement of s with the extant G MSS. (PWT)<sup>1</sup> shows that the PWTs order can claim a like antiquity. Thus neither order can establish any advantage of priority over the other<sup>2</sup>.

The rival orders are exhibited in the accompanying Table. The figures in both columns give the numbers which the chapters bear in this edition, so that, *e.g.*, the chapters which are 47 and 58 in  $\beta$ l occupy the 40th and 41st places in PWTs. The locality referred to in each chapter is indicated when it can be ascertained.

(See Table on next page.)

It is necessary to refer briefly to two other orders found in certain MSS.:

(1) The order found in the Long (interpolated) Recension (Hervet and the Greek editions, except Meursius) has been given on p. xx, along with the alternations of the G and B texts found in this redaction. It is easy to see that the order has been determined partly by the type of text (G or B) the redactor was using at the moment, and partly by the desire to secure a more geographical grouping (*e.g.* the group of Galatian monks, cc. 45, 66, 68). The order of such a tertiary text can have no significance.

(2) The group of MSS. 14—18 contains a B text which has been subjected to a free literary revision. Several violent transpositions have been made even in the earlier portion of the book. Towards the end the order is: cc. 47, 39, 40 (om. 41<sup>b</sup>), 42, 43, 44, 45 (tr. 46, 47), 48, 49, 50, 51, 52 (om. 53; tr. 54, 55, 56; om. 57), 58, 70, 41<sup>a</sup>, 46, 54, 61, 55, 56, 65, 63, 38, 71, 35 (om. 59, 60, 62, 64, 66, 67, 68, 69), *Hist. Mon.* (joined on as if part of same work). It will be apparent, in spite of all eccentricities, that this order is a corruption of that of  $\beta$ l, just as the whole text is a corrupt form of B (see Note 11). The agreement of 14—18 with the Long Recension in the sequence cc. 41<sup>a</sup>, 46, 54, 61, must be attributed to coincidence: to bring together the chapters on the two Melanias (46, 54, 61) was natural to any one rearranging the book; it

<sup>1</sup> See p. xv or p. 2.

<sup>2</sup> Only fragments of  $l_2$  and  $s_2$  exist in this portion of the work, so that they do not help us in the present discussion.



## TABLE.

	Locality	β1	PWTs
Pior and Moses	Egypt	39	39
Ephrem Syrus	Edessa	40	47
Introd. on holy women		41 <sup>a</sup> (ll. 1—5)	58
Paula, Eustochium and others	Palestine, Asia Minor and Rome	41 <sup>b</sup>	40 (om. 41 <sup>b</sup> )
Julian	Edessa	42	(om. 42)
Adolius and Innocent	Jerusalem	43, 44	44, 43
Philoromus	Galatia	45	(om. 45)
Melania Elder and Rufinus	Egypt and Palestine	46	53
Chronius and Paphnutius	Egypt	47	50, 51
Elpidius	Jericho	48	48
Sisinnius	Jericho	49	(om. 49)
Gaddanas and Elias	Palestine	50, 51	(om. 52)
Sabas	Palestine	52	41 <sup>a</sup>
Abramius (an Egyptian)	?	53	63
Melania Elder	Rome and Jerusalem	54	59, 60
Silvania	Jerusalem to Egypt	55	46
Olympias and others	Constantinople	56, 57	69, 70
Monks at Antinoë	Egypt	58	54
Nuns at Antinoë	Egypt	59, 60	55
Melania Younger and others			56, 57
Story of Virgin and Athanasius	Rome	61, 62	61, 62
Story of Juliana and Origen	Alexandria	63	
	Caesarea in Cappadocia	64	64
Story from Hippolytus		65	65
Verus, Magna and a monk	Ancyra in Galatia	66, 67, 68	66, 67, 68
Two stories of Virgins who fell	2nd at Caesarea in Palestine	69, 70	
The Brother		71	71

NOTE. The second column of figures represents the order of P throughout: W agrees down to c. 46, in the middle of which chapter it breaks off, the rest of the ms. being lost (see p. 176): T agrees down to c. 55 (incl.), then come cc. 65, 61, 62, 66, 67, 68, 71, so that cc. 56, 57, 64 are wanting. The only witness for this portion of s is the imperfect Brit. Mus. *Addit.* 12173 (see *Prolog.* 84); its entire contents are: Ep. Μακαρίῳ, cc. 35, 36, 47, 58, 40, 44, 50, 51, 48, 41<sup>a</sup>, 63, 59 (half), 60, 46, 54, 55, 65, 71, 31, 25, 26, 27, 53, 28, 69, 70, 29, 30: in spite of all transpositions and omissions, it is quite clear that this VI/VII. century ms. represents a Greek original which contained the same order as PWT.

(From p. xlix.)

has been done also in the Munich fragment (no. 7 in the List of mss.), and in the Syriac *Paradise* of Anan Isho. The making c. 41<sup>a</sup> introduce this Melania section, thus departing from β1 and PWTs alike, will appear more remarkable; but, as a matter of fact, the junction is not effected in the same way: in 14—18 the preface stops at the word ἀσθενεστέρας, while in the Long Recension it goes on to the end, χήραι (p. 128). The motive of the alteration very possibly lies in the fact that the accounts of the Melanias, especially when brought together, are by far the most important of all the histories of women, so that it was natural to prefix to them the preface on holy women.

A reference to the note in *Prol.* 141 will show why it was necessary to deal at such length with the order of 14—18. But this order, and that of the Long Recension, may now be wholly neglected.

When we compare the two orders as exhibited in the Table opposite, we see that the difference between them lies partly in sequence and partly in the fact that certain sections found in β1 (cc. 41<sup>b</sup>, 42, 45, 49, 52) are not found in PWTs.

Let us begin by examining the differences of mere sequence.

The first difference which we notice on comparing the column PWTs with the column β1 is that in PWTs c. 47 and c. 58 come between c. 39 and c. 40; but cc. 47, 58 are precisely the two chapters in the later part of the book that are concerned with monks in Egypt: thus, as the first thirty-nine have to do almost wholly with the Egyptian monks, it follows that in PWTs the body of matter concerning Egyptian monks stands all together before anything else. The next difference is the absence in PWTs of cc. 41<sup>b</sup>, 42: now c. 41<sup>b</sup> is a series of brief notes on a number of holy women whom Palladius had met; thus its absence, coupled with the facts that c. 46 comes later and c. 47 earlier than in β1, brings it about that in PWTs the accounts of Asiatic monks of Syria and Palestine stand all together (cc. 40, 44, 43, 53, 50, 51, 48), immediately after the Egyptian monks;—there are, however, in this section some differences of order and some lacunae in PWTs as compared with β1. After the Egyptian and Asiatic monks comes in PWTs the short preface on holy women, c. 41<sup>a</sup>, introducing c. 63, a story about a virgin in Alexandria, followed by cc. 59, 60, which deal with nuns in Egypt. Then comes c. 46, the first of the chapters on Melania, followed by cc. 69, 70, stories of virgins who fell and repented. After them comes c. 54, the second of the Melania chapters; and from this point to the end the order in PWTs is identical with that of β1, allowance being made for the chapters that have already occurred in earlier positions.

The nett result is that in PWTs the subject-matter is grouped as follows:



- (i) Egyptian monks (1—39, 47, 58)
- (ii) Asiatic monks (40, 44, 43, (53,) 50, 51, 48)
- (iii) Holy women (41<sup>a</sup>)
  - (a) in Egypt (63, 59, 60)
  - (b) elsewhere (46, 69, 70, 54—57, 61, 62, 64, 65)
- (iv) Three Galatian stories (66, 67, 68)
- (v) The Brother (71)

On the hypothesis that  $\beta 1$  give the original order, it is easy to see how the scribe of the archetype whence have come PWTs, set to work: he separated the women from the men, and brought together those of Egypt at the head of each category. Even the apparently motiveless insertion of cc. 69, 70 between c. 46 and c. 54 may be accounted for:—the opening words of c. 54 (*ἀνω διηγησάμην*) required that something should come between cc. 46 and 54; and of the remaining chapters, 69 and 70 are the most suitable, indeed the only available, ones for the purpose. On the other hand, it is impossible to discern any intelligible principles by which the order of  $\beta 1$  may be supposed to have been derived from that of PWTs: the narrative alternates between accounts of men and women, and travels backwards and forwards between Egypt and Palestine and Asia Minor and Italy, without any apparent method; so that the alterations from PWTs to  $\beta 1$  on the part of a redactor or scribe could be attributed only to mere caprice. The question may be raised whether it be more likely that disorder of such a kind should be due to the author or to a redactor: in the various cases of evident rearrangement of the subject-matter which have been before us (pp. xlix, li), the tendency has always been in the direction of attempts at a more logical grouping.

Yet in the order of  $\beta 1$  there is one point that should not pass unnoticed: the accounts of the monks and nuns of Antinoë (cc. 58, 59, 60) stand together, and are separated from the great body of Egyptian reminiscences. Now Tillemont is probably right in placing Palladius' four years' stay at Antinoë during his second sojourn in Egypt, when he was banished to Syene (see Appendix V ii); and so it would seem that in this point  $\beta 1$  reflects a fact in Palladius' life. It would be more striking still could we identify the voyage from Jerusalem to Egypt, mentioned in c. 55,

with the journey into banishment in A.D. 406. At times I have been disposed to imagine that in the order of  $\beta$ l may be discerned a dim general correspondence with the outlines of Palladius' career:—a stay of twelve years in Egypt (cc. 1—39), ending with the death of Evagrius in 399 or 400 (c. 38); then four or five years as a bishop in different parts of the East, engaged in the struggle in behalf of St John Chrysostom (cc. 41—52, predominantly); next a journey to Rome on St John's business in 405, on which occasion he met the Melanias (c. 54); this was followed in 406 by his exile to Egypt (c. 55?), and his stay at Antinoë (cc. 58—60); finally we learn from Socrates (VII. 36) that, after his recall from banishment, Palladius was translated from his bishopric of Helenopolis in Bithynia to that of Aspuna in Galatia, and almost at the close of the book we have three stories (cc. 66—68) connected with Ancyra in Galatia.

The idea here suggested must not be pressed to the point of an argument, and obvious difficulties in detail can be urged against it<sup>1</sup>. Still when all allowances have been made, it can hardly, I think, be without significance that there has existed in the world just one man, and that man Palladius, to whom the order of  $\beta$ l would not have been mere disorder, but the perhaps unconscious reproduction of shadowy reminiscences of the course of events long past.

On the whole the result of the examination into the question of mere sequence is distinctly favourable to  $\beta$ l.

We must now consider the pieces found in  $\beta$ l, but not in PWTs.

c. 41<sup>b</sup> consists of a series of very brief notices on ten or eleven holy women whom Palladius had met in various places: he tells us that one of them whom he had seen at Antioch was the aunt of St John Chrysostom; he says that at Rome he met the new converts Avita and her husband Apronianus and daughter Eunomia, of whom he speaks again in c. 54 as living at Rome, Apronianus being a recent convert of Melania's, and in all this his statements are borne out by Paulinus of Nola and Rufinus (see Note 95); the "aged virgin" Asella, whom he saw at Rome, was

<sup>1</sup> In particular, the Asiatic experiences contained in cc. 41—52 cannot all have fallen within the years 399—405 (see Appendix V ii).

in all probability St Jerome's Roman friend (see Note 78); he states that he had never seen Eustochium. Throughout the information is precise and circumstantial, and where it can be tested it is accurate. The internal evidence is altogether in favour of the authenticity of the piece, and no reason, except its absence from PWTs, exists for suspecting it. Dr Preuschen accepts it as genuine (*Pall. u. Ruf.* 254). The fierce attack on St Jerome with which it opens is, like the similar passage in c. 36, an echo of the living controversies of the time, and is at once a proof of its authenticity and an explanation of its absence from various copies.

c. 42, on Julian of Edessa, is attested by Sozomen (III. 14, 29); for in this chapter Sozomen has made extensive use of the *Hist. Laus.*, and what he says of Julian is not to be found in the Greek Life to which he refers, nor anywhere else than in *Hist. Laus.* The account is so short that probably it was omitted by an oversight as part of c. 41—there was originally no division into chapters. Preuschen accepts it also as a genuine piece of the *Hist. Laus.* (*op. cit.* 228, 254).

c. 45, on Philoromus: Palladius says he lived with him. A stylistic argument of genuineness is given in Note 84.

c. 49, on Sisinnius: the chapter is quite naturally connected with c. 48, Sisinnius being introduced as a disciple of Elpidius.

c. 52, on Sabas, calls for no remark.

These three chapters (45, 49, 52) are quite in Palladius' manner, style and vocabulary, and no intrinsic ground exists for suspecting them; (see Preuschen, *loc. cit.*).

It will be in place here to refer to the passage concerning the swine in the description of the Pachomian Monastery at Panoopolis (p. 94), dealt with in Note 55. It is found only in  $\beta$ l, being omitted in the other authorities; yet there can be little doubt that it was written by Palladius, and belongs to the context in which it stands in  $\beta$ l<sup>1</sup>.

<sup>1</sup> One conceivable hypothesis in regard to the pieces just discussed should be stated in order to be definitely rejected; viz. that they did not properly belong to the Greek original of l, but had been introduced into it from B, so that their presence in l affords no ground for supposing that they stood in  $\beta$ ; and that consequently they are to be regarded as the handiwork of the metaphrastic reviser. This hypothesis is excluded by what has just been said in favour of the authenticity of the individual pieces, notably c. 41<sup>b</sup>; and also by the general textual

It thus appears that there are strong reasons, external and internal, for accepting as genuine a number of pieces found in  $\beta$ l, but absent from PWTs.

Here once again the question naturally suggests itself: Can a revision of the book by Palladius himself be the explanation of the phenomena, PWTs representing the first draft, and  $\beta$ l a slightly enlarged second edition? This theory is very attractive, for it would help to solve not only the problems now engaging our attention, but also some of those that will arise in the sequel. Against it, however, stand two objections which seem peremptory.

(1) One of the chief points of difference lies in this, that in  $\beta$ l the short preface on holy women (c. 41<sup>a</sup>) introduces the series of notes on Paula, Eustochium and the rest (c. 41<sup>b</sup>); while in PWTs it introduces the story of the Virgin of Alexandria, who received St Athanasius into her house when he was fleeing from the Arians (c. 63). But the very grammar of the opening words of c. 41<sup>b</sup>—*ἐν αἷς καὶ Παύλῃ τῇ Ῥωμαίᾳ*, with no verb to govern the dative—shows that it must originally have been connected with the preface *Ἀναγκαῖον* (41<sup>a</sup>), which concludes: *πολλαῖς ἀστέλαις συντετύχηκα παρθένοις τε καὶ χήραις* (see p. 128). Now supposing that PWTs contain the order first chosen by Palladius, and that he desired to introduce into his book an account of Paula and the other holy women, it is in the highest degree unlikely that he would, actually cutting a sentence in two, have moved from its original position the story of the Virgin and Athanasius, in order to put in its place the new material, instead of inserting an independent chapter somewhere else. Indeed, 41<sup>a</sup> and 41<sup>b</sup> fit together so naturally and so well, that no other hypothesis seems tolerable than that they formed integral parts of the same context from the beginning.

phenomena, as the reader may easily see for himself by examining the apparatus to the various passages. In particular let him turn to the close of c. 52 (p. 145), for which B and l are printed in full: it is quite clear that in  $\beta$  and the Greek original of l the passage stood substantially as in ll. 6—8 of the text, and that in B the metaphrastic reviser has expanded it six or sevenfold. His operations on these  $\beta$ l passages are precisely similar to his treatment of the rest of the text. It may be taken as certain that all these pieces stood in the G mss. from which B and l were made.

(2) Moreover in  $\beta$ l the story of the Virgin of Caesarea, who received and sheltered Origen when fleeing from persecution (c. 64), follows immediately after the story of the Virgin of Alexandria, who did the like for Athanasius (c. 63). It will at once be felt that the two similar stories naturally fall together: nay, there is at the beginning of c. 64 a  $\pi\acute{\alpha}\lambda\iota\nu$  referring to the analogous story that has just preceded. In PWTs the two stories are separated and the  $\pi\acute{\alpha}\lambda\iota\nu$  becomes meaningless, referring to some men whom Palladius had met in Rome<sup>1</sup>. There can be little doubt that in PWTs c. 63 has been moved from its original position immediately in front of c. 64 in order to be substituted for c. 41<sup>b</sup>, which someone desired to suppress, doubtless on account of the attack on St Jerome.

Thus the idea that PWTs represent the first draft and  $\beta$ l a revision by Palladius is excluded; and all the evidence considered in this section leads up to the conclusion that in contents and structure  $\beta$ l have preserved the original form of the *Hist. Laus.* Their order of chapters is accordingly adopted in this edition.

## § 8. RELATIONS OF THE TEXTUAL SOURCES.

### (I) The Greek MSS.

We have at our disposal for the construction of the G text the following Greek MSS.: **P**aris 1628 and **T**urin 141, for nearly the whole book; **W**ake 67, for about one-half; the twin MSS. **V**enice 346 and **C**oislin 282, for about one-fifth; the **A** MSS. for the portions of the G text which they contain, amounting to nearly one-half; and a few fragments. Moreover it is often possible to determine what was the reading of  $\beta$ , the MS. used by the metaphrast as the basis of his revision; in such cases we have an additional authority for the G text.

Now while presenting the same substantial text, the various

<sup>1</sup> The truth of this statement is not affected by the fact that WT and s are imperfect in various ways and do not contain c. 64; for in all of them c. 63 is followed by c. 59, as in P, which without any doubt has faithfully preserved the order of the archetype of PWTs in all this portion of the book.



authorities for G differ from one another frequently and considerably in matters of detail, so that the apparatus of variants is commonly very large. Our next step, therefore, must be to try to discover what laws underlie the relationships between these MSS. This must be by a process of induction; and in order to arrive at even approximately correct results, it will be necessary to experiment over a wide field. For this purpose those portions of the book are selected which are extant in all six of the chief G MSS., viz. cc. 25, 26, 27, 28, 31, 35, 36, 37, containing in all some 410 lines of the printed text. Two Schedules of readings will be constructed: the first will contain such readings as affect only the Greek text and would not be apparent in the versions; the second, those that can be discerned in the versions. Only those cases are included in which the authorities are divided between a single pair of readings, and in which there is no uncertainty or confusion as to the readings. Readings are omitted which are supported by only a single authority; and for the purposes of these Schedules the discussions of the succeeding sections are so far anticipated that the Venice and Coislin MSS. are treated as a single authority, and similarly the Paris and Wake MSS. when they agree: so that readings supported by VC alone or by PW alone are omitted.

*(The Schedules are printed in Appendix VII.)*

The first impression made by these Schedules is one of mere bewilderment; the authorities are found grouped in all possible combinations, and it would be easy by judicious selection to make out a plausible and even a telling case in support of any given relationship between the Greek MSS. We are evidently in the presence of a textual problem of unusual complexity. The first step must be to tabulate the results of the Schedules, by giving the number of times each combination of the Greek MSS. occurs. When this is done, it will be found that certain facts emerge from the chaos. The readings in Schedule II. marked with an asterisk are available for the purpose of the annexed Tabulation:



## TABULATION OF COMBINATIONS OF GREEK MSS. IN SCHEDULES.

			Sched. I	Sched. II	Total
PWTA	versus	VC $\beta$	34	43	77
PWT	v.	VC $\beta$ A	6	5	11
PWA	v.	VC $\beta$ T	7	4	11
PTA	v.	VC $\beta$ W	2	—	2
PA	v.	VC $\beta$ WT	2	2	4
PT	v.	VC $\beta$ WA	2	2	4
PWVC $\beta$	v.	TA	4	3	7
PTVC $\beta$	v.	WA	—	1	1
PWTVC	v.	A $\beta$	6	5	11
PWAVC	v.	T $\beta$	3	4	7
PTAVC	v.	W $\beta$	2	—	2
PWVC	v.	TA $\beta$	8	1	9
PTVC	v.	WA $\beta$	1	1	2
PAVC	v.	WT $\beta$	2	1	3
PVC	v.	WTA $\beta$	2	1	3
PWT $\beta$	v.	VCA	7	5	12
PWA $\beta$	v.	VCT	9	1	10
PTA $\beta$	v.	VCW	1	—	1
PW $\beta$	v.	VCTA	4	7	11
PT $\beta$	v.	VCWA	—	2	2
PA $\beta$	v.	VCWT	1	—	1
P $\beta$	v.	VCWTA	3	—	3
Total no. of readings			106	88	194

From this summary it appears that the combination

PWTA v. VC $\beta$ 

stands in such marked excess above any other combination, that we may safely take as a working hypothesis that it represents a dominant and ultimate textual fact. And when we look further into the Table we shall discover that VC $\beta$  are found together 117 times in all out of the total of 194 cases; and also that, in addition to the 77 times that PWTA stand together, three members of this group stand together in various trios 73 times more. And these numerical considerations are strengthened materially by an examination of the nature of the readings in which PWTA stand over against VC $\beta$ : from Schedule II. it will appear that the difference

often consists in the absence of a word or clause on one side or the other (oftenest on the side of PWTA); while from Schedule I. it will appear that equally often the difference lies only in the smallest minutiae of grammar or order—and I venture to think that this latter class of differences is no less significant than the former.

For instance, the following series of minute differences occurs in c. 35 :

PWTA	VCβ	PWTA	VCβ
ἐ(ι)ς ὕστερον	ὑστερον	εἶπον 2 <sup>ο</sup>	λέγω αὐτῷ
ὥς ἐτῶν κε'	om ὥς	μετὰ γὰρ	καὶ μετὰ
τὸ ὄρος τῆς Λυκῶ	τὸ ὄρος τὸ Λυκῶ	καὶ τοῦτο	om καὶ
τῇ συντυχίᾳ	συντυχία	om αὐτῷ	παραβαλοῦσθ αὐτῷ
ἐν τῇ θυρίδι	τῇ θυρίδι	εἰς τὴν Ἀλεξ.	εἰς Ἀλεξ.
τὴν ἐμὴν	τὴν πρὸς με	ἔχεις	ἔχει
εἶπον	λέγω	om ἡ	ἡ παραλογισαμένη

To find the same groups of MSS. again and again consistently ranged against one another is a phenomenon that can be explained only on the hypothesis that there is a special affinity between P, W, T and A on the one hand, and a special affinity between VC and β on the other<sup>1</sup>. And the validity of the inference cannot be shaken by the numerous cross divisions, how perplexing soever they may be. The consideration, however, of the problems to which they give rise is reserved to the two succeeding sections. For the present, having ascertained that the principal extant Greek representatives of the G text fall into two clearly defined groups, we shall pass on to the determining of the relation in which each of the chief versions stands to these groups.

## (II) The Versions.

### Relation of 1 to the two groups of G MSS.

Schedule II. registers 120 readings of 1, a few being in

<sup>1</sup> It is to be noticed that the Tabulation shows a specially close affinity between P and W, for they part company only 23 times; they are by far the most constant and characteristic members of the group PWTA.

brackets as somewhat doubtful—this distinction, however, will be disregarded in what follows. It is found that

l agrees with  $\beta$  82 times,  
 with VC 60 times,  
 with PW 35 times (and, when P and W part  
 company, with P once and with W 9 times),  
 with T 34 times,  
 with A 31 times.

Moreover, l is found without either VC or  $\beta$  only 17 times:—and it will appear later that in some of these cases VC have been contaminated by mixture with a B text:—but l is found 59 times without any one of the four, P, W, T, or A. The combination VC $\beta$ l occurs 42 times, and 13 times these four stand alone, often in unmistakably significant readings; as the additions *τοῦ Νείλου* (p. 86, 13); *πᾶσαν* (p. 87, 9); *καὶ Ἀλβάνιον καὶ Ἀμμώνιον* (p. 101, 5); *ἦ* (p. 106, 5).

These figures indicate an affinity between l and the group VC $\beta$ .

The high number of agreements of l with  $\beta$  suggests a specially close affinity. They stand alone together in Schedule II., in opposition to the united witness of the other authorities, 16 (perhaps 23) times; and instances of this phenomenon occur throughout the whole book. An examination of these  $\beta$ l readings (see, for instance, those scheduled from c. 37), shows that usually they are of a kind that cannot be due to mere accident in the transmission of the text. A question at once arises: May their presence in l be due to the fact that  $\lambda$  (the Greek original of l) had suffered contamination by intermixture with a B text? In the following sections we shall meet many instances of such processes; but, after a careful consideration of the whole series of  $\beta$ l readings, I am satisfied that there is no sufficient reason for suspecting any such influence of B in  $\lambda$  or in l. The point is of such importance for forming a right judgment on the textual materials, that it is incumbent upon me to offer in justification of my conclusion some illustrations of the kind of reasons on which I rely. I take first a passage out of c. 37:

B (P. G. xxxiv. 1187 c)

Εἵτα λέγει αὐτῇ· Κάτ-  
ελθε καὶ πρόελθε. ἀπεκρί-  
νατο αὐτῷ ἐκείνη· Εἰκοστὸν  
πέμπτου ἔτος ἔχω μηδέποτε  
προελθοῦσα, καὶ ἵνα τί σή-  
μερον προέλθω; λέγει αὐτῇ  
ἐκεῖνος· Οὐαί, οὐκ εἶπες ὅτι  
'Εγὼ τῷ κόσμῳ τούτῳ ἀπέ-  
θανον; δῆλον πάντως ὅτι  
καὶ σοὶ ὁ κόσμος οὐκ ἔστιν.  
εἰ οὖν τοῦτό ἐστι, νεκρὸς οὐ-  
δενὸς ἐπαισθάνεται· ταυτὸν  
σοὶ οὖν ἐστι καὶ προελθεῖν  
καὶ μὴ προελθεῖν. ἀκούσασα  
δὲ ταῦτα ἡ παρθένος προ-  
ῆλθε· μετὰ δὲ τὸ προελθεῖν  
αὐτὴν ἔξω καὶ ἐλθεῖν ἔως  
ἐκκλησίας τινός, ἐλθὼν ὁ  
μακάριος εὗρεν αὐτὴν ἐν τῇ  
ἐκκλησίᾳ καὶ λέγει αὐτῇ·  
Εἰ ὄντως θέλεις (τελείως)  
πληροφορῆσαι με ὅτι ἀπέ-  
θανες καὶ οὐκέτι ζῆς ἀνθρώ-  
ποις ἀρέσκουσα, ποιήσον ὃ  
ἐγὼ δύναμαι ποιῆσαι καὶ  
τότε πληροφορήσεις με ὅτι  
ἀληθῶς τῷ κόσμῳ τούτῳ  
ἀπέθανες. καὶ ἡ παρθένος·  
Λοιπὸν τί θέλεις ποιήσω;  
(λέγει αὐτῇ ἐκεῖνος·) 'Εκ-  
δυσταμένη κ.τ.λ.

G (infra, pp. 114, 15—  
115, 8)

Τότε λέγει αὐτῇ· "Ἐξελθε  
(αἱ. κάτελθε) καὶ πρόελθε.  
ἀπεκρίνατο αὐτῷ (ἐκείνη)·  
Εἰκοστὸν πέμπτου ἔτος ἔχω  
καὶ οὐ προῆλθον· καὶ (νῦν)  
ἵνα τί προέλθω; λέγει αὐτῇ·

Εἰ ἀπέθανες τῷ κόσμῳ  
καὶ σοὶ ὁ κόσμος,

ταυτὸν  
σοὶ ἐστι καὶ προελθεῖν καὶ  
μὴ προελθεῖν· πρόελθε οὖν.  
(ἡ δὲ) προ-  
ῆλθε· καὶ μετὰ τὸ προελθεῖν  
αὐτὴν ἔξω καὶ ἐλθεῖν ἔως  
ἐκκλησίας τινός

λέγει αὐτῇ ἐν τῇ ἐκκλησίᾳ·  
Οὐκοῦν εἰ θέλεις  
με πληροφορῆσαι ὅτι ἀπέ-  
θανες καὶ οὐκέτι ζῆς ἀνθρώ-  
ποις ἀρέσκουσα, ποιήσον ὃ  
ποιῶ, καὶ  
οἶδα (αἱ. γνώσομαι) ὅτι

ἀπέθανες·

(λέγει αὐτῇ·) ἐκ-  
δυσταμένη κ.τ.λ.

I (Bibl. Casin. iii, Flor.  
308)

.....  
et illa respondit: Vicesi-  
mum et quintum annum  
ago ex quo numquam ex  
hoc loco egredior; quam  
ob causam uis ergo pro-  
cedam? ait ille:

Tu saeculo mortua es  
et saeculum tibi;

unum ergo est  
siue non procedas siue  
procedas: ergo progredere.

statimque tunc  
illa processit. posteaquam  
processit e cella sua  
(clause om in Sess and  
Cass 348, 143)

et illic ad eam loquitur:  
Si ergo uis per-  
suadere quod mortua sis  
nec iam hominibus placens  
uiuas fac et ipsa quod  
facio, et

uere  
te mortuam scio:

exue te,  
inquit, etc.

It is most unlikely that the scribe of λ (or its progenitor), when copying out a G MS., should have taken from a B text just the single word ἀληθῶς, and have rejected all the other B enlargements and alterations; far more probable is it that λ and β both contained a G text which in this passage differed from the extant G MSS. only in having ὅτι ἀληθῶς ἀπέθανες instead of ὅτι ἀπέθανες.

Next I take a passage from c. 58, in which the argument is of quite a different character from the foregoing. Here, although a portion of B has been re-written after the manner of the metaphrastic reviser, it is possible to recover with security the Greek text underlying B and I.

B (P. G. xxxiv. 1203 D)

Οὗτος ἔλεγεν ἡμῖν ὅτι  
Ὁ νοὺς ἀποστὰς τῆς τοῦ  
θεοῦ θεωρίας κατ' ἐννοίαν  
ἢ δαίμων γίνεται ἢ  
κτῆνος. ἡμῶν δὲ φιλο-  
πευστούντων τὸν τρό-  
πον ὃν εἶπεν, ἔλεγεν  
οὕτως ὅτι Νοὺς ἀνθρώπου  
θεοῦ θεωρίας ἀναχωρήσας  
ἐξ ἀνάγκης ἢ τῷ τῆς ἐπι-  
θυμίας δαίμονι περιπίπτει  
τῷ ἄγοντι εἰς ἀκολασίαν, ἢ  
τῷ θυμικῷ πονηρῷ πνεύματι  
ὅθεν αἱ ἄλλοι τίκτονται  
ὄρμαί. καὶ τὴν μὲν ἀκό-  
λαστον ἐπιθυμίαν ἔλε-  
γεν εἶναι κτηνώδη, τὸν  
δὲ θυμὸν κίνησιν δαιμο-  
νιώδη.

G (*infra*, p. 152, 10—12)

PWTAs: "Ἐλεγεν ἡμῖν ὅτι·  
PW: Νοὺς ἀποστὰς

θεοῦ ἐννοίας  
ἢ κτῆνος γίνεται ἢ δαίμων·

Ts: Νοὺς ἀποστὰς

θεοῦ ἐννοίας

περιπίπτει ἐπιθυμία·

A: Νοὺς ἀποστὰς θεοῦ, ἐν-  
νοία περιπίπτει ἐπιθυμίας·

PWTAs: καὶ τὴν μὲν  
ἐπιθυμίαν ἔλε-

γε κτηνώδη, τὸν  
δὲ θυμὸν δαιμο-  
νιώδη.

1

Nobis ista dicebat:  
Sensus humanus cum a  
cognitione recesserit dei,  
aut quaecumque anima  
laus daemonis incipiet  
fieri (*sic* I<sup>cras</sup>; I<sup>scs</sup> vac; dae-  
moni efficitur similis I<sup>ev</sup>)  
aut mutis animalibus  
comparatur. cuius dicti  
rationem cum ab eo cupe-  
remus accipere, ista di-  
cebat: Qui a deo recesserit  
necesse est ut aut in desi-  
derium aliquod aut in ali-  
quam iracundiam ruat:  
desiderium quidem illud  
insensatorum animalium,  
iracundiam uero daemo-  
num esse dicebat.

In spite of the corruption in 1, it is possible to see that in λ the passage read substantially thus:—"Ἐλεγεν ἡμῖν ὅτι Νοὺς ἀποστὰς θεοῦ ἐννοίας ἢ δαίμων γίνεται ἢ κτῆνος. ἡμῶν δὲ φιλοπευστούντων τὸν τρόπον ὃν εἶπεν, ἔλεγεν οὕτως ὅτι Νοὺς ἀποστὰς θεοῦ (ἐννοίας) ἐξ ἀνάγκης περιπίπτει ἐπιθυμία ἢ θυμῷ· καὶ τὴν μὲν ἐπιθυμίαν ἔλεγεν εἶναι κτηνώδη, τὸν δὲ θυμὸν δαιμονιώδη. It cannot be supposed that this is an abridgment of B made by the scribe of λ: the readings of Ts and of A in the middle column forbid such a notion. Rather did the passage stand substantially as restored above in λ and β and the type of G text they represented. The question whether the βλ text be the result of a conflation of the readings of PW and of TAs, or whether (as seems more likely) it be the original text, and the pair of readings be due to its breaking asunder into two parts owing to the repetition; is one which in no way affects the point here at issue, viz. that the series of agreements between B and 1 is due, not to any influence of B on λ or 1, but to the fact that β and λ contained types of the G text closely akin.

I shall briefly indicate one further argument, still of a different character from both the preceding, in support of the same view. If the reader turns to Note 45 he will see that in a passage of c. 27, out of a mass of additional matter found in B, the clause



*ἀλλὰ τὰ πάντα αὐτομάτως φέρεσθαι* is attested both by *l* and by *s*<sub>2</sub>, there being no vestige of it in any other text. Here *λ* is supported by *σ*<sub>2</sub> (the Greek original of *s*<sub>2</sub>), in which no trace is found of any B element, and which has no special affinity with *l*. That the scribes of *λ* and *σ*<sub>2</sub> should have independently picked out the same words, and no more, from the enlargements of B, is a supposition that cannot be entertained. We can only conclude that the clause stood in the three G MSS., *β*, *λ* and *σ*<sub>2</sub>.

Thus the independence of *λ* from B, and consequently the reality of the relationship between the G texts *β* and *l*, is convincingly established. (But see p. lxxxi.)

#### Relation of *s* to the two groups of G MSS.

If the conclusions arrived at in § 7, as to *βl* having preserved the true order and structure of the concluding third of the book, be valid; nay, if the single point has been established that the series of notices of Paula and other holy women, contained in c. 41<sup>b</sup>, is authentic, so that the junction in PWT and *s* of the story of Athanasius in c. 63 with c. 41<sup>a</sup> is erroneous; it follows that PWT and *σ* (the Greek original of *s*) were all descended from a single MS. in which this alteration had been made: for the substitution of c. 63 for c. 41<sup>b</sup> is a corruption of a kind that cannot have arisen by mere coincidence, but demonstrates descent from a common vitiated ancestor. Now about the authenticity of c. 41<sup>b</sup> and its primitive organic connection with c. 41<sup>a</sup>, there cannot, I think, be any doubt at all. And so a close affinity of *s* with PWT (and A) is shown.

The phenomena of Schedule II. (App. VII) are in conformity with this result: the combination PWTAs occurs 38 times, and *s* is found with three of the Greek members of the group 12 times more. It has to be remembered that in the case of the Syriac versions it is difficult (much more frequently than in the case of the Latin versions), to determine whether the rendering really represents a given Greek reading, or is merely due to Aramaic idiom; *e.g.* whether a pronoun or pronominal suffix in *s* or *s*<sub>2</sub> is evidence of a pronoun in *σ* or *σ*<sub>2</sub>: in this way a number of the minor readings of *s* and *s*<sub>2</sub> are by no means certain—far less certain than similar



cases in the Syriac versions of the New Testament, where much closer fidelity in translation was naturally aimed at. In regard to the numerous readings in which *s* agrees with VC $\beta$ l against PWTA, it has to be remembered that *s* is by far the oldest member of the group PWTAs, as it dates from the sixth or fifth century; when, therefore, *s* is ranged with VC $\beta$ l, it is (commonly) evidence of a corruption in PWTA: this point will be reverted to in § 10. Throughout the book *s* often agrees in significant readings with PW, the best MSS. of the group; but its closest agreement is with T, with which it often stands alone in very remarkable readings. Instances will be found in the text at p. 108, 7, 8, 18; p. 126, 9 and 11; p. 138, 7; p. 144, 14; p. 149, 10 and 14; p. 160, title of c. 65. These agreements, sometimes in manifest error, are so striking as to demonstrate a specially close affinity between T and  $\sigma$ . And thus, quite independently of the arguments from order and structure, and from the junction of c. 63 with c. 41<sup>a</sup>,  $\sigma$  is shown to have belonged to the group PWTA.

#### Relation of *s*<sub>2</sub> to the two groups of G MSS.

The first four chapters in Schedule II. (App. VII) supply a sufficient number of readings of *s*<sub>2</sub> to enable us to form an adequate idea of the character of text that was presented by  $\sigma$ <sub>2</sub>. The Schedule shows *s*<sub>2</sub> sometimes ranged with PWTA, sometimes with VC $\beta$ , and, as a matter of fact, throughout it thus fluctuates between the two main groups<sup>1</sup>. Attention has just been called to a place where *s*<sub>2</sub> supports  $\beta$ l against PWTAVCs (see Note 45); at p. 59, 19–21, it similarly attests the curious piece of demonology found in B and l, but not in PTAB or l<sub>2</sub> (the only other extant authorities); at p. 40, 5, 6; it attests another  $\beta$ l reading; and at p. 34, 13–16, in a passage where l is missing, it enables us to reconstruct  $\beta$  out of B. On the other hand, *s*<sub>2</sub> by no means always, or even usually, supports the  $\beta$ l readings. It thus appears that the Greek text underlying *s*<sub>2</sub> was intermediate between  $\beta$ l and PWTAs; when its readings can be ascertained with certainty

<sup>1</sup> I have not been able to verify the Schedule by the MS., so that I do not guarantee its accuracy or completeness in regard to *s*<sub>2</sub>.

they are of great value, as representing Greek MSS. of the fifth century of a type not found among the MSS. I have examined.

### Relations of $l_2$ and $c$ to the two groups of G MSS.

In regard to these versions the Schedule does not help us. In § 5 it has been shown that  $l_2$  represents a G text. So does  $c$ , the Coptic version, extant in only a few fragments. A comparison of the pieces translated from chap. 18 (*Prol.* 123–6 and 149) with the two Greek texts will show, in spite of all paraphrasings and additions, that  $c$  represents a G text. Moreover in the Table in *Prol.* 120–22, nearly all the pieces of Greek noted as omitted in  $c$  are proper to B, and do not occur in G; indeed, had the comparison of  $c$  been made with a G text, that Table would have been reduced to half its dimensions<sup>1</sup>.

In *Prol.* 114 reasons were given for surmising that the Greek MSS. underlying  $l_2$  and  $c$  were closely akin. An examination of the apparatus to the passages in which  $c$  is extant will bear out this view. It is true that most of the agreements between  $l_2$  and  $c$  consist in the omission of words and short clauses found in the other authorities for G; and agreement in omission is more likely than other forms of corruption to be due to mere coincidence in error. But a time comes when persistent agreements in such omissions reach a point at which coincidence can no longer be a reasonable explanation of the phenomena; and so we are led to the conclusion that  $l_2$  and  $c$  are derived from Greek MSS. containing a somewhat shortened type of text, whereof no Greek representative has yet been discovered. There are besides certain positive agreements that place the kinship between  $l_2$  and  $c$  beyond doubt: *e.g.* the clause at p. 30, 23, “nec tuam oblationem obliuioni tradit” (*al.* tradet)  $l_2$ ; “will receive thy sacrifice also”  $c$ : also p. 120, 9. The relationship between  $l_2$  and  $c$  will be further illustrated in § 10. It seems that  $l_2c$ , like  $s_2$ , represent a Greek text that stood midway between  $\beta l$  and PWTAs, fluctuating between all known types of the text. Perhaps the most striking

<sup>1</sup> It is important to notice that these eliminations hardly affect the points taken as bases of arguments, *Prol.* 122; this remark applies to most of the similar arguments, *Prol.* 112–14, 118–19.

case of the agreement of the archetype of  $l_2c$  with a characteristic  $\beta l$  reading is at p. 116, 16, where  $c$  adds to St Basil's episcopal city of Caesarea the description "among the Arkeans," the equivalent of  $\tau\eta\varsigma \pi\rho\acute{o}\varsigma \tau\acute{o}\nu \text{'} \textit{Αργέα}$ , found only in B and l: there is a lacuna here in  $l_2$ , due to homoeoteleuton; but there can be no doubt that the clause stood in the Greek text whence  $l_2$  and  $c$  are descended. (For  $l_2$  see also pp. 44, 7 and 48, 7.)

The other versions, Ethiopic, Armenian and Arabic, are mere fragments, and will be sufficiently dealt with in the appropriate places.

We may sum up as follows the results of the investigations of this section:

(1) The chief extant Greek authorities for the G text fall into two distinct groups, one made up of PWT $\alpha$ , the other of VC $\beta$ .

(2) l is akin to VC $\beta$ , and in a specially close manner to  $\beta$ .

(3) s is akin to PWT $\alpha$ , and in a specially close manner to T.

(4)  $l_2$  and  $c$  are derived from Greek MSS. closely related to one another: the case of chap. 38 in  $c$  is special (see Note 71).

(5)  $l_2c$  and  $s_2$  represent Greek texts intermediate between PWT $\alpha$ s and  $\beta l$ , but neither type has yet been found in Greek.

The pedigree and relationship of the chief sources for the text are exhibited in the annexed Pedigree.

Fragments too small to be located in the Table are not included. Composite MSS. (A and VC) are included in respect only of the portions of the G text which they contain.

Capitals denote Greek MSS.

Greek letters denote lost Greek archetypes.

Small Roman letters denote versions.

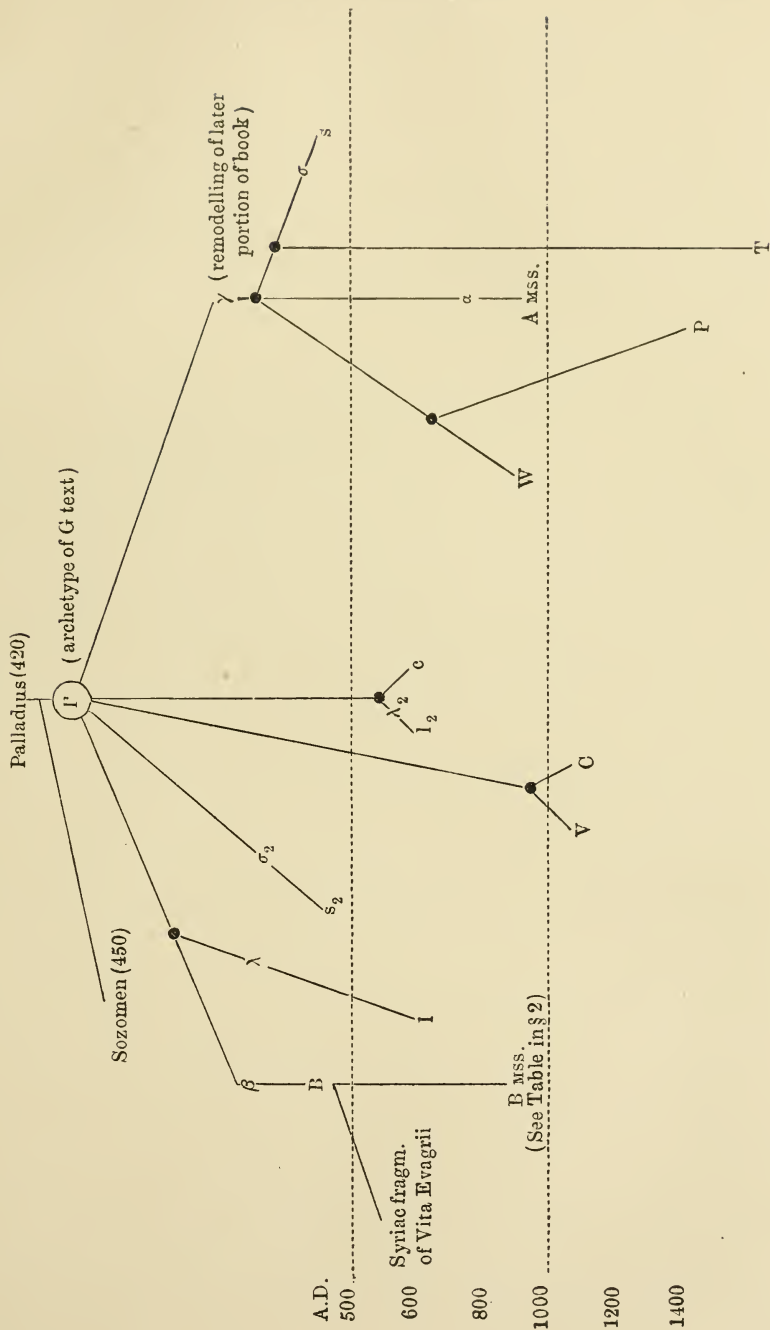
## § 9. THE DOCUMENTS.

The purpose of the present section is to supply a sufficient description and characterisation of the actual MSS. used in this edition.

(I) The Greek MSS.

**P**—(Preuschen's P<sup>2</sup>) Paris, Bibl. Nat., *ancien fonds grec* 1628 (*Regius* 2623, later 3003).

PEDIGREE.



Saec. XIV : paper : 14·5 × 20 cm.

Contents: ff. 1—144 *Hist. Laus.*,  $\gamma$  text (see § 7) complete except c. 38 and end of c. 36; rest of codex (ff. 144—244) *Hist. Mon.*

On the whole correctly written and accentuated, with breathings but no iotas subscr.: a certain number of itacisms, but not many considering date: also interchanges of  $\sigma$  and  $\omega$ : a few absolute errors (not commonly recorded in this ed.): a few corrections, some by scribe himself (or contemporary), some by later hand: (see Preuschen, *Pall. u. Ruf.* 139.)

**W**—Oxford, Christ Church, *Wake* 67.

Saec. x: parchment: 16·5 × 25 cm.

Contents: a miscellaneous collection of Vitae, and ascetical tractates (see Kitchin's Catalogue p. 28). *Hist. Laus.* occupies ff. 193—251, where it breaks off incomplete, the codex being mutilated. Fol. 192, containing the beginning of *Hist. Laus.*, was detached and has been bound up in a wrong place, being now f. 150: it alone is mentioned in the Catalogue, the great body of *Hist. Laus.*, being without title, was overlooked. My finding this copy was a happy accident: having a half hour to spare, I amused myself in turning over the pages of the MS., till familiar words caught my eye.

No titles of chapters or marked divisions in the text: the page has usually 26 lines of writing, equivalent to 16 or 17 lines of this printed text: writing regular and good, with very few corrections: itacisms &c., misspellings and other errors somewhat more frequent than in P: accentuation fairly correct, but often omitted: thus W is less correctly written than P. Certain chapters (*e.g.* 32—34) never were in W; many others are wanting through the loss of several folios.

At present W contains about half of the  $\gamma$  text, viz. (in nos. and order of this ed.): Ep. ad Laus., Prol., cc. 1—6, 8—17, 18 (half) 23—31, 35—37, 40, 41<sup>a</sup>, 43, 46 (half), 47, 48, 50, 51, 53, 58—60, 63.

(For readings of W, up to p. 100, see "List" p. 170; from p. 100 onwards, see note on p. 100.)

P and W are twin offspring of a common ancestor: throughout the whole text they stand alone again and again in readings often certainly erroneous: they alone place the chapter on Nathanael (16) after c. 12 instead of after c. 15; they alone insert the long

apophthegma at p. 46, 17 (see note 28); at the end of c. 36 they break off with the words: "I knew this prophecy of this man" (p. 108, 6), and omit the rest, though T's no less than VCBI give the prophecy; they omit c. 38, on Evagrius, which is in T as well as VCBI (one sub-group of B, 1—6, omits it, and s is doubtful).

P is not a descendant of W, for it contains many portions of the text that never stood in W.

**T**—Turin, Università, *graec.* C. IV. 8, olim C. v. 33 (al. 141).

Saec. XVI: paper: 19 × 27 cm.

Contents: f. 1 homilies, apophth., Vitae (from Theodoret); f. 53 *Hist. Laus.*; f. 126 *Hist. of the Brahmins*; f. 138 *Hist. Mon.*; ff. 186—202 *Vita Pauli* and two apocalypses attributed to Jerome. At end: τοῦτο τὸ σύγγραμμα εὐρόντες ἡμεῖς εἰς παλαιὸν βιβλίον ἀπεγραψάμεθα κ.τ.λ. *Hist. Laus.* contains the whole  $\gamma$  text except cc. 56, 57, the latter half of 61, and 64, none of which were ever in the codex. Written with extraordinary incorrectness, abounding in grotesque errors of grammar and spelling, often not even Greek words at all: seems as if written down from dictation by a scribe imperfectly acquainted with Greek: a few samples are given, all from *Hist. Laus.*

p. 34, 1 ἡδονῆς αὐτῷ ἐπαναστὰς εἰς τῷ σαρκίῳ for ἡδονῆς αὐτῷ ἐπαναστάσης τοῦ σαρκίου.

p. 37, 14 ἐμαρτυρίσαντο τὰ ὑπάρχοντα αὐτοῦ ἐν ἐκείνῃ τῆς ἀς ἔχων for ἐμερίσαντο τὰ ὑπάρχοντα ἐν ἀκινήτοις ἀ ἔσχον.

p. 80, 13 τοῦ ἡμᾶς τοῦ καθελόντες for τὸ οἴημα αὐτοῦ καθελόντες.

Similarly κατακροντες ποιωμενος for κατ' ἄκραν πεποιημένος: πισεῖ for τίς εἶ: μὲν for με ἐν: ἵνα for εἶναι: ἤκουσ ἔστινα for ἤκουσέν τινα.

Such errors occur on every page; there is throughout an interchange of  $\beta$  and  $\kappa$ : as καίνειν for βαίνεις, καὶ ἀς οὖν for βίας οὖν, παράβηται for παράκειται, βλεψιμαῖοι for κλεψιμαῖοι.

The text of T presents highly curious and interesting features. Its agreements with s in a number of striking readings found nowhere else, have been referred to on p. lxiv; they demonstrate a relationship so close that the facts can be accounted for only by the hypothesis that at a point in the pedigree lower than  $\gamma$  came a MS. of which the ancestors of T and  $\sigma$  were twin offspring. As MSS. of s exist dating from the sixth century, a higher antiquity is



established for the peculiar type of text preserved in T than can be claimed by any other known Greek MS. Unfortunately T has suffered extensively from intermixture with a B text.

This intermixture reaches its acme in cc. 17, 18 and 66, 67, 68; in these chapters T has been so contaminated as to become practically a B text: in cc. 8, 14, 15, 16, 19, 21, 37, 61, 62, the same phenomenon is observable, but in a less degree. The large number of cases in the Schedules of § 8 (App. VII), in which T is found ranged with VC $\beta$  against PWA, and still more those in which T $\beta$  stand alone, must be, for the most part, attributed to the working of the same process. The textual phenomena as a whole lead to the conclusion that throughout the entire book T has in varying degrees been subjected to this process of contamination by intermixture with a B text. For this reason the value of T as a source for the text is much impaired. The interrelations of T with PW and A will be examined in § 10.

### **ven**—Rosweyd's Codex Venetus.

At the beginning of the "Notatio" to Bk. VIII. of the *Vitae Patrum* Rosweyd speaks of a MS. at that date (1615) at Venice, in the possession of Gabriel, Archbishop of Philadelphia<sup>1</sup>. It is no longer at Venice, and I have been unable to trace it. One MS. from the same collection is now at Milan in the Ambrosian Library<sup>2</sup>, and I had hoped ven also might be there.

Excerpts were copied from ven for Rosweyd, as also from a Codex Augustanus (no. 7 in List, § 2): the copy of cod. Aug. is now in the Royal Library at Brussels, but not that of cod. Ven. I thought it might be among papers of Rosweyd in the Bollandist Library, but no trace of it could be found.

Rosweyd records a considerable number of readings of ven in the Notationes to Bk. VIII. and to the Appendices; all these are entered in the apparatus to this edition. They demonstrate a very close affinity between ven and T, which often stand alone in quite peculiar readings. But if Rosweyd's readings can be fully relied on, T is not itself the missing ven, but only a twin MS.; for there are a certain number of slight differences; indeed in Notatio 128 (ed. 1; = 191 ed. 2), Rosweyd records a reading of ven in one of the passages omitted in T (see p. 157, 8).

<sup>1</sup> On this personage and his anomalous ecclesiastical position—he was apparently in communion at once with the Pope and the Orthodox Patriarch of Constantinople—see an art. by Mgr Pisani in vol. I of *Rev. d'Hist. et de Lit. Rel.*

<sup>2</sup> Holl, *Sacra Parallela*, Texte u. Untersuch., N.F. I. i. 15.

**A**—(Nos 37—44<sup>c</sup> in List § 2).

As has been explained in § 2, A includes the whole group of MSS. containing what was called in *Prol.* the “Long Recension.” This form of the *Hist. Laus.*, besides being interpolated in regard to matter, is composite in regard to text, the *Hist. Laus.* it contains being partly a G text, which has been named A, and partly a B text, distinguished from other types of the B text as A<sup>B</sup>. The MSS. used for this edition are no. 37, Paris *Gr.* 1626 (saec. XII., parchment), and no. 38, *Coislin* 295 (saec. XIV., paper) (see Preuschen, p. 147): no. 37 is the better MS. but it is not quite complete; no. 38 is therefore the MS. chiefly relied on for A and A<sup>B</sup> readings: up to p. 126, however, most of the readings have been tested in no. 37 also: when necessary they are distinguished as A<sup>37</sup> and A<sup>38</sup>. Some of the Roman MSS. seem to contain slightly better texts, but I had not time to take their readings. A MSS. are extant dating from the tenth century. The archetype of the group will be called  $\alpha$ .

The text is thus divided between A and A<sup>B</sup> (the numbers and sequence of chapters are of this edition):

A: cc. 25—28, 30, 31, 35—37, 40, 43, 44, 46, 47, 53—55, 58—60, 71.

A<sup>B</sup>: Proem, Ep., *Prol.*, cc. 1—24, 29, 32—34, 38, 39, 41, 42, 45, 48—52, 56, 57, 61—70, Epil.

But six lines of c. 7, a considerable section in the middle of c. 18, and a piece in the middle of c. 39 are A; while the opening of c. 54 is A<sup>B</sup>, and the conclusion nearly A<sup>B</sup>. These insertions of small pieces of one text in the midst of great masses of the other seem curiously capricious. Nor is this all: throughout the G portions of the text (=A) is found every here and there a characteristic B reading; conversely, throughout the B portions (=A<sup>B</sup>) is found every here and there a characteristic G reading. Instances of the first will be found in the Schedules in App. VII; the explanation must be that A (like T, but in a far less degree) has been contaminated by intermixture with a B text. Instances of the second will be found in the portions of A<sup>B</sup> printed from c. 22 in *Prol.* 30—34; the most obvious explanation would be that A<sup>B</sup> preserves a purer form of the B text than is found elsewhere. Against this theory, however, stands the fact that some of the agreements of A<sup>B</sup> with PWT are in readings which are certainly erroneous (see Table on p. lxxxv). Moreover the B portions of MSS. 45-46, designated B<sup>45-6</sup> (see p. xxi), similarly at times present PWT readings where the other B MSS. agree in a rival reading; and in those portions of the B text extant both in B<sup>45-6</sup> and in A<sup>B</sup>, sometimes B<sup>45-6</sup> and sometimes A<sup>B</sup> agrees with the G MSS., the other going with the great body of B MSS. The following instances from c. 22 will illustrate what I mean:

p. 71, 13	μοχθήσας PTOW <sup>0</sup> B <sup>45-6</sup>	μόχθῳ πολλῷ B MSS. A <sup>B</sup>
15	om PTOW <sup>0</sup> A <sup>B</sup>	τὸ πλέγμα B MSS. B <sup>45-6</sup>
20	οὔτε ἡγανάκτησεν PTOW <sup>0</sup> B <sup>45-6</sup>	οὔτε κὰν πρὸς βραχὺ ἡγανάκτησεν B MSS. A <sup>B</sup>
p. 72, 3	ἐπιρρίψαι POW <sup>0</sup> A <sup>B</sup>	ἐπιτρέψαι B MSS. (and T) B <sup>45-6</sup>
p. 73, 23	κακόγηρε PTOW <sup>0</sup>	φαγόγηρε λῆρε B MSS. B <sup>45-6</sup>
A <sup>B</sup> combines κακόγηρε λῆρε		

On a review of the phenomena throughout, I am disposed to think that it is B<sup>45-6</sup> that approximates by nature to the G text, and so preserves a purer form of B; and that the G readings found every now and then in A<sup>B</sup> were introduced by the scribe, just as he introduced occasional B readings into his G text.

From what has been said it appears that we must conceive the scribe of α (the archetype of the group) as having before him two MSS., the one a G MS. of the type PWT, the other a B MS., and as copying out the text now of one, now of the other, intertwining them in a manner that to us is quite unaccountable; and not only so, but often introducing into his transcript of one text individual readings from the other, so that A contains an admixture of A<sup>B</sup>, and A<sup>B</sup> of A.

It has been explained in § 3 that none of Du Duc's Greek text is really A or A<sup>B</sup>, and that Hervet's Latin was made from a contaminated copy, and cannot be trusted. This redaction of the *Hist. Laus.* contains two sections (c. 116 and the first paragraph of c. 150 in Du Duc and Hervet) not found in any other form of the work, and of unknown origin: they are not printed in this edition.

▼—Venice, St Mark's, *Bessarion* 346.

Saec. XI: parchment: 21 × 28 cm.

Contents: f. 1 apophthegmata in the "topical" redaction (see

*Prolog.* 209), the Greek of Rosweyde's Bks. v. and vi., but cc. 1 and 2 are missing; f. 127 *Hist. Laus.* (see below); f. 173 *Hist. Mon.* 1, 8, 16; ff. 189—208 more apophthegmata and sermons.

**C**—(Preuschen's C<sup>2</sup>) Paris, Bibl. Nat., *Coislin* 282.

Saec. XI: parchment: 23 × 27 cm.

Contents: f. 1 apophthegmata; f. 100 *Hist. Laus.* (see below); f. 137 *Hist. Mon.* 1, 8, 16; ff. 149—252 apophthegmata, sermons, and Vitae. (This MS. came from Mt. Athos.)

These two MSS., in respect of the portions of *Hist. Laus.* and *Hist. Mon.* which they contain, are absolute twins, as is shown by their common peculiarities both of structure and of text. Their readings almost invariably agree, often in contradiction to all other authorities. When they diverge, sometimes V is correct, sometimes C; so that neither is a copy of the other.

These are the MSS. numbered 45 and 46 in the List, § 2. It has been pointed out (p. xxi) that the portion of the *Hist. Laus.* contained in them is a composite text, having a section from an A<sup>B</sup> MS., a section from a G MS., and a section from a B MS. (p. lxxi). The G section alone is considered here; it alone is designated by V and C: when the other sections are referred to they are cited as 45-46, or B<sup>45-6</sup>. V occupies ff. 152—163; C ff. 120—130. The chapters of G text are 23—28, 31, 35—39: it appeared in § 8 that the text approximates to that of β, rather than to that of PWTa; and it was shown that the resemblances are not ordinarily due to intermixture with B. Individual cases, however, of such an element may be discerned in VC: a piece elsewhere found only in B is added at the end of c. 39; on p. 115 attention is called to the apparent influence of B in VC; and most of the cases in Schedule II., App. VII, where 1 stands with PWTAs against VCβ, may probably be attributed to intermixture of a B text with VC (see especially p. 105, 5). The apparatus shows that the G text preserved in VC has also been rewritten with considerable freedom. For the rest, the writing, spelling, itacisms, accentuation, &c. are those of fairly correct average MSS. of the eleventh century. (On C see Preuschen, p. 148.)

**O**—Oxford, Bodleian, *Laud. Graec.* 84.

Saec. XI | XII: parchment.

Contains, in a miscellaneous collection of Vitae and Ascetica, on ff. 223—227 a fragment of *Hist. Laus.*: only cc. 32, half of 33, and 22: full of itacisms and absolute misspellings.

**W**<sup>o</sup>—ff. 61—70 of W (described above).

Contains cc. 22, 20, 21.

The fact that c. 22 is common to O and W<sup>o</sup> enables us to see that these two fragments preserve pieces of a single type of G text not found elsewhere: combining them we have cc. 20, 21, 22, 32, half 33. The collations of O are given in full, and those of W<sup>o</sup> in c. 21; but for W<sup>o</sup> in c. 20 and c. 22 see *infra*, p. 177. They show signs throughout of intermixture with B; in c. 32 especially O has been strongly assimilated to B (see Notes 55 and 57).

**33**—Paris, Bibl. Nat., *Gr.* 919 (Saec. XIV).

A miscellaneous collection of *Ascetica*: ff. 29—46 contain under the title Ἐκλογαὶ ἐκ τοῦ λαυσαϊκοῦ, *Hist. Mon.* c. 1, *Hist. Laus.* cc. 17, 11, *H. M.* c. 16, *H. L.* cc. 32, 33, 34, 37. The text of *Hist. Laus.* is fundamentally a G text, akin (apparently) to PW; but it has been rewritten and abridged with such freedom that it is only occasionally of service for textual purposes. Besides the rewriting, the text has been further vitiated by intermixture with a B text (see *infra*, p. 114, and Note 57). The curiously composite ms. no. 47 contains the same text in cc. 17 and 32—34. Full collations of MSS. 33 and 47 are given in c. 32; occasional readings in cc. 33, 34 (and elsewhere).

**34**—Paris, Bibl. Nat., *Gr.* 881 (Saec. X).

Contains among a collection of *Acta and Vitae*, on ff. 222—224, c. 32 only: a G text; but so altered as to be of little use for textual purposes: cited only in a few cases.

**35**—Brit. Mus., *Addit.* 14066 (saec. XII).

Contains in a miscellaneous collection, on ff. 164—5, a single episode out of c. 17 (see *infra*, p. 44, 28—p. 46, 8): a G text, but extensively interpolated with the B enlargements. As PW are the only available authorities for the G text in cc. 17 and 18, the readings of the fragment no. 35 are given in full. When the obvious B interpolations have been removed, no. 35 substantially supports PW.

**36**—A fragment printed among the “*Opera S. Nili*” (Migne, *P. G.* LXXIX. 1312).

Contains c. 23 in a G text, akin to PW: free from all admixture of B. Its collations are given in full.

**36<sup>b</sup>**—Rome, Vatican, *Ottoboni* 436 (saec. XV).



Contains, at f. 186, c. 23 in a G text, but so altered as to be quite valueless: its readings are neglected.

**ath**—Fragments from c. 63 incorporated in one of the Lives of St Athanasius (see below p. 158): a G text.

This summary description of the Greek MSS. known to me which contain portions of the G text, shows that contamination in a higher or lower degree by mixture with the predominant B text, or else by literary revision, or by both processes, has been the fate of nearly every representative of the G text: PW and the fragments no. 36 and ath are the only ones in which the evidence of such deterioration does not lie on the surface.

**B**—It remains to speak of the great group of MSS. of the metaphrastic text. The Table on p. xxiii shows that the B MSS. coming under examination fall into seven sub-groups:—1—7, 8—11, 12-13, 14—18, 19—22, 37—44 (the A<sup>B</sup> group), 45-46, (the last two groups only in respect of the portions of the B text which they contain). It is, I think, true to say that in some respect or other each one of these sub-groups has preserved more faithfully than any of the others the features of their common ancestor B; so that a critical edition of the metaphrastic text would be an undertaking of extreme difficulty. The sub-group 14—18 presents special features, indicated in Note 11. For the purposes of this edition the value of B lies almost exclusively in the possibility of recovering readings of  $\beta$ , the fifth century G MS. from which B was made (see p. xlv):  $\beta$  readings are to be identified, in varying degrees of probability, by observing attestations of B by one or more G authorities (often 1): only in such cases are B readings regularly recorded, and no inference must ever be drawn from mere silence in regard to B.

## (II) The Versions.

### 1—(*Prolog.* 59—64).

It has been shown in § 5 that  $\lambda$  (the Greek MS. from which 1 was made) was a G MS., and in § 8 that it had a special affinity with  $\beta$ . Only three copies of 1, and a few fragments, have hitherto been found:



*Cod. Sessorianus* 41, (<sup>l<sup>sess</sup></sup>), (Vittore Emanuele Library, Rome).

*Cod. Casinensis* 348, (<sup>l<sup>cass</sup></sup>) } (both at Monte Cassino).

*Cod. Casinensis* 50

Sess. 41 is assigned to the tenth century by Reifferscheid (Sitz. Wien. Akad. L. 772); but Signor Ambrosi, Custodian of mss. in the Vit. Eman. Library, places it early in the eleventh: Dom Amelli places Cass. 348 late in the eleventh, and Cass. 50 in the twelfth. Cass. 348 was carelessly transcribed and then carefully corrected by the same, or a contemporary, hand: many of the corrections are restorations of the readings of the ms. copied, but many are clearly attempts at emendation that depart from the original. Cass. 50 is a clean copy of 348, adopting all the corrections; thus it is of no independent value as a textual source. Sess. is on the whole the most correct, but it has errors of its own, and also has lost several folios, from the beginning of c. 57 to near the end of c. 65. Sess. and both Cass. mss. have a lacuna from p. 34, 3 to p. 37, 3, and another from p. 164, 7 to p. 165, 12: in each case the text runs on continuously, making complete nonsense, and thus showing that the mss. are derived from a single exemplar which had lost a folio in each place. A third Cassinese ms., 143 (see *Prol.* 62), contains the text of l for cc. 6, 14, 29, 37, 38, and extracts from cc. 18 and 61 (see p. xxxiv, note), but in a corrupt form: these pieces are printed in *Bibl. Casin.* III. One piece of l is readily accessible in print—the version of c. 34 among the Latin *Apophthegmata* (Rosweyd, Bk v, xviii. 19). The Munich ms. *lat.* 3056 (f. 213) contains extracts from l, but abbreviated.

<sup>l<sup>rev</sup></sup>—l was revised on a Greek B ms. and a considerable number of the metaphrastic enlargements were incorporated from beginning to end. This debased form of l is found in the great majority of the mss. and in the printed *Paradisus Heraclidis*. The pieces of l printed in the *Bibl. Casin.* and Rosweyd (*loc. cit.*), or in this *Introd.*, or else the apparatus to c. 45, will afford a sufficient idea of the character of <sup>l<sup>rev</sup></sup>. For an edition of l, the better mss. of <sup>l<sup>rev</sup></sup> (*i.e.* nos. viii.—xi., *Prol.* 60) cannot be neglected; but the fact must be emphasised that for controlling the l readings in this volume only the Sess. and Cass. mss. may be employed, all others as yet brought to light, as well as the printed text, being worthless for the purpose.

Mr Burkitt's investigation of the biblical citations in l leads him to the conclusion that there is no trace of any Vulgate reading, and to the surmise that l was translated not later than the sixth century, possibly in Africa. The reviser who produced <sup>l<sup>rev</sup></sup> was familiar with the Vulgate. (*Prol.* 70—75.)

1<sub>2</sub>—(*Prol.* 64—69).

The mss. fall into two groups:—

1<sub>2</sub><sup>a</sup>—consisting of Brit. Mus. *Addit.* 33518 (f. 104), Barberini

lat. 702 (f. 193), and Munich lat. 3056 (f. 213), 5823 (f. 100), 18553<sup>a</sup> (f. 114), 23757 (f. 129).

These MSS. range from saec. XI—XV.

$l_2^b$ —consisting of the other MSS. known to me, and the printed texts: same date.

The main differences between  $l_2^a$  and  $l_2^b$  have been sufficiently explained in *Prol.*:  $l_2^a$  is on the whole a slightly more correct text.

But better than either are the fragments (cc. 18 (half), 19, 21) in Cod. Cass. 143, printed in *Bibl. Cusin.* III.; two instances suffice to show the superiority: *fecit sensatam* instead of *mansuefecit*, p. 58, 2; and *ultima mala*, representing *ἔσχατα* (for *σχάτα* or *σχάστα*) instead of *multa mala*, p. 65, 8.

$l_2$  contains only fragments of the Ep. to Lausus and the Prologue, and cc. 1—6, 9—13, 16—19, 21, 23, 24, 38, 44, 70: all of this, except the fragment of Ep. (printed p. 6) and a few lines of the Prologue, appears in the printed editions. The date of the translation may be sixth, seventh, or eighth century.

**s**—(*Prol.* 84—86).

The chief MSS. are:—

Brit. Mus., *Addit.* 17177 (saec. VI).

Contents: cc. 1, 2, 6, 9, 10, 12—14, 16, (of 18, the few lines on Mark), 22, 23, 34, 37, 21.

Brit. Mus., *Addit.* 12173 (saec. VI | VII).

Contents already specified on p. l, note.

Also in other places, among collections of apophthegmata, cc. 17, 18 (f. 111) and c. 23 (f. 44)—found similarly in other MSS. (see *Prol.* 90—94).

Tullberg's "MS. A" contained cc. 35, 40, 47, 22, 23, 41<sup>a</sup>, 63, 57 (half), 60, 70, 29 (print breaks off imperfect): also apparently c. 21. His "MS. B" contained cc. 22, 23.

[The abridgment of c. 8 in *Addit.* 17262 is from a B text.]

Combining these, we find that **s** is extant, and in sixth century MSS., for Ep. to Lausus, and cc. 1, 2, 6, 9, 10, 12—14, 16—18, 21—23, 25—31, 34—37, 40, 44, 46—48, 50, 51, 53—55, 58, 59 (half), 60, 63, 65, 69—71.

Seeing that there are remains of three or four Syriac versions of the *Hist. Laus.*, the assumption that the above-mentioned MSS. all contain portions of

the same version requires justification. It is reasonable to suppose that all the chapters found together in any given MS. containing a whole section of the book, really belong to each other, and are portions of one and the same version. Now Tullberg's A contains chapters in common both with 17177 and with 12173; and so it supplies the link that enables us to identify these two MSS. as containing portions of the same Syriac translation. In regard to cc. 17 and 18, the few lines on Mark (p. 56, 3—10) have been cut out of c. 18 in both 12173 and 14648; but they are found by themselves as one of the series of lives in 17177: this seems good reason for assigning the Syriac of cc. 17 and 18 to the same version as is found in 17177. Moreover we know that this version of c. 18 is not  $s_2$ .

In regard to Tullberg's MSS. some difficulty exists. The printing of his edition apparently was not completed; every copy I have seen breaks off at p. 42 in the middle of a sentence in c. 29; consequently no indication is given towards the identification of the MSS. employed. The title contains the general statement that they belong to the Vatican and the British Museum. There can be no doubt that Tullberg's V is the great Vatican copy of Anan-Isho's *Paradise* (Cod. Syr. 126); but neither in the Vatican nor in the British Museum did I find any MS. corresponding to his A; *Addit.* 12173 presents striking resemblances to A, but it does not contain cc. 22 or 23, for which chapters Tullberg cites readings from A. If Tullberg's readings are fairly inaccurate, his B may be *Addit.* 17177, for B is cited only for cc. 22 and 23, the only chapters printed by Tullberg which are found in 17177. He cites also an N and an O in one or two chapters: I can offer no conjecture concerning them. I was not able to search the Propaganda collection in Rome.

### $s_2$ —(*Prol.* 86—88).

The chief MSS. are:

Vat. *Syr.* 123, ( $s_2^{\text{vat}}$ ) (saec. VI).

It contains: cc. 1—16, two episodes from 18 (*infra* pp. 49, 52), 19—21, beginning of 22, 23—29 (incomplete, the MS. being mutilated).

Assemani gives as the date century VIII.; but this is certainly an error arising from the fact that the codex is composed of two independent MSS. bound up together: century VIII. is a probable date for the first of them, but the second which contains the *Hist. Laus.* is much older. It is a Nitrian MS., and I at once perceived its likeness to the sixth century Nitrian MSS. at the British Museum. Professor Guidi and Mr Norman McLean independently passed the same judgment; so that I have no hesitation in assigning it to the sixth century.

(Vat. *Syr.* 371 is a modern transcript of 123.)

Brit. Mus. *Addit.* 12175, ( $s_2^{\text{add}}$ ) (A.D. 534).

Contains: cc. 1—5, 15, 16, 20, 43, 24, 19, 39.

(Brit. Mus., *Addit.* 12172 (saec. ix) contains c. 16.)

Thus of  $s_2$  we have cc. 1—29 (except 17, 18, 22), 39, 43.

The Vat. MS. contains the better text.

An idea of the general character of  $s$  and  $s_2$  as translations may be gathered from the Table in § 5, where a literal rendering of half of c. 23 is supplied: see also Appendix V. ii.

$s^{\text{an}}$ —(*Prolog.* 77—84).

By  $s^{\text{an}}$  I designate Anan-Isho's Syriac redaction of the *Hist. Laus.* in Bk I. (and a few chapters of Bk II.) of his *Paradise*; it has been printed by Bedjan in his edition of the *Paradise* (*Acta Martyrum* VII). The relations of the text to  $s$  and  $s_2$  are much more complex than I had imagined when writing *Prolog.* Only after examining Vat. Syr. 123 was I in a position to give a full and precise account of  $s^{\text{an}}$ , as follows:

Anan-Isho (c. 650) had before him three Syriac mss. almost identical in contents with *Addit.* 17177 and 12173 of  $s$ , and 12175 of  $s_2$ ; also a copy of the two chapters (17, 18) found among the *Apophthegmata* in 12173 and 14648: he also had a Greek ms. of a B text. He then combined his Syriac mss. so as to make them supply one another's deficiencies, building them up more or less on the model of his Greek ms., though often retaining the peculiar configuration of the Syriac mss.: where the Syriac failed he commonly filled up the gap by a translation from his Greek B ms. And so the first portion of his Bk I. is made up thus:—

$s$	Ep.,	6,	9, 10	12—14,	16—18
$s_2$		1—5			15,
fresh trans.	Proem,	Prolog.	7, 8	11	

At c. 18 comes a break: c. 19 ( $s_2$ ) occurs in Bk II.; c. 20 is omitted altogether (though in 12175); c. 21 comes later (after c. 37, as in 17177): thus cc. 22, 23, from  $s$ , follow c. 18. For the rest of Bk I. he used  $s$  when available, as in 12173, supplying the lacunae by translations from his Greek B ms.; and in Bk II. he used up the remaining pieces of 12175. But Anan-Isho also, especially in the early chapters, revised the Syriac G texts of  $s$  and  $s_2$  by means of his Greek B ms., so that his Syriac contains a large admixture of B readings not found in the sixth century Syriac mss. Fortunately he soon tired of this, and by the time he reached cc. 17 and 18 his Syriac commonly differs only now and then, and slightly, from  $s$  or  $s_2$ . Throughout the whole book, however, isolated B readings continue to occur, so that it is never safe to trust his text without reference to the mss. of  $s$  and  $s_2$  in their independent state. The more considerable enlargements of B, such as amount to several lines, are usually inserted by Anan-Isho; at the beginning of c. 17 he gives both forms of the short introduction on the Macarii, the G form from his

Syriac ms. and the B form translated from his Greek ms. In the later portion of the book the fact of translation from a B ms. is at once evident, since to find in the midst of a substantially G text, chapters of an absolutely B text, just where there are lacunae in s (as cc. 56, 57, 61, 62), immediately arrests attention; but in the early chapters, owing to the assimilation of the circumjacent G text to the B type, it is not equally obvious.

Anan-Isho's section on Pachomius (cc. 32—34) receives attention in Note 47; the Life of Evagrius (c. 38) in Note 71.

A word of warning to the textual critic is necessary in regard to Bedjan's edition of the *Hist. Laus.* in Anan-Isho. The primary purpose of his edition must always be kept in mind, viz. to supply Syriac literature to his own people. The readings of the earlier mss. are of no value for this purpose. But as he has added an apparatus purporting to give the full collations of some of the old mss., among others of *Addit.* 17177 and 12173, it is necessary to point out that this apparatus, owing to its incompleteness and capriciousness, is a snare and pitfall to the Occidental textual critic. Two or three instances will justify this statement. Under the symbol L he gives 3 variants of 12173 in the *Ep. ad Lausum* (Bedjan, pp. 1—4), not including the various Titles; but he omits 14 others, some fully as important as any he includes. Again, in c. 58, at the foot of p. 173 he records that L has ܠܚܝܬ instead of ܠܚܝܬܐ; but he neglects to state that it omits the first seven lines on the next page, one of the B enlargements inserted by Anan-Isho. Lastly (p. 137), at the beginning of c. 55, he does not notify that L omits the word ܠܚܝܬ, a point of some critical interest, on which, trusting to his text, I was misled when writing *Prol.* 296. These examples suffice to show that Bedjan's collations of L do not dispense us from recourse to the mss.

### c—(*Prol.* 110—128).

The only mss. given in printed Catalogues are:

Vat. *Cop.* 64 (saec. x).

Contains: Ep. ad Lausum, Prologue, and parts of cc. 9, 10, 38.

Vat. *Cop.* 69 (A.D. 1153).

Contains c. 18 (incomplete).

(See Mai, *Script. vet. nov. Coll.* v, \*159, \*165: the mss. mentioned by Zoega are copies of these.)

Bohairic dialect: a G text, akin to l<sub>2</sub>.

### eth—(*Prol.* 156).

Only cc. 32 and half 33.

A G text, translated with fair literalness (see Note 47).

### arm—(*Prol.* 97—106).

The few fragments, so far as they adhere sufficiently closely to



the Greek to allow of any judgment, are all B texts; except c. 38, which is beyond question a G text (see Note 71).

**ar**—(*Probl.* 164).

Only a few scraps of cc. 32, 33: though completely rewritten and paraphrased, features of the B text may be discerned.

One other point remains for brief discussion here. We have seen that in the case of the Greek G MSS. the question of intermixture with B always calls for careful consideration; and we have seen, too, that l has been subjected to extensive and systematic revision on a B text in l<sup>rev</sup>, and s and s<sub>2</sub> in s<sup>an</sup>: we have to ask now if there are grounds for suspecting the presence of any minor B element in l l<sub>2</sub> s s<sub>2</sub> c, in the states which have been recognised as substantially G.

1—It has been shown that the general series of agreements of l with B indicates not any adventitious influence of B on l, but an affinity between β and λ. There are, however, two readings of l to which attention may be directed, as conceivably indicating conflation:

p. 11, 17	G	εἰδους	B	προσώπου	l	uultum ac figuram
p. 106, 10	G	δάκτυλον ἦραν	B	ἀπέκοψαν	l	abscedit ac rapuit

l<sub>2</sub>—Only in c. 21 have I noticed any serious ground for suspecting B readings in l<sub>2</sub>, see the apparatus to p. 67, 10, 11 and p. 68; 18. See, however, pp. 11, 20; 18, 22; 21, 13; 22, 9; 44, 22; 49, 19; 53, 8; 54, 15; 64, 6.

s—The question may arise as to p. 83, 6 ἐξεστηκώς τῶν κατὰ φύσιν φρενῶν (see Note 45 fin.); p. 100, 3 λάθρα; p. 101, 1 (apparatus) ὅτι νικήσει αὐτόν; p. 103, 1 καὶ προγινώσκειν πάντα. See also: pp. 15, 7; 30, 17; 31, 8; 36, 7; 44, 24; 73, 23; 76, 3; 86, 7; 98, 23; 99, 4; 106, 13; 114, 2; 135, 2; 139, 5.

s<sub>2</sub>—See pp. 16, 24; 17, 7; 27, 7; 28, 9; 38, 14; 39, 2; 61, 1.

c—See pp. 30, 6; 117, 9; 118, 11.

The cases cited are comparatively so few, and when examined are seen to be of a kind that might so easily have arisen independently, that they may safely be neglected.

## § 10. METHOD OF EDITING.

Now that all the materials are before us, the question remains: What is the editor to do?

It has already been settled (§ 6) that the proper course to pursue



is to edit the G text without including the B enlargements in the apparatus. But of the G text there are two varieties: the  $\beta\lambda$  type, represented by B and l, with which VC and  $s_2$  in some measure agree; and the  $\gamma$  type, represented by PWTA and s. We have now to make our choice between these two types of the G text.

The discussions of §§ 7 and 8 have shown that the distinctive Bl readings are of two kinds: (a) whole sections or considerable passages, found in Bl but omitted in  $\gamma$ ; (b) minor variants consisting of the addition of a word or a phrase. Each class of reading is occasionally supported by  $s_2$ . The series of whole passages in Bl has already been discussed at some length in § 7, and in many cases distinct reason has been shown for accepting them as genuine. The case of the minor Bl readings must now be considered.

As Sozomen is the earliest witness to the text, we must examine the evidence he affords. In the following cases he may be supposed to support Bl:

p. 33, 4 B ἀπελθόντων οὖν αὐτῶν μετὰ βοηθείας πολλῆς εἰς τὸ συλλαβέσθαι αὐτόν

l cumque ad eum cum magna multitudine quo facilius abstraheretur intrassent

Soz μέλλων δέ ποτε πρὸς χειροτονίαν ἐπισκοπῆς συλλαμβάνεσθαι  
PWTl<sub>2</sub>s<sub>2</sub> ὡς οὖν ἀπῆλθον μετὰ βοηθείας

(s vac)

p. 60, 3 B ἐπειδὴ οὐκέτι ἔξεστί μοι ἀδικεῖν οὐδένα

l quia nulli ulterius iam nocere possum

l<sub>2</sub> quia iam mihi non expedit nocere aliquem

Soz ὡς μὴ θεμιτὸν αὐτῷ ἔτι μηδένα κακῶς ποιεῖν

PTA<sup>B</sup>s<sub>2</sub> ἐπειδὴ οὐκ ἔξεστί μοι ἀδικεῖν οὐδένα

(Ws vac)

p. 62, 20 B οὐκ ἔλαβέ τι παρά τινος

l non ab ullo aliquid accepit

Soz οὐδὲ ἐλάβανέ τι παρά του

PTW<sup>o</sup> οὐκ ἔλαβε παρά τινος

(Wl<sub>2</sub>s vac; s<sub>2</sub> om clause: B 14—18 om τι, see Note 11.)

p. 124, 8 B ὀρύξας φρέαρ

l fecisset sibi puteum

Soz φρέαρ ὀρύξας

PTVCs<sub>2</sub> ὀρύξας

(Wl<sub>2</sub>s vac)

- p. 125, 4 B ἐπιστὰς ἡμῖν ὁ μακάριος Πίωρ  
 l sanctus Pior.....adstitit nobis  
 Soz ἐπιστάντα δὲ αὐτοῖς.....τόν Πίωρ  
 PTVCS<sub>2</sub> ἐπιστὰς ὁ Πίωρ  
 (Wl<sub>2</sub>s vac)
- p. 158, 4 B ἵνα μὴ τινα μῶμον δῶ ἐξ ὑπονοίας  
 l ne qua...ex suspicione quorundam uel macula notaretur  
 Soz ἵνα μὴ τινα ψόγον ἐξ ὑπονοίας αὐτοῖς προστρίψῃται  
 PWTs ἵνα μὴ τινι μῶμον δῶ ἐξ ὑπονοίας  
 (l<sub>2</sub>s<sub>2</sub> vac)

(To these without any doubt may be added the piece at p. 34, 6 in Table p. lxxxv.)

In the following cases Soz seems to support PWT against Bls<sub>2</sub>:

- p. 39, 20 B τοιούτου χαρίσματος ἡξιώθη ὥς καταπτύνειν δαιμόνων  
 l talem diuinam gratiam meruit ut contempneret daemones  
 s<sub>2</sub> has ὥς, but not τοιούτου  
 Soz ἐδόθη χάρις...ὑπερφρονεῖν τῶν δαιμόνων  
 PWT χαρίσματος ἡξιώθη καταπτύνειν δαιμόνων  
 (l<sub>2</sub>s vac)
- p. 123, 13 B καὶ ἐσήμανε ὅτι Πίωρ παρεγένετο καὶ ἕξω ἕστηκεν. αἰσθόμενος  
 δὲ τοῦ ψόφου τῆς θύρας κ.τ.λ.  
 l significauit dicens: Pior uenit et pro foribus assistit. datoque  
 ianuae sono etc.  
 s<sub>2</sub> punctuates as Bl  
 Soz καὶ σταὺς πρὸ τῆς πατρῷας οἰκίας ἐμήνυσεν ἐληλυθέναι. ἐπεὶ δὲ  
 ψοφεῖν τὴν θύραν ᾗσθητο κ.τ.λ.
- P } καὶ ἐσήμανεν ὅτι Π. { παραγέγονε. σταὺς οὖν ἕξω  
 TVC } { παρεγένετο. ἕξω οὖν (δὲ) σταὺς } καὶ τοῦ  
 ψόφου τῆς θύρας αἰσθόμενος κ.τ.λ.  
 (Wl<sub>2</sub>s vac: a few unnecessary words are omitted.)

Thus Sozomen's testimony helps little towards a practical judgment as to the choice of text to be made, though he does seem to have had before him some out of the few Bl readings in question.

An examination of the whole series of minor Bl readings shows that they commonly are of the nature of single words or phrases or clauses which help to smoothen the construction, or to colour the narrative, or to suggest a reason for something said or done. In character they are not unlike the so-called Western readings in the Acts: and just as there are minds to whom the Western text of the Acts appeals as the more primitive, so it may be that

to some literary critics the  $\beta$ l text of the *Hist. Laus.* will seem the better. For my own part, I do not think that these readings ordinarily improve the text, but rather weaken it by spoiling a terse rapidity of narrative often displayed in the  $\gamma$  text. But the Bl readings are very early; and some may be disposed to hold the view that they are due to a retouching of the text by Palladius himself. Certainly, though  $\gamma$  is the best on the whole, the  $\beta$ l text has some good qualities not shared by  $\gamma$ : in § 7 we have learned that  $\beta$ l almost certainly preserve the true sequence of the chapters in the last third of the book, and also a number of authentic pieces of the text not found in  $\gamma$ ; in the next Table we shall see that B and l are consistently free from a number of "tendenziös" alterations in the Greek representatives of  $\gamma$ ; and in Notes 45 and 69 will be found further points worthy of consideration.

Amidst these uncertainties the editor's course is clearly pointed out by the logic of facts. Not the very smallest fragment of a  $\beta$  Greek text has yet been brought to light:  $\beta$  is known only through B; even VC are forthcoming only for one-fifth of the book, and in that fifth they do not support nearly all the Bl readings. Under such circumstances any attempted reconstruction of  $\beta$  by inserting the Bl readings into  $\gamma$ , would be neither  $\beta$  nor  $\gamma$ , but a critical figment not representing any text that ever had a real existence: the morsels of B intruded into the text would often not be really  $\beta$ , but the metaphrast's revision; and the adjustments of grammar and construction necessary in order to make way for them would in all probability seldom faithfully reproduce  $\beta$ . The production of a Greek MS. of the  $\beta$  type would alter the situation; but with the materials at hand it is clear that the only historical method of editing the *Hist. Laus.* at the present time is to reproduce the  $\gamma$  text as faithfully as may be. Therefore the minor Bl readings are given only in the apparatus, and the text will present a critical edition of  $\gamma$ . In the case, however, of the whole sections not found in  $\gamma$  but only in Bl (viz. cc. 41<sup>b</sup>, 42, 45, 49, 52, discussed in § 7), an approximate text is supplied between square brackets and printed closer; and a few lesser pieces attested by  $s_2$  as well as Bl are inserted in the text between half brackets ( $\lceil$   $\rceil$ ): the removal of such pieces is easy, and will yield the  $\gamma$  text.

For the reasons developed in § 7 the order of Bl towards the end of the book is adopted.

The only problem that now remains is the investigation of the interrelations of the chief representatives of  $\gamma$ —of PWT and A with one another, and of all with s (see Pedigree, p. lxvii). As a starting point we shall examine the treatment of a number of heretical or suspected names that occur throughout the book. All the authorities, so far as they are in each case extant, are included in the following Table.

p. 29, 16	διδάσκαλος Διοσκόρου τοῦ ἐπισκόπου καὶ Ἀμμωνίου καὶ Εὐσεβίου καὶ Εὐθυμίου τῶν ἀδελφῶν	διδάσκαλος Διοσκόρου τοῦ ἐπισκόπου καὶ Ἀμμωνος
	PWB <sub>lss</sub> <sub>2</sub> (om τῶν ἀδ. ss <sub>2</sub> )	T ven A <sup>Bl</sup> <sub>2c</sub> (Ammonius l <sub>2</sub> )
p. 29, 17	καὶ Ὁριγένους	καὶ Ἰωάννου
	PWB <sub>lss</sub> <sub>2</sub>	T ven A <sup>Bl</sup> <sub>2c</sub>
p. 30, 11	λέγει τῷ οἰκονόμῳ αὐτοῦ Ὁριγένει	λέγει τῷ οἰκονόμῳ αὐτοῦ Θεοδώρῳ
	PWB <sub>lss</sub> <sub>2</sub>	TA <sup>Bl</sup> <sub>2c</sub>
p. 31, 11	Ὁριγένει τῷ πρεσβυτέρῳ καὶ οἰκονόμῳ καὶ Ἀμμωνίῳ	Μακαρίῳ τῷ πρεσβυτέρῳ καὶ Ἀμ- μῶνι
	B <sub>lss</sub> <sub>2</sub>	PWT ven A <sup>Bl</sup> <sub>2c</sub> (Ἀμμωνίῳ PA <sup>Bl</sup> <sub>2</sub> : +Theodore c)
p. 31, 18	Ὁριγένους τε καὶ Ἀμμωνίου	Θεόδωρός τε καὶ Ἀμμών
	B <sub>lss</sub> <sub>2</sub>	PWTc (Ἀμμώνιος P: +Theodore and Jacob c)
	(οἱ πατέρες A <sup>B</sup> : l <sub>2</sub> s vac)	
p. 34, 6	ἀνδρῶν ἐλλογίμων Ὁριγένους καὶ Διδύμου καὶ Πιερίου καὶ Στεφάνου	ἀνδρῶν ἐλλογίμων Ἀθανασίου καὶ Βασιλείου
	B Soz (l <sup>rev</sup> )	PWTA <sup>B</sup>
	(Ὡ. καὶ Δ. καὶ τῶν ἄλλων Soz)	
	(lsc vac: s <sub>2</sub> om: l <sub>2</sub> paraphr)	
p. 35, 8	Δίοςκορος ὁ ἐπίσκοπος	ὁ Μακάριος
	PWBA <sup>B</sup> <sub>ss</sub> <sub>2</sub> (l <sup>rev</sup> ) (om ὁ ἐπ. s)	TL <sub>2</sub>
	(lc vac)	
p. 35, 9	τὸν μακάριον Εὐάγριον	τὸν μακάριον Θεόδωρον
	PWBA <sup>B</sup> <sub>ss</sub> <sub>2</sub> (l <sup>rev</sup> )	TL <sub>2</sub> (Theodorum et Macariolum)
	(lc vac)	
p. 75, 5	τῷ διδασκάλῳ μου Εὐαγρίῳ	τῷ διδασκάλῳ μου Εὐλόγιῳ
	TVCB <sub>lss</sub> <sub>2</sub>	PW 35 36 A <sup>B</sup>
	(l <sub>2</sub> om: c vac)	

p. 78, 1	καὶ Εὐάγριον	καὶ Εὐλόγιον
	TVCBl <sub>s</sub> <sub>2</sub>	PWl <sub>2</sub>
	(A <sup>B</sup> om: sc vac)	
p. 81, 5	τὸν μακάριον Εὐάγριον	(τὸν) Μακάριον τὸν πρεσβύτερον
	VCBl <sub>s</sub> <sub>2</sub>	PWTA (om τὸν <sup>1</sup> )
	(l <sub>2</sub> c vac)	
p. 113, 18	μαθητῇ Ὁριγένους	om
	VCBl <sub>s</sub>	PWTA 33
	(l <sub>2</sub> s <sub>2</sub> c vac)	

In every one of these twelve pairs of readings, the reading in the left hand column is manifestly the true one, those on the right being all due to an orthodox "tendenz,"—the desire to get rid of objectionable names, even the very name of Origen when borne by one of the monks. Bl and s<sub>2</sub> (so far as they are extant) are entirely free from this taint; so are VC in the four cases for which they are extant. On the contrary, l<sub>2</sub> and c whenever their readings can be determined (7 and 5 times respectively) uniformly present the corruption. Turning to γ, we find that its Greek representatives pursue no consistent line, but that s when extant always supports Bl (VCs<sub>2</sub>): whence it may be inferred that the taint was not in γ itself. When we remember that a close affinity between l<sub>2</sub> and c has already been proved (p. lxxv); and when we observe that there is an evident unity about the series of falsifications in the Table (Theodore being substituted for other names three times, Macarius three times, Eulogius twice); we shall, in view of the various facts just recited, easily conclude that these corruptions in proper names arose in, and spread from, a Greek MS. of the type represented by l<sub>2</sub> and c.

The phenomena presented by PWTA (and A<sup>B</sup>) in the Table are very curious, and very instructive for the present investigation into the character of these MSS. At the outset it must be again emphasised that the close textual affinity of the four MSS. PWTA (the archetype of the A MSS.), and their descent from a single ancestor γ, from which they inherited serious dislocations of the text, have been established in §§ 7 and 8. PW consistently go together in the Table; and in the two cases in which A (as distinguished from A<sup>B</sup>) is extant, it goes with PWT. But the proceedings of T are very perplexing. It would seem that T and A<sup>B</sup> have come more under the influence of the archetype of l<sub>2</sub>c than



have PW; this appears from the Table, and also from the passage p. 48, 25—p. 49, 2, where TA<sup>B</sup><sub>l</sub><sub>2</sub> agree in a recasting of the text against the united witness of PBls (Ws<sub>2</sub> c vac.)<sup>1</sup>: see also Tl<sub>2</sub> at p. 49, 27. The presence of T on the left hand in the passages in the Table taken from p. 75, 5 and p. 78, 1 may reasonably be attributed to the influence of B, which in varying degrees pervades T.

The most important result to be derived from the Table is that s in every case has preserved the original reading where the Greek representatives of  $\gamma$  have gone wrong, sometimes all of them together. This shows that corruptions from which s is free, have crept into the Greek  $\gamma$  MSS. at some time between the end of the fifth century (the date of s) and the tenth (the date of W and the earliest A MSS.). In such cases the agreement of s with Bl (VCs<sub>2</sub>) shows that they, and not PWTA, have preserved the true  $\gamma$  reading. Similar instances occur throughout the book; there is a good one at p. 82, 6, where s supports VCBls<sub>2</sub> in reading τὸ δὲ λεγόμενον, omitted by PWTA. Where s thus bears witness against the Greek representatives of  $\gamma$ , its evidence is to be followed. For this reason I have relegated to footnotes a series of passages in c. 18 (see p. 50, 5 and 9, p. 51, 1, p. 57, 12) found in PWTA<sup>B</sup><sub>l</sub><sub>2</sub> (and c when extant), but not in Bls (or s<sub>2</sub> when extant)<sup>2</sup>; their absence from s shows them to be interpolations, arising, probably, from Greek MSS. like the originals of l<sub>2</sub> and c. (The case of s is further discussed in Appendix V. ii.)

It is difficult to imagine how it can have come to pass that, though s has often thus kept right when PWTA have all gone wrong, at other times Ts agree in error, when PWA are right in company with Bl (see instances cited p. lxiv); while at p. 147, 3 TAs agree in the error ἀδελφῆς (see Note 95): moreover at p. 149, 3 P and s give ἀπλότης incorrectly for the ἀπαλότης of TABl (W vac); and at 137, 9 A and s alone read ὁ μακάριος Εὐάγριος.

And when we neglect s and consider only the Greek  $\gamma$  MSS., their interrelations are found to be no less perplexing. All the following combinations occur, most of them frequently:

<sup>1</sup> Such departures of A<sup>B</sup> from B, where B is correct, form one of the grounds for surmising that A<sup>B</sup> has been in some measure revised by a  $\gamma$  ms. (perhaps akin to T): (see p. lxxii).

<sup>2</sup> The addition at p. 50, 9 is not in W, and the context of p. 57 is completely lost.



PA	v.	WT(B)	WA	v.	PT(B)
PT	v.	WA(B)	WT	v.	PA(B)
TA	v.	PW(B)	WA	v.	PT(B)
PB	v.	WTA	WB	v.	PTA

Nor is this all: sometimes agreements in error are found, of a kind that indicate descent from a common ancestor: thus at p. 130, **17** TA have *πρὸς ἡμέρας* for *πρὸ ἡμέρας*, and p. 138, **19** they have *πᾶσιν* for *πρᾶξιν*; similarly at p. 147, **1** PA have *Ἀπριανόν* for *Ἀπρονιανόν* (see Note 95), and p. 168, **12** for the *μηδένα νύξαι* of TBs, we find in A *μηδὲν ἀνοῖξαι*, and in P *μηδαμῶς ἀνοῖξαι* with further alterations of the text. At other times, too, PT agree in such corruptions: at p. 79, **3** they read *φύσεως* for *φυσιώσεως*; and PT (but not A or s) append to the account of Silvania (c. 55, p. 149) a couple of lines which stand at the end of the story of Juliana (c. 64, p. 160) in B1, and are repeated there word for word in P, (c. 64 is missing in T and in s).

Still more unaccountable are such cross divisions as the following:

p. 107, <b>6</b> <i>διεγενόμην</i>		<i>διεγενόμην</i>
WTA <sup>37</sup> VB(1)	(om s)	PA <sup>38</sup> C
p. 109, <b>5</b> <i>ἐνγράμματος</i>		<i>ἀγράμματος</i>
WTA <sup>40</sup> VBI		PA <sup>cet</sup> 33Cs

With the present materials it is futile to speculate on the hidden cross-currents that have given rise to results so inconsistent and seemingly defying all attempts at clear-cut classification. But whatever the explanations may be, the main textual facts acquired during the foregoing discussions stand out unmistakably, and cannot be obscured by the crowd of outstanding unexplained difficulties, which must be dealt with individually as they occur. The process known as "Intermixture of texts" has evidently been busily at work, and in a very subtle manner, among the ancestors of the MSS. with which we are occupied. We have seen (p. lxx) that T has been extensively contaminated throughout by mixture with a B text; and so the large number of TB readings seldom cause any embarrassment: and this is true also, and for the like reason, in regard to most of the AB readings. We have now to ask the question: Have P and W, the protagonists of the Greek members

of the  $\gamma$  group, been subjected in any measure to similar deteriorating influences? We shall take first the case of P.

**P.** P has the Proem, found elsewhere only in B (see Note 1). Notes 4 and 31 contain further evidence of P having been corrupted by B. Sched. I in App. VII presents three cases in which PB stand together against WTA and VC; only one is sufficiently clear to be made the basis of an argument:

- p. 113, 13 WTAVC ἐκείνοι δὲ οὔτε (οὐδὲ AVG) ἑκατὸν χρυσίνων ἡδέως (+οὐκ A)  
 ἂν ἔλυσον  
 P ἐκείνοι δὲ οὐδὲ εἰς ἑκατὸν χρυσίνους ἡδέως ἂν τοῦτο  
 ἐποίουν  
 B λέγουσιν.....οὔτε εἰ ἑκατὸν ἐδίδως χρύσινα τοῦτο ἐποι-  
 οῦμεν ἡδέως

Outside the Schedules we find:

- p. 77, 3 οὐδὲ οὕτως ἐδήχθην PBl; οὐκ ἐδήχθην WT36VCss<sub>2</sub>  
 p. 76, 4 the word αἰσχυρῶς found in PVCBl, but not in WT36l<sub>2</sub>ss<sub>2</sub>

Of cases in which VC are not extant the following deserve consideration:

- p. 48, 12 W ὁπῆς· ὡς τελώνης γάρ μοι οὐ συνεχώρει (see p. 173)  
 T ὁπῆς· ὁ τελώνης γάρ, φησί, οὐ συνεχώρει  
 P ὁπῆς· τὸ γὰρ παντελῶς μὴ ἐσθίειν ὁ τελώνης μοι οὐ συνεχώρει  
 B ὁπῆς· ὁ τελώνης γάρ μου οὐ συνεχώρει, φησί, τὸ παντελῶς μὴ  
 ἐσθίειν

(Neither l nor s have any trace of the clause τὸ παντελῶς μὴ ἐσθίειν:  
 Al<sub>2</sub>s<sub>2</sub> vac)

- p. 95, 11 the words ἀσθενέστεροι ὄντες found in PAB and, with a slight difference, in B; but omitted in T and the other extant representatives of G (W vac)  
 p. 139, 5 WTs ἡ εἰς αἰσχυρουρίαν ἡ εἰς αἰσχροπάθειαν καὶ αἰσχύνην λη-  
 φθέντες  
 P ἡ εἰς αἰσχυρουρίαν ἡ αἰσχροπάθειαν περιπίπτουσιν  
 καὶ αἰσχύνῃ ληφθέντες  
 B(l) ἐμπίπτουσιν εἰς αἰσχυρουρίαν ἡ αἰσχροπάθειαν  
 καὶ αἰσχύνην

(A om)

- p. 143, 9 WTls ὡς (+τὸν T) ἥλιον διαφαίνειν αὐτοῦ τῶν ὀστέων  
 P ὡς τὸν ἥλιον διαφαίνειν αὐτοῦ τῶν ὀστέων τὸ πῆγμα  
 B ὡς ἥλιον διαφαίνειν αὐτοῦ τῶν ὀστέων τὸ πῆγμα  
 (A vac)

It is not, I think, open to doubt that in all these cases the P reading is the result of assimilation to B; we shall therefore be prepared to find throughout the book a number of readings, less striking than these, also supported by PB, which are due to the same cause having been at work in P: (see Note 101).

**W.** Sched. I in App. VII contains two cases in which WB stand together against PTA and VC, but neither is significant. There is, however, at the beginning of the Prologue (p. 9, 12) a long insertion in W, found in B, but not in any other authority for the text (see p. 170). The following appear to be cases of the same phenomenon:

- p. 17, 15 PT *εἰ μὴ τι ἐργαζόμενος ἢ ἐσθίων*  
           Soz *πλὴν ὅσον ἐργαζόμενος ἢ ἐσθίων*  
           W *εἰ μὴ τι ἐν τῷ ἐργάζεσθαι αὐτὸν ἢ ἐσθίειν*  
           B *εἰ μὴ τι* (al. *που*) *ἐν τῷ ἐργάζεσθαι ἢ ἐσθίειν*
- p. 27, 6 PT *σύμβιον*      WBl *γνησίαν σύζυγον*
- p. 41, 8 PT *κέλλαν*      WB *σκέπην*
- p. 48, 19 PT *τῇ δὲ νυκτὶ στυφόμενος τῇ ψυχρότητι*  
           WB *τῇ δὲ νυκτερωῇ στυφόμενος ψυχρότητι*

(In none of these cases is A extant, or do the versions help)

Except in the piece in the Prologue, and in that at p. 17, 15 (where Sozomen's witness seems very significant) the idea that B may have exercised a direct influence on W hardly rises above a suspicion, for the traces of B are few and slight—I have found no others sufficiently clear to be worthy of individual mention. Thus W is much freer than P from any taint of B. At the same time, the large number of minor readings on p. 170—5 in which WB stand against PT, and WT against PB, cannot but give rise to the suspicion that W and P have both suffered to an appreciable extent from intermixture with B.

**PW.** We have yet to consider whether P and W have inherited in common from their proximate ancestor any admixture of B readings. Here again the passages at the beginning of the Prologue, discussed in Note 4, compel us to return an affirmative answer. In the greater portion of the book, although the combination PWB v. TA frequently occurs, it is impossible to say whether PW have been corrupted by B, or TA have gone wrong

together, as they certainly sometimes do. But in the portions of the text for which VC are available it may be possible to form a judgment on some such readings. The following passage is the chief instance :

p. 111, 4—7 (a few non-significant words are omitted):

TAVC	(καὶ A) προσδραμόντες δὲ (om A) ἅπαντες.....λέγουσιν αὐτῶ·
PW	καὶ προσδραμόντες ὕφ' ἐν.....λέγουσιν αὐτῶ·
B	συνδραμόντες δὲ πάντες ὕφ' ἐν.....λέγουσιν αὐτῶ·
TAVC	τί ἔχεις; καὶ πόθεν εἶ; καὶ τί πάσχεις; τότε (om A) λέγει
PW	τί ἔχεις, ἄνθρωπε; ἢ πόθεν εἶ; ἢ τί πάσχεις; λέγει
B	τί ἔχεις, ἄνθρωπε; ἢ πόθεν εἶ; ἢ τί πάσχεις; λέγει
TAVC	αὐτοῖς....τρίσι περιέπεσα (-σον VC) δανεισταῖς
PW	αὐτοῖς....τρίσι δανεισταῖς περιέπεσα
B	αὐτοῖς....τρίσι δανεισταῖς περιέπεσα

When it is stated that s omits ὕφ' ἐν and ἄνθρωπε, and has καὶ — καὶ, it will be difficult to resist the conclusion that the text of the common proximate ancestor of P and W had been assimilated to B in the foregoing passage, (or to β, for l is doubtful).

The following also may be noticed :

p. 106, 12 PWB	ἔβαψαν	TAVC	ἔρριψαν
p. 112, 2 PWB	ἔνα ἄρτον	TAVC	om ἔνα
p. 78, 4 PWB(A <sup>B</sup> )	ἐπιμελούμενον	TVC	τημελούμενον
p. 144, 20 PWB	ἄρτους νεαροῦς	Tls	om νεαροῦς

From the foregoing investigations it follows that every single known Greek representative of the G text, with the possible exception of the fragments 36 and ath, has been to a greater or less extent contaminated by admixtures of B. In W, however, this element is sufficiently slight to be in practice negligible.

It is clear that P and W have to serve as the basis of the text, pre-eminently W where it is extant : but owing to the numerous and great gaps in W, P must still, even after the production of W, remain the principal MS. In those portions of the text for which a number of other G MSS. exist, it is possible to eliminate many, perhaps most, of the eccentricities of P and W, and to recover a text probably representing with fair accuracy that of γ. But where PWT are the only G MSS., and still more in the considerable sections where PT are the only G MSS., it is impossible to attain to any such security. An instructive example lies

before us in the portion of the book, up to p. 54, printed off before the finding of W. Choice had to be made again and again between a reading supported by P and one supported by TB. On the one hand, I knew very well from later portions of the text that P has throughout a number of singular readings which are corruptions proper to itself; but on the other hand, still more frequent are the corruptions of T through assimilation to B, so that no confidence can be had in any reading supported merely by TB. Under these circumstances I elected to follow P in this whole class of readings, as it seemed that thus I should be less often in error than by following TB throughout:—and seldom are the readings of a kind in which intrinsic criteria of truth could be applied. The effect of W on the text may be seen by a glance at p. 170—5; W supports P much more frequently than it does TB; but often it does support TB, and often T: and in these cases its witness against P is decisive and final. Unfortunately W and P are very closely akin; and without any doubt the production of an independent G MS.,—*e.g.* one of the type of T, but free from the special corruptions of T,—would reveal the fact that several of the PW readings are false, and perhaps would call for greater alterations in the text than did W. In such cases as chapters 20, 21, 22, where W fails, but another G MS., viz. W<sup>o</sup>, is extant, a similar difficulty has to be faced. A large number of readings are supported by TW<sup>o</sup>B against P. We have seen that W<sup>o</sup> is tainted by B, though in a less degree than, and quite independently of, T: it is in each case possible that the agreement of T and W<sup>o</sup> with B may be due to accidental coincidence in assimilation to B. But a few lines of W are extant towards the end of c. 21, and in the single instance of TW<sup>o</sup>B that occurs in this piece (p. 68, 17 ἀφῆγησάμενος), W goes with them against P, thus showing that many of the rejected TW<sup>o</sup>B readings are probably the true ones. Yet even in this series of readings I have thought it best to follow P, though with the full knowledge that often I must be leaning on a broken reed: the advantages of preserving a more homogeneous text seemed to outweigh the possible slightly greater accuracy that might have been obtained in the three chapters in question.

And so I have throughout endeavoured to adhere to the



principle of following PW (where W is extant), and P (where W is not extant), unless there be positive reasons for departing from them: where P and W differ I incline to W; but if T side with either of them I allow it to turn the balance. Thus I have throughout sought to construct the text by an objective method, choosing not that reading which seems in itself the best, but that one which seems best attested; and, except in a very small number of cases of evident corruption, I have excluded conjectural emendations, however attractive. Sometimes I have printed between †† words certainly corrupt (see p. 181)<sup>1</sup>.

From all that has gone before, the practical conclusion follows that a text constructed out of materials of the kind at my disposal cannot pretend to finality: even under far more favourable conditions, the best critically constructed text can claim no more than to be an approximation to the original. I am painfully aware that on most pages there are readings in the apparatus just as likely to be the true ones as those in the text. In saying this, I do not for a moment doubt that the present edition is an immeasurably nearer approach than any of its forerunners to what Palladius wrote; nay more, I do not doubt that in substantials it reproduces the original with correctness. Beyond this it is not at present possible to go.

What may rightly be expected of an editor is that he should report fully and accurately the readings of the MSS. which he undertakes to record. I have taken exceeding pains to secure completeness and accuracy in collation and in the apparatus.

In the case of P, I constructed the text from Dr Preuschen's collations, which he kindly placed at my disposal; I then verified my text throughout,

<sup>1</sup> Friends in whose judgment I have much confidence have suggested various emendations: for instance at p. 71, 16 σκῆψιν for σῆψιν (O reads σκέψιν); p. 71, 18 ἐρυσιβοῦσθαι (suggested by B's ἐρυσιδωμένους) for ἐρρυτιδῶσθαι; p. 72, 6 ψάλλει ψαλμόν for βάλλει ψαλμόν. But in these, and in all cases in which the readings of the MSS. give any tolerable sense, I have followed their evidence. Thus ἐπαγαγὼν τὴν σῆψιν may mean "giving him a nausea, a disgust, a sickening (as we should say) of the monastic life": ῥυτιδῶ ("wrinkled") suits the context far better than ἐρυσιβῶ ("mildewed"): and as for βάλλειν ψαλμόν, I have found in the Apophthegmata (Macarius, no. 33, Romanus, no. 1) βάλλειν τοὺς δώδεκα ψαλμούς; also (Arsenius, no. 24, Theodora, no. 3) what seems to be an analogous expression, βάλλειν (αἰ. ποιεῖν) τὴν σύναξιν: these cases suggest a technical use of βάλλειν.



first in manuscript, and again in proof, with P itself: I have to thank M. Léopold Delisle, Librarian at the Bibliothèque Nationale, for sending this MS., and also *Coislin* 295 (A), to the University Library, Cambridge, for my use.

At the time of my finding W the printing of the first portion of the text was in too advanced a stage to allow the evidence of W to be taken into account, so that up to p. 100 it was possible only to append a list of the differences of W from P (pp. 170—5); from p. 100 onwards the readings of W are incorporated in the manner explained in the note on that page. I collated W on my own proofs, but I have not had time to revise my collation on the MS. I have to thank the Wake Trustees for placing the MS. in the Bodleian to render it more easily accessible to me.

Through the courtesy of the Librarians of the University Library at Turin and the Vittore Emanuele Library at Rome, I was able to collate T in the latter library. My text and apparatus were compared, partly in proof and partly in manuscript, with T by Dom Rylance.

I collated V at Venice and constructed my text from these collations; I then compared the text in manuscript with C. All the readings wherein V and C differed were then checked for me by Dom Rylance, first with V, and then with C. The proofs of the long chapters 35 and 38 (John of Lycopolis and Evagrius) were compared with *Coislin* 282 itself by experienced eyes without the detection of a single omission or other error in the readings of C.

For A and O and W<sup>o</sup>, and the other G fragments, all the readings have been revised in proof on the respective MSS. As explained on p. lxxi, *Coislin* 295 has been made the primary authority for A, so that A and A<sup>B</sup> are to be taken as referring specifically to it.

As B is a large group of MSS. embracing a number of sub-groups, there must be a certain relativity about the B readings, dependent on the number and variety of B MSS. I have been able to consult in each individual case: to take any one MS. as spokesman for the whole class would have been altogether misleading. For cc. 19—42 a number of representative MSS. have been consulted for each B reading, and from c. 43 to the end four or five authorities have been employed; but for the first eighteen chapters most of the B readings depend on Meursius and Du Duc, for I unaccountably neglected to test them by the two Brit. Mus. MSS.: the defect has been remedied in part in the List of Readings of W (p. 170). Such rectifications would seldom or never affect the text, and would come to no more than that in the apparatus TB† should sometimes be read instead of TB or T. Only occasional B readings are included, in so far as they help to determine G; and the symbol *B* is used throughout the apparatus, to indicate that the readings are not those of any definite MS., but what appear to be the resultant readings of the group, so far as may be judged from the MSS. used in each case.

In regard to the versions, I took the readings of l from Cass. 348, often compared with Sess., and those of l<sub>2</sub> from *Addit.* 33518; many of the l readings have been checked by Dom Amelli and Dom Rylance. In the cases

of *s* and *s*<sub>2</sub><sup>add</sup> the readings have been carefully tested in proof: *s*<sub>2</sub><sup>vat</sup> was examined by me at an early stage, and I have not had an opportunity of testing the accuracy or completeness of the *s*<sub>2</sub> readings that depend upon it. For *c* and *arm* I am indebted to the late Rev. Forbes Robinson and Dr Armitage Robinson respectively: but it is to be understood that they only answered my questions, and are not responsible for any omissions in the readings of these versions.

*P* being the principal MS., its spelling is followed; and this is the explanation of apparent inconsistencies, as in the employment of *σσ* and *ττ*, *οὕτως* and *οὕτω*; its practice has been adopted too in such points as the *ν* *ephe*lk.: but adverbial expressions, as *καθυπερβολήν*, *ἐσύστερον*, are printed as two words. The itacisms and absolute mis-spellings and other errors, whether of *P* or any other MS., are not commonly recorded; though, indeed, it is quite possible that an expert in Byzantine Greek might recognise in some of the rejected forms examples of fourth century usage. But in the case of the Greek authorities named at the head of each portion of the apparatus, and not included in square brackets, all readings other than mere spellings are intended to be included, so that the argument from silence is to be rigidly applied. In the case of the versions, following Bishop Lightfoot's example in his edition of the Ignatian Epistles, I have as a rule recorded only those readings which may be supposed to represent Greek readings; I have, however, aimed at including readings apparently supported by two versions, even if there is no extant Greek attestation.

The various marks and abbreviations used are sufficiently explained in the "List of Symbols" (p. 2): it should have been there stated, however, that *P*\* *C*\* bear their recognised meaning of "original reading," *P*<sup>cor</sup> *C*<sup>cor</sup> signifying corrections, whether of "m. 1" (the first hand), or "m. 2" (a later one).

In *W*, *l*, *B*<sup>s-11</sup>, and perhaps in *s* and *s*<sub>2</sub>, the text is continuous; accordingly I believe there was originally no division into chapters. I therefore omit the titles in the text; but for convenience of reference, I number the chapters, following the authority which in each case seems to make the most reasonable division.

With this by way of introduction and explanation, I commit my edition of the Lausiaca History to the judgment of the critics. One criticism there is which I feel the work will not deserve—the charge of failure on the part of the editor to take trouble, even in a measure which has at times caused a sense of oppression, as being perhaps disproportionate to the importance of the results achieved.

#### NOTE (to p. xvii).

The List of Greek mss. in § 2 was made out before the appearance of Gardthausen's *Sammlungen u. Cataloge griechischer Handschriften* (Byzantinisches Archiv 3, Leipzig, 1903). This work has, however, guided me only to one additional ms.—that at Andros. Thus the claim made on p. xvii—viz. that I have dealt with all catalogued Greek mss. of *Hist. Laus.* in Western Europe—still holds good, and indeed may be put forward with increased confidence. I have myself, by personal examination or by enquiry, made sure of the ground in England. Thanks to the various Lists due to MM. Omont, Graux, and Martin, the like security may be felt in regard to France, Switzerland, Holland, Belgium, Spain, Portugal, Sweden and Denmark. I have examined very nearly all the actual catalogues and lists mentioned by Gardthausen under Italy, Germany and Austria. It is not likely that there are any Greek mss. of *Hist. Laus.* still lurking in German libraries; but in Italy, especially South Italy, there may well be some in the collections still uncatalogued. In regard to the Russian, Hellenic and Turkish dominions I do not pretend to any completeness, having examined only the more important catalogues.

The above statements are subject to two reservations:

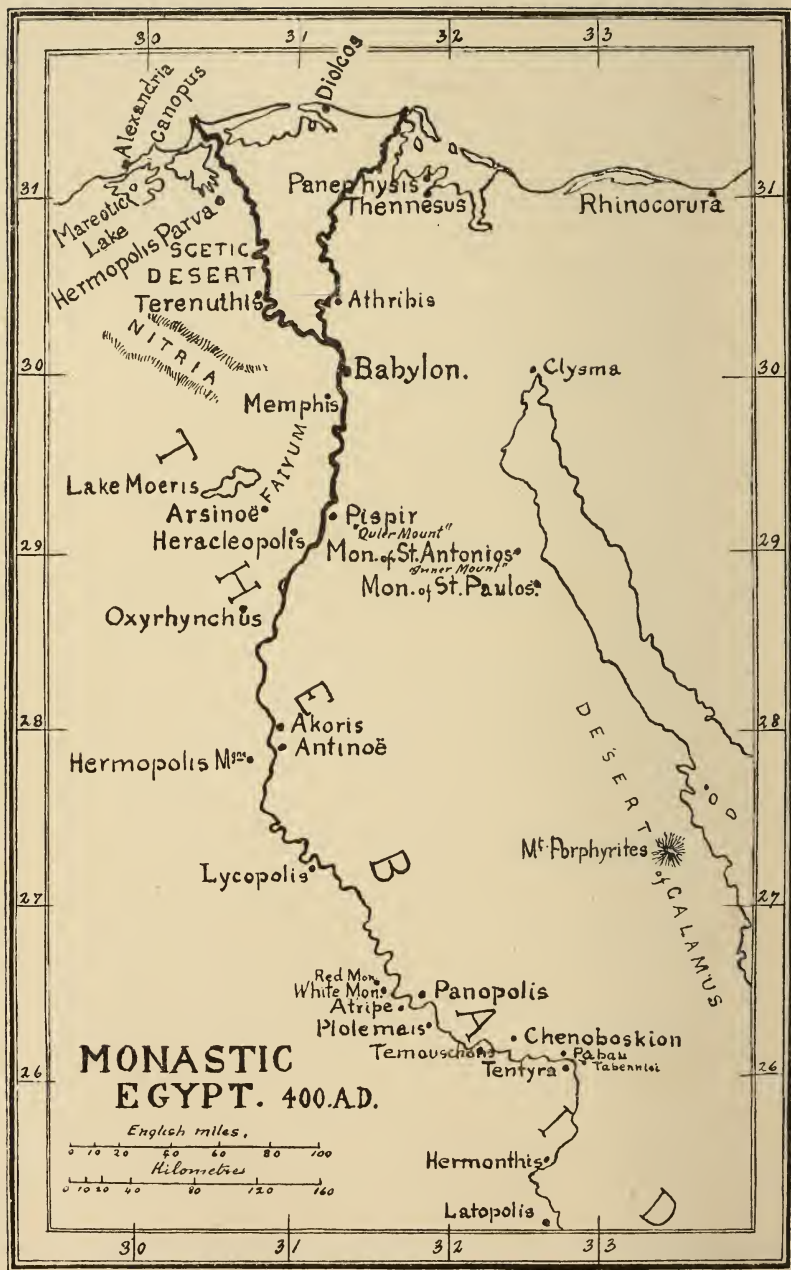
(1) I have had to trust to the catalogues: but the case of the *Wake* ms. (see p. lxviii) shows what surprises may be in store for anyone who turns over the pages even of mss. described in competent catalogues.

(2) Most of the catalogues take count only of full copies or independent fragments of the various works, and do not mention mere extracts in *Catenae* and similar collections: since my last visit to Paris I have noticed that various *Coislin* mss. (37, 117, 118, 122, 363) contain extracts from *Hist. Laus.* indicated in Montfaucon's *Bibl. Coisliniana*, but naturally omitted in Omont's *Inventaire Sommaire*; I regret that I have not had an opportunity of seeing if any of these extracts contain the G text.

MAP OF MONASTIC EGYPT (400 A.D.).  
CHRONOLOGICAL TABLE.

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The map illustrates the strictly monastic references in *Hist. Laus.*, *Hist. Mon.*, *Vita Antonii*, *Vita Pachomii*, *Apophthegmata*, *Cassian*, and other sources of the same date for the history of Egyptian monachism. An elaborate map, illustrating the whole course of Egyptian monastic history, is supplied in Evetts' ed. of Abu Salih's *Churches and Monasteries of Egypt* (Anecdota Oxon., Semitic Series VII).





Diolcos: *Hist. Mon.* 32, 33 (Soz. vi 29, Nicephorus, xi 35); Cassian, *Inst.* v 36, *Coll.* xviii 1. I have been able to find no other references at all to Diolcos, so that its site is conjectural; it is placed in the position that seems to be indicated in *Hist. Mon.* and Cassian.

Canopus: Pachomian monastery, see Note 54.

Alexandria: monks in the neighbourhood, *Hist. Laus.* 1, 2, 5, 7 (*init.*).

Panephrisis: }  
Thennesus (San): } Cassian (*Prol.* 204).

Rhinocorura: Sozomen vi 31 (*fin.*).

Hermopolis Parva (Damanhour): the bishop of Hermopolis was ordinary of Nitria and Scete.

Nitria, Cellia, and Scete: see Note 14.

Terenuthis: see Note 14.

Athribis: see Note 46.

Clysma (Suez): see *Prol.* 218.

Babylon (Fostal: close to Cairo) }  
Memphis (Tel Monf) } *Hist. Mon.* 20<sup>1</sup>.

Arasinoë (Medinet el Faiyum): *Hist. Mon.* 20.

Heracleopolis (Ahnas el Medineh): *Hist. Mon.* 16.

Pispir (Der el Memun): the "Outer Mountain of Anthony"; see Note 37.

Mon. of St Anthony (Der Mar Antonios): the "Inner Mountain of Anthony"; see Note 37 and *Prol.* 231-2.

Mon. of St Paulos (Der Mar Boulos): the abode of Paul the Hermit; see Note 40 and *Prol.* 231-2.

Oxyrhynchus (Behneseh): *Hist. Mon.* 5.

Akoris (Tehneh): *Hist. Mon.* 14.

Antinoë (Sheikh Abadeh): *Hist. Laus.* 58-60, *Hist. Mon.* 7; see Note 69.

Hermopolis Magna (Eshmunen or Schmoun): *Hist. Mon.* 3, 8; Pachomian monasteries, see Note 54.

Lycopolis (Asyut or Siout): *Hist. Laus.* 35, *Hist. Mon.* 1; see Note 61.

Mount Porphyrites }  
Desert of Calamus } see Note 60.

Red Monastery of abbot Bishoi.

White Monastery of Bgoul and Schenoudi: see Note 46.

Atripè or Athribis: see Note 46.

Panopolis (Akhmim): *Hist. Laus.* 32; Pachomian monasteries, see Note 54.

Ptolemais (Absai el Menshiyeh) }  
Temouschons (Bahgoura ?) }  
Chenoboskion (Schenesit) } Pachomian monasteries; see Note 54.  
Pabau (Faou) } (The sites of others cannot be deter-  
Tabennisi (Dechna ?) } mined.)  
Hermonthis (Erment) }  
Latopolis (Esneh) }

Tentyra (Denderah): the bishopric in which was situated the first group of Pachomian monasteries.

<sup>1</sup> For the Itinerary of *Hist. Mon.* see *Prol.* 201, with correction in Note 37.



### Chronological Table

illustrating early monastic history, with special reference to the *Historia Lausiaca*. Few of the dates can be fixed with certainty within a year or two: those to which c. is prefixed are but approximations.

- c. 250 During the Decian persecution many Christians in Egypt fled out of the cities and villages to the deserts and mountains; it is possible that one of these, named Paul, may have remained permanently in a mountain by the Red Sea (see *Prol.* 230-1).
- St Anthony born.
- 250—270 Christian ascetics began to dwell in huts in the neighbourhood of the towns and villages of Egypt.
- 270<sup>1</sup> St Anthony adopts this mode of life.
- 285 St Anthony withdraws to Pispir.
- 292 St Pachomius born.
- 305 St Anthony comes out of his cave and organises the monastic life for the disciples that had gathered around him: **Inauguration of Christian Monachism**: St Anthony withdraws to the monastery by the Red Sea.
- c. 310 St Hilarion visits St Anthony, and initiates monastic life in Palestine.
- 314 St Pachomius becomes a monk.
- c. 318<sup>2</sup> He founds the first Christian monastery, at Tabennisi.
- c. 325 Mar Awgin an Egyptian founds monastery at Nisibis,—beginnings of Mesopotamian and Syriac monachism (*Prol.* 218).
- c. 320—330 Amoun inaugurates Nitrian monachism.
- c. 330 Macarius of Egypt becomes a monk in Scete.
- c. 333 St Athanasius' first visit to the Thebaid and Tabennisi.

<sup>1</sup> St Anthony's dates depend on the statements of the *Vita*, combined with St Jerome's entry in his *Chronicle*, that he died in the year equivalent to 356 or 357.

<sup>2</sup> The series of Tabennesiot dates are those of Ladeuze which appear on the whole to be the most carefully considered, and are accepted by Leipoldt: 340, 345, 348 have all been defended as the year of Pachomius' death; and 300, 305 for the foundation of Tabennisi (see Note 49).

- c. 335 Macarius of Alexandria becomes a monk.  
St Epiphanius, after spending some years in Egypt, founds monastery near Besanduke in Palestine (*Prol.* 219).
- 340 St Athanasius, Ammonius the Tall and Isidore in Rome, propagate monastic idea in Rome and Italy.
- 341 St Anthony visits Paul the hermit (?).
- 343 (?)<sup>1</sup> Schenoudi becomes monk at 9 years of age, under his uncle Bgoul at the White Monastery.
- c. 345 John of Lycopolis encloses himself in his cave.
- 346<sup>2</sup> Death of Pachomius : Petronius succeeds as Superior General, but dies : Horsiesi succeeds.
- 350 Theodore becomes coadjutor to Horsiesi.
- 352 Ammon, writer of the *Ep. ad Theophilum*, goes to Tabennisi.
- 356—362 St Athanasius, driven from Alexandria, lies in concealment with the monks of Thebaid.
- 356—7 St Anthony dies.
- c. 360 St Basil forms monastery at Neocæsarea in Pontus.  
First Armenian monastery, under Nerses the Great.  
St Martin inaugurates Gallic monachism at Ligugé, near Poitiers.  
St Eusebius combines clerical and monastic life at Vercelli.
- 363 St Athanasius visits Tabennesiot monasteries.
- 365 (or 373) First Civil Edict concerning monks (Valens).
- 368 Death of Theodore of Tabennisi ; Horsiesi resumes government of Tabennesiot order.
- c. 372 St Martin founds Marmoutier at Tours.
- 373 Melania the Elder visits Egypt and Nitria : death of Pambo.
- 374 Banishment of Nitrian monks to Palestine.
- c. 375 Rufinus in Egypt, at Nitria and Pispir.
- 376—7—398 Rufinus and Melania at Jerusalem.
- c. 380 St Ambrose's monasteries at Milan.
- 380 C. of Saragossa forbids clerics to become monks—shows the spread of the institute in Spain<sup>3</sup>.
- 382—399 Evagrius in Nitria and Cellia : he dies in 399.
- c. 385 Monachism introduced into Babylonia and Arabia.
- 385 SS. Jerome and Paula in Egypt, in Nitria.
- 386—404 „ „ at Bethlehem : Paula dies 404.
- 386—8 Palladius at Bethlehem.
- 388—399 Palladius at Alexandria, Nitria and Cellia.
- 390—400 Cassian in Egypt and Scete.

<sup>1</sup> This date depends on statements of the *Lives* that Schenoudi was a monk during 109 years : see Leipoldt, 46.

<sup>2</sup> See Note 2 on preceding page.

<sup>3</sup> Dom Ferotin tells me there is no direct evidence of any monastery in Spain before the sixth century.

- c. 390 St Augustine's monasteries of clerics at Thagaste and Hippo.  
Macarius of Egypt dies.
- 394-5 Tour narrated in *Historia Monachorum*.  
Macarius of Alexandria and John of Lycopolis die.  
St Paulinus withdraws to Nola.
- 399 Palladius leaves Egypt.
- c. 400 Organisation of Armenian monachism under Gind.
- 401-2 Postumianus in Egypt (*Dial.* 1 of Sulpitius Severus).
- 401 Tall Brothers driven out of Nitria and go to St John Chrys.
- 403 Conciliabulum of the Oak : death of Ammonius the Tall.  
St Jerome (*Ep.* 107) speaks of monks in Persia, India and Ethiopia.
- 406-12 Palladius in banishment at Syene and Antinoë.
- c. 410 Foundation of monastery of Lerins by Honoratus.
- c. 415 Foundation of monastery of St Victor at Marseilles by Cassian.
- 419-20 Writing of *Historia Lausiaca*.
- 420-28 Cassian writes *Institutes* and *Collations*.
- 423 St Augustine's Letter (*Ep.* 211) to the Nuns of Hippo.
- c. 425-50 Beginnings of Irish and Welsh monachism.
- c. 440 Writing of Theodoret's *Historia Religiosa*.
- 440-70 Synods in various parts of Gaul legislate for monks.
- 451 C. of Chalcedon legislates for monks (canons 4, 8, 23, 24).
- 451-2 Schenoudi dies.
- c. 490 Monachism in the Jura in Auvergne.
- c. 500 St Benedict becomes a monk.  
[By this date the monastic institute had spread to and taken firm  
root in every Christian country of both East and West.]

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\* Chapters 8, 9, 20, 28, 43 contain considerable interpolations from *Hist. Mon.*  
 Chapters 44—46, 48—76, 116, 150 are interpolations.



THE  
HISTORIA LAUSIACA  
OF PALLADIUS.

## LIST OF SYMBOLS.

(All necessary information may be found in *Introd.* §§ 9, 10.)

### *Greek Authorities.*

- P = Paris Gr. 1628 (xiv.).                      W = Oxford (Christ Church) Wake Gr. 67 (x.).  
 T = Turin 141 (xvi.).                          ven = Rosweyd's Cod. Venetus.  
 V = Venice Bess. 346 (xi.).                  C = Paris Coislin 282 (xi.).  
 O = Oxford Laud. Gr. 84 (xi., xii.).      W<sup>o</sup> = ff. 61—70 of W (cf. *Introd.* § 9).  
 A = those portions of the "Long Recension" (cf. *Introd.* § 1) which contain the pure text: where no other indication is given the ms. used is Coisl. 295 (xiv.); but Paris Gr. 1626 (xii.) has in nearly all cases been tested: they are distinguished, when necessary, as A<sup>38</sup> A<sup>37</sup> respectively. herv signifies Hervet's Latin trans. of A (Rosweyd *Vitae Patrum* Lib. viii.).  
 B = the Metaphrastic text: B indicates what, in spite of divergences among the mss., may be judged to be the true B reading: B<sup>†</sup> signifies "some B mss."  
 A<sup>B</sup> = those portions of the "Long Recension" which contain a B text (Coisl. 295 and Paris Gr. 1626): when not mentioned A<sup>B</sup> is included in B.

Other Greek mss. are cited by the number they bear in the List of mss. (*Introd.* § 2). Hyphens (1-2-3) indicate that the mss. so joined are closely akin: (1—6) signifies the whole group (1, 2, 3, 4, 5, 6).

Soz refers to Sozomen's citations, printed in full below the text (ed. Hussey).

### *Versions.*

- l = Latin Version I.  
 l<sup>rev</sup> = the revision of l (the printed *Paradisus Heraclidis*, Rosweyd, App. I.).  
 l<sub>2</sub> = Latin Version II.  
 s s<sub>2</sub> = Syriac Versions I. and II. respectively.  
 s<sup>an</sup> = s or s<sub>2</sub> as found (usually revised) in Anan Isho's *Paradise* (ed. Bedjan).  
 c ar am eth = Coptic (bohairic), Arabic, Armenian, Ethiopic Versions (all fragmentary).

(The occasional symbols l<sup>cas</sup> l<sup>scs</sup> l<sub>2</sub><sup>a</sup> l<sub>2</sub><sup>b</sup> s<sub>2</sub><sup>vat</sup> s<sub>2</sub><sup>add</sup> are explained in *Introd.* § 9.)

It must be remembered that readings of l cannot be controlled at all by l<sup>rev</sup>; nor ordinarily those of s or s<sub>2</sub> by s<sup>an</sup>; nor always those of l<sub>2</sub><sup>a</sup> by l<sub>2</sub><sup>b</sup> (the printed text).

The following marks and abbreviations are also used:—

+ = add. tr = transfer.

vac signifies that the context is wanting: om that the context is there, but does not contain the word or words in question: paraphr that a version is a mere paraphrase: txt that the authority cited supports the text.

B or one of the versions is enclosed in ( ) as (s), when it is paraphrastic, or only doubtfully supports the reading to which it is attached.

Words in the apparatus enclosed in [ ] have reference only to the authority which has immediately preceded. In the case of the Greek authorities named as sources for the different portions of the text, full collations of all substantive readings (i.e. all other than spellings) are recorded. Sometimes one of the Greek sources is between [ ] as [T]; this indicates that its text in the passage in question is corrupt, and that only selected readings from it are given. As B is used in this manner throughout the book, it is not necessary to name it among the sources of each chapter. In the case of the versions, only those readings are ordinarily recorded which may be supposed to represent Greek readings.

Passages constructed out of B and one or more of the versions are enclosed in [ ]. Words which, in the editor's judgment, probably, but not certainly, belong to the text are enclosed in <sup>^</sup>.

† † indicate probable corruptions, or else the (very few) conjectural emendations.

Prol. signifies the previous volume of Prolegomena (*Texts and Stud.* vi. 1).

The references to Migne's reprint of Du Duc's text (*Patr. Gr.* xxxiv.) are given in the headlines; a | is placed in the text where a column ends in Migne.

## INTRODUCTORY PIECES.

995] Προοίμιον τοῦ βίου τῶν ἁγίων πατέρων

Ἐν ταύτῃ τῇ βίβλῳ ἀναγράφεται ἐνάρετος ἄσκησις καὶ θαυμαστὴ βίου διαγωγή τῶν μακαρίων καὶ ἁγίων πατέρων μοναχῶν καὶ ἀναχωρητῶν τῶν ἐν τῇ ἐρήμῳ, πρὸς ζῆλον καὶ μίμησιν τῶν τὴν οὐράνιον πολιτείαν ἐθελόντων κατορθοῦν καὶ τὴν εἰς βασιλείαν οὐρανῶν ἄγουσαν βουλομένων ὁδεύειν ὁδόν· καὶ γυναικῶν πρεσβυτίδων καὶ αἰοιδίμων θεοπνεύστων μητέρων μνήμαι, τῶν 5 ἀνδρείῳ καὶ τελείῳ φρονήματι τοὺς τῆς ἐναρέτου ἀσκήσεως ἄθλους ἐξανυσασῶν, πρὸς ὑπογραμμὸν καὶ ἔρωτα τῶν ἐθελουσῶν τὸν τῆς ἐγκρατείας καὶ ἀγνείας ἀναδῆσασθαι στέφανον· διὰ τὸ † ἀνδρὸς τινος παγκρατίστου καὶ τῇ γνώμῃ πολυμαθοῦς καὶ τὸ ἦθος εἰρηνικοῦ καὶ τῇ καρδίᾳ εὐσεβοῦς καὶ τῇ διανοίᾳ θεοφιλοῦς, καὶ πρὸς τοὺς δεομένους τῶν χρειῶν κοινωνικοῦ, καὶ αὐτῇ κορυφῇ τῶν 10 ἀξιωμάτων διὰ χρηστότητα τρόπων πολλῶν λογάδων ἀνδρῶν προτετιμημένου, καὶ τὸ ὅλον τῇ δυνάμει τοῦ θείου πνεύματος φρουρουμένου, ἐπιτάξαντος ἡμῖν, μᾶλλον δὲ, εἰ χρὴ τάληθὲς εἰπεῖν, πρὸς τὴν τῶν κρειττόνων θεωρίαν τὸν νωθρὸν ἡμῶν νοῦν διεγείραντος πρὸς μίμησιν καὶ ἄμεινον τῶν ἀρετῶν τῆς

1 On this Prooemium see Note 1. Though all the texts are strictly speaking B texts, in the apparatus to this piece B may be taken as signifying readings of the group 1—5: 20 has not been collated, but it may be presumed to agree with 22: 45 agrees closely with 46.

In A 45-46 B (1—6, 13, 20, 22, 47) (P): om TB (8—11, 14—18, 19, 21) l (l<sub>2</sub>css<sub>2</sub>)

Title: Πρ. τοῦ βίου τῶν ἁγίων πατέρων 5, 6 (prefix Παλλαδίου ἐπισκόπου before Πρ.); + (τοῦ Χριστοῦ) τοῦ λεγομένου (al. καλουμένου) λαυσιακοῦ (al. λαυσιακοῦ) A 45-46, 47, 13

P 20, 22: Πρ. τοῦ βίου τῶν ἐν τῇδε τῇ βίβλῳ ἀναγεγραμμένων θείων (ὁσίων 20) πατέρων

A 46 P 22

1 θαυμαστοῦ A	5 πατέρων P	τῶν] τῷ A 46, 22	6 ἐξανυσασῶν] B 46;
ἐξανυσάντων AP 22	7 ἔρωτα] + θεῖον B	8 διὰ τὸ] B; δι' ὧν A <sup>37</sup> ; διὸ A <sup>38</sup> , 46; διὸ	
καὶ σὺ μακαριώτατε P 22	ἀνδρὸς τινος παγκρ.] B (ὑπὸ ἀνδ. τ. π. B <sup>1</sup> ); om A 46 P 22		
καὶ τῇ] om 22	9 πολυμαθοῦς P	τῷ ἦθει B	10 καὶ <sup>1</sup> ] + τῇ P; τῆς 22
11 χρηστότητος P	13 τὸ νωθρὸν (om νοῦν) P		

ἀσκήσεως τῶν ὁσίων καὶ ἀθανάτων πνευματικῶν ἡμῶν πατέρων καὶ τῶν ἐν ἀρεσκείᾳ θεοῦ ἐν σκληραγωγίᾳ πολλῇ τοῦ σώματος βεβιωκότων· ὡς ἀναγραφαιμένους ἡμᾶς τοὺς τῶν ἀνικῆτων ἀθλητῶν βίους διαπέμψασθαι τούτῳ, ἀνακηρύττοντας ἐνὸς ἐκάστου τῶν μεγάλων τὰς ἐναργεῖς ἀρετάς. ἔστι δὲ ὁ τοῦ  
5 θεοῦ τούτου καὶ πνευματικοῦ πόθου ἐραστῆς ὁ ἄριστος τῶν ἀνδρῶν Λαῦσος, ὁ μετὰ τὴν τοῦ θεοῦ ῥοπήν φύλαξ τεταγμένος τῆς ἐνθέου καὶ εὐσεβοῦς βασιλείας.

Ἐγὼ τοίνυν ὁ καὶ τῇ γλώττῃ ἀπαίδευτος καὶ πνευματικῆς γνώσεως ἀκροθιγῶς πῶς γευσάμενος καὶ τοῦ καταλόγου τῶν ἁγίων πατέρων πνευματικοῦ βίου ἀνάξιος, δεδοικὼς τὸ ὑπὲρ ἐμέ ἄμετρον τῆς ἐπιταγῆς μέγεθος, δυσανησχέτου  
10 τῷ ἐπιτάγματι, πολλῆς δεομένῳ καὶ σοφίας τῆς ἔξωθεν καὶ πνευματικῆς συνέσεως· ὅμως καταδισθεῖς πρῶτον τὸ σπουδαῖον τῆς ἀρετῆς τοῦ εἰς ταύτην τὴν ἐπιταγὴν ἡμᾶς διεγείραντος, ἀναλογισάμενος δὲ καὶ τὴν τῶν ἐντυγχανόντων ὠφελείαν, δεδιὼς δὲ καὶ τὸν ἐν τῇ εὐλόγῳ παρακοῇ κίνδυνον, τῇ προνοίᾳ πρῶτον ἀνατεθεικὼς τὸ γενναῖον ἐπίταγμα καὶ πολλῇ προσεχείᾳ χρυσάμενος,  
15 τῇ τῶν ἁγίων πατέρων πρεσβείᾳ πετρούμενος, ἐνέβην εἰς τοὺς ἀγῶνας τοῦ σκάμματος, καὶ ὡς ἐν ἐπιτομῇ τῶν γενναίων ἀθλητῶν καὶ μεγάλων ἀνδρῶν τὰ ἔπακρα μόνον ἄθλά τε καὶ σημεῖα ἀναγραφάμενος, οὐ μόνον ἀνδρῶν ἀοιδίμων κατορθωκότων πολιτείαν ἀρίστην ἀλλὰ καὶ γυναικῶν μακαρίων καὶ εὐσχημόνων ἄκραν πολιτείαν ἐξασκησασῶν.

Καὶ τῶν μὲν τὰ ἱεροπρεπῆ πρόσωπα αὐτοπροσώπῳ θέα ἰδεῖν κατηξιώθην, τῶν δὲ προτελειωθέντων ἐν τῷ σκάμματι τῆς εὐσεβείας παρὰ θεοφόρων ἀθλητῶν τοῦ Χριστοῦ τὴν οὐράνιον τούτων πολιτείαν μεμάθηκα. πολλὰς δὲ πόλεις καὶ πλείστας κόμας, σπήλαιον τε ἅπαν καὶ πάσας σκηνὰς τῆς ἐρήμου τῶν μοναχῶν, περὶ τῇ πορείᾳ περινοστήσας θεοσεβείας σκοπῷ μετὰ πάσης ἀκριβείας, ἃ μὲν  
25 αὐτὸς ἱστορήσας ἀνεγραψάμην, ἃ δὲ παρὰ τῶν ἁγίων πατέρων ἀκήκοα, ἄθλους μεγάλων ἀνδρῶν καὶ ἀνδρειοτέρων τῆς φύσεως γυναικῶν διὰ τὴν εἰς Χριστὸν ἐλπίδα ἐνσημάνας ἐν τῷ βιβλίῳ τούτῳ, ἀπέσταλκα τῇ τῶν θείων λογίων φιλῇ ἀκοῇ σου, ἀνδρῶν ἀρίστων καὶ θεοφιλῶν ἐγκαλλώπισμα καὶ τῆς πιστο-  
τάτης καὶ θεοφιλοῦς βασιλείας ἀγλάϊσμα, γνήσιε καὶ φιλόχριστε δοῦλε θεοῦ

## A 46 P 22

1 ἀθανάτων] + καὶ 22 καὶ<sup>2</sup>] om B 2 ὡς] B; ὦν A 46 P 22 3 τοὺς] om 22 ἀνικῆτων] B; νικητῶν A 46; νικητικῶν 22 P (βικ.) τούτῳ] τούτων 46  
4 ἐνὸς ἐκάστου] B 46; ἐνὶ ἐκάστῳ P 22; ἐνὶ ἐκάστου A δ' ὁ P 22 6 θεοῦ] θεοῦ AP 22 8 ἁγίων] om 46 πν. βίου] om 46 9 ἄμετρον] B; μέτρον A 46 P 22: + καὶ P 22 ἐπιταγῆς] + τὸ P 22 καὶ μ. καὶ A δυσανησχέτου] B 22; δυσανησχέτου P; καὶ δυσανησχετῶν 46; δυσανησχετούντος A: + ἐγχειρῆσαι τούτῳ B  
12 τὴν<sup>2</sup> after ἐντυγχ. B ἐντετυχέντων 46 13 δεδιὼς] A 46; δεδιὼς B; δεδοίως P 22 ἐν] ἐπὶ B τῇ<sup>2</sup>] A 46; θεοῦ B; ὅτι P 22 14 χρυσάμενος] + καὶ 22  
17 ἔπακρα] AB; ἐπ' ἄκρα P 22; om ἐπ' 46 18 καὶ<sup>2</sup>] B 46; om AP 22  
19 ἐξασκησασῶν] B; ἀσκησάντων AP 22; ἡσκημένων 46 21 δέ] om P 22  
τελειωθέντων 46 εὐσεβείας] + τῶν δὲ P 22 θεοφορήτων A 46 22 πολ. τούτων 46 πολιτ.] ζῶν B ἐκμεμάθηκα B 22-23 πολλὰς.....κόμας] om 46  
23 σπήλαια B ἅπαν] ἅμα B 24 περὶ] πολλῇ B σκόπου 22 εὐσεβ. A  
25 ἱστορήσα 46 ἄθλα A 22 27 ἀπέσταλκα] om 46 29 ἀγλάϊσμα] om 46 θεοῦ] Χριστοῦ 46

Λαῦσε, ἐγχαράξας κατὰ τὴν προσοῦσαν ἐμοὶ βραχύτητα ἐκάστου τῶν τοῦ Χριστοῦ ἀθλητῶν ἀρρένων τε καὶ θηλειῶν καὶ τὸ αἰίδιμον ὄνομα, ἐξηγησάμενός τε ἀπὸ πολλῶν καὶ πάνυ μεγάλων ἀθλῶν ἐκάστου ὀλίγους καὶ σφόδρα βραχεῖς, προστεθεικῶς τῶν πλείστων καὶ τὸ γένος καὶ τὴν πόλιν καὶ τὸν τόπον τῆς μονῆς.

5

Ἐμνημονεύσαμεν δὲ ἀνδρῶν καὶ γυναικῶν κατορθωσάντων μὲν εἰς ἄκρον τὴν ἀρετὴν, διὰ δὲ τὴν μητέρα τῆς ὑπερηφανείας τὴν καλουμένην κenoδοξίαν εἰς ἔσχατον βάραθρον καὶ πυθμένα ἄδου κατενεχθέντων, καὶ τὰ ἐκ μακρῶν χρόνων καὶ πολλῶν κόπων κτηθέντα αὐτοῖς ἐπέραστα καὶ περιμάχητα τῆς ἀσκήσεως κατορθώματα ἐν μιᾷ καιροῦ ῥοπῇ ὑπὸ τοῦ τύφου καὶ τῆς οἰήσεως διαρρύνετα· ἵο χάριτι δὲ τοῦ σωτῆρος ἡμῶν καὶ προνοίᾳ τῶν ἁγίων πατέρων καὶ συμπαθείᾳ σπλάγχνων πνευματικῶν ἐξαρπασθέντων τῶν τοῦ διαβόλου δικτύων καὶ ταῖς εὐχαῖς τῶν ἁγίων τὸν πρότερον ἀνακτησαμένων ἐνάρετον βίον.

A 46 P 22

1 ἐπιχαράξας P 22      3 ἐκάστου] om P      4 προστεθ.] AB 46; προτεθ. P 22;  
+τε P      6 κατωρθωκότων B      9 κτηθέντα] BA<sup>38</sup> 22, 46; κτισθέντα A<sup>37</sup>P  
10 ἐν] om 22      13 τὸν] A 47; τῶν BP 22, 46      ἀνακτησαμένων] +τὸν P

Ἀντίγραφον ἐπιστολῆς γραφείσης Λαύσῳ πραιποσίτῳ  
παρὰ Παλλαδίου ἐπισκόπου

Μακαρίζω σου τὴν προαίρεσιν· ἄξιον γὰρ ἀπὸ μακαρισμοῦ ἄρξασθαι τῆς ἐπιστολῆς· ὅτι πάντων εἰς τὰ μάταια κεχηνότων καὶ λίθους οἰκοδομούντων ἐξ ὧν οὐκ ὠφεληθήσονται, αὐτὸς λόγους οἰκοδομῆς διδάσκεισθαι θέλεις. ἀδίδακτος

1 On this Letter see Note 2. In this piece the B mss. are unusually divergent from one another: selections only are recorded from the readings of some of the more representative among them, but not the full collations of any single B ms.

In AB (except 1—5)  $l_2$  cs (PT): om B (1—5) 1 ( $s_2$ )

Title: AB (12—18, 20, 22): ἀντίγραφον ἐπιστολῆς γραφείσης Λ. πραιποσίτῳ παρὰ Παλλαδίου ἐπισκόπου (A 22 παρὰ Ἡρακλείδους ἐπισκόπου Καππαδοκίας: 20 om παρὰ to end)

21: ἐπιστολὴ Π. ἐπισκόπου Καπ.

10: Λ. πραιποσίτῳ ἐπιστολὴ γραφεῖσα

6: τοῦ αὐτοῦ (sc. Παλλ.) ἐπιστολὴ πρὸς Λ. πραιπόσιτον

P: ἐπιστολὴ Παλλαδίου ἐπισκόπου Ἑλληνουπόλεως πρὸς Λαῦσον πραιπόσιτον

T: ἐπιστολὴ γραφεῖσα Λαύσῳ πραιποσίτῳ παρὰ Παλλαδίου ἐπισκόπου Ἑλεπόλεως (sic) τῆς Βηθυνίας

47: τοῦ ἐν ἀγίοις πατρὸς ἡμῶν Π. ἐπισκόπου Ἀσπώνωνος ἐπιστολὴ πρὸς Λ. τὸν φιλόχριστον πρεπόσιτον τοῦ εὐσεβεστάτου βασιλέως Θεοδοσίου περὶ τοῦ βίου τῶν ἁγίων καὶ σημειοφόρων πατέρων τῶν ἐν Αἰγύπτῳ καὶ πάσει πόλει καὶ χώρᾳ. (47 and 19) Π. ἐπίσκοπος Ἀσπώνωνος (Ἀσπώνων 19) Λ. τῷ φιλοχρίστῳ (+ πραιποσίτῳ 19) χαίρειν. Μακαρίζω κ.τ.λ.

No title in s (add. 12173)

c: The letter written to Lausius the praepositus, the servant of Christ

$l_2^a$ : (Munich mss) Incipit Prologus Heraclidis uiri religiosissimi discipuli scti Anthonii ad Lausum episcopum in librum de conuersatione sanctorum patrum.

(add. 33518) Incipit Prologus Heraclii episcopi De uita sanctorum patrum.

(As this fragment of  $l_2$  has not yet been printed it is given here from add. 33518.)

Beatifico et admiror propositum tuum; dignum est enim a beatitudine incipere huius epistolae textum; quum omnes circa uana et inania praesentis saeculi studium suum impendunt et in edificatione lapidum ex quibus non ualde gaudebunt; ipse autem uerbum edificationis et sancte scripture doctrinam doceri desideras sanctorumque patrum conuersationem et instituta.....(erasure)

PTA $l_2^a$  cs

2 μάταια] + τρεχόντων καίτοι 8—11, 6 (ἦτοι) καὶ λίθους οἰκοδομούντων] om 12—18, 20-21 3 ὠφεληθήσονται] A 12—18, 20—22, Ps; ὠφελήθησαν 8—11 c; ἐχάρησαν T 47, 19, 6 ( $l_2$  gaudebunt) οἰκοδομῆς] οἰκοδομείς (itacism?) A<sup>38</sup> 22; οἰκοδομείς καὶ T (so too Du Duc; probably an emend.; for 13, his only ms. in this piece, reads οἰκοδομῆς, without καὶ); ψυχοφελείς P



γὰρ μόνος ἐστὶν ὁ τῶν ὅλων θεός, ἐπειδὴ καὶ αὐτοφύης καὶ πρὸ αὐτοῦ ἄλλον οὐκ ἔχων· τὰ δ' ἄλλα πάντα ἐστὶ διδακτά, ἐπειδὴ ποιητὰ καὶ κτιστά. καὶ τὰ μὲν πρῶτα τάγματα διδάσκαλον ἔχει τὴν ἀνωτάτω τριῖδα· τὰ δὲ δεύτερα μαρτάνει παρὰ τῶν πρώτων· τὰ δὲ τρίτα παρὰ τῶν δευτέρων· καὶ οὕτω καθέξης κατὰ τάξιν, μέχρι καὶ τῶν ἐσχάτων. οἱ γὰρ κρείττους ἐν γνώμῃ καὶ ἀρετῇ τοὺς 5 ἐλαττωμένους ἐν γνώσει διδάσκουσιν. οἱ τοῖνυν οἰόμενοι διδασκάλων μὴ χρῆζειν, ἢ μὴ πειθόμενοι τοῖς ἐν ἀγάπῃ διδάσκουσιν, ἄγνοιαν νοσοῦσι τὴν μητέρα τῆς ὑπερφηφάνιας· ὧν πρωτεύουσιν εἰς ἀπώλειαν οἱ τῷ αὐτῷ πάθει τῆς οὐρανίου διαγωγῆς ἐκπεσόντες, οἱ ἐν ἀέρι πετόμενοι δαίμονες τῶν ἐν τοῖς οὐρανοῖς ἀποδράσαντες διδασκάλων. οὐ γὰρ αἱ λέξεις ἢ αἱ συλλαβαὶ εἰσι διδασκαλία, ἃ 10 ἔχουσιν ἐνίοτε καὶ οἱ ἐπὶ πλείστον φαῦλοι· ἀλλὰ τὰ τοῦ ἥθους κατορθώματα, ἣ τε ἀλνπία καὶ ἡ ἀπποησία καὶ ἡ ἀδειλία καὶ τὸ ἀόργητον, καὶ ἡ ἐπὶ πάντων παρρησία, ἡ καὶ τοὺς λόγους ὡς πυρὸς φλόγα γεννώσα. εἰ γὰρ μὴ ἦν τοῦτο, οὐκ ἂν ἔλεγεν ὁ μέγας διδάσκαλος τοῖς ἑαυτοῦ μαθηταῖς· Μάθετε ἀπ' ἐμοῦ ὅτι 15 πρᾶός εἰμι καὶ ταπεινός τῇ καρδίᾳ· οὐ τῇ εὐλεξίᾳ ῥυθμίζων τοὺς ἀποστό- λους, ἀλλὰ τῇ εὐλαβείᾳ τοῦ ἥθους, μηδὲνα λυπῶν πλην τῶν μισολόγων καὶ διδασκάλους μισούντων. δεῖ γὰρ τὴν κατὰ θεὸν ἀσκουμένην ψυχὴν ἢ μαρτάνειν πιστῶς ἃ οὐκ οἶδεν, ἢ διδάσκειν σαφῶς ἃ ἔγνω. εἰ δὲ ὁπότερον μὴ βούληται εἰ δύναται, μανίαν νοσεῖ. ἀρχὴ γὰρ ἀποστασίας διδασκαλίας κόρος καὶ ἀνορεξία λόγου, ὃν αἰ πεινᾷ ἡ ψυχὴ τοῦ φιλοθέου. ἰσχυε οὖν καὶ ὑγίαινε καὶ 20 ἀνδρίζου, καὶ χαρίσηταί σοι ὁ θεὸς τὸ μεταδιώκειν τὴν γνώσιν τοῦ Χριστοῦ.

## 14 Mt. xi. 29.

## PTAcs

1 ἐστὶ μόνος P 6, 10 καὶ<sup>2</sup>] om A 6, 10 2 πάντα]+τε P ἐπειδὴ]+καὶ A  
3 μαρτ. after πρώτων B<sup>†</sup> 4 δὲ] om PT καθέξης]+καὶ A 6 κατὰ τάξιν]  
om 22 5 ἄχρι A κρείττους P γνώμῃ] τιμῇ A ἀρετῇ]+όντες A  
6 ἐλαττωμένους P (ἐλαττωμ. T 12, 22) ἐν γνώσει] om P 7 ἢ] TA 22; οἱ PB  
πειθόμενοι οἱ (sic) T 9 τοῖς] om A 22 10 διδασκαλίας B αἱ] αἱ (sic) T :  
ἀς B 11 τὰ] om P : ('but this is education' sc) 12 ἢ<sup>3</sup> om T (καὶ repeated)  
16 λοιπῶν T 17 θεὸν] PTAB<sup>†</sup>s; Χριστὸν B<sup>†</sup>c 18 σοφῶς T 6 ἃ ἔγνω]  
ἃ ἐπέγνω A<sup>38</sup>; ἄπερ ἐπίσταται A<sup>37</sup> 47 δὲ] γὰρ B<sup>†</sup> ὁπότερον]+τούτων A 22 s  
19 εἰ δύναται] T 47 A<sup>37</sup> (δύννηται) s; om A<sup>38</sup>BPc κόρος διδ. T 20 ὃν] ὧν T :  
+καὶ P καὶ ὑγίαινε] om A καὶ ἀνδρίζου] om B<sup>†</sup> 21 τὸ μεταδιώκειν] τὸ  
μέγα B (before χαρ.)

## NOTE ON THE TITLE.

Owing to the variety of titles for the book found in the mss. the original title is irrecoverable. The evidence is here brought together from Titles, Explicit, Notes, Lists of Contents, &c.

(1) **Τὸ Λαυσιακόν** (or **Λαυσαϊκόν**) : at a later period this was apparently the title most in popular use. Meursius cites from the Liturgical Books two instances of the rubric : 'Ανάγνωσις εἰς τὸ λαυσαϊκόν (p. 169). The extracts contained in MS. 33 are described as Ἐκλογαὶ ἐκ τοῦ λαυσαϊκοῦ : the colophon of 6 runs Τέλος τῆς πραγματείας τοῦ λαυσιακοῦ : that of 9 Ἐτελειώθη τὸ παρὸν βιβλίον τὸ λεγόμενον λαυσαϊκόν (similarly the title of the Προοίμιον in the A mss. and 13, 45-46, 47, see p. 3). In  $l_2^b$  the book bears the title *Palladii Lausiaca*, and in 6 and 13 Βιβλίον λαυσαϊκόν. *Λαυσαϊκόν* is the title in fifteen Athos mss. (Lambros' *Catalogue*).

(2) **Παράδεισος** : this was another popular name, and is attested by 1, in which the title is : "Liber qui appellatur Paradysus." In 13 and 20 the Explicit is Τοῦτο τὸ βιβλίον (αὕτη ἡ βίβλος 20) λέγεται παράδεισος : and again in 20-21 Τέλος ἐν θεῷ τοῦ πρὸς Α. βιβλίον ἦτοι τοῦ νέου παραδείσου, and in 17 Ἡ ἐπιλεγόμενη νέος παράδεισος. On the other hand T has Βίοι τῶν ἁγίων πατέρων τὸ λεγόμενον παράδεισος τὸ παλαιόν (see p. 9). But "Paradise" was a generic name for all works on the Egyptian monks—e.g. the *Historia Monachorum in Aegypto*, the *Apophthegmata*, Anan Isho's Syriac compilation, and others, were called "Paradise."

(3) **Βίος τῶν ἁγίων Πατέρων** : this stands, in one way or another, in the title of most of the B and A mss., and in T (but *βίοι*). It is in P also, but in the Προοίμιον introduced from a B ms. : unfortunately the title-page is lost, so that P contains no other title or trace of title, except perhaps that the *Hist. Mon.*, which follows the *Hist. Laus.*, is said to be παράδεισος ἄλλος. Among the versions the title is found in  $l_2^a$ , "Liber de conversatione (al. uita) sanctorum Patrum"; c "The Life of holy men written for Lausius the praepositus"; s (add. 12173) "The book of the Egyptian Fathers of Palladius, bishop of Helenopolis, the disciple of holy Evagrius, which he wrote for Lauso the praepositus, who persuaded him to tell of the conversation of the holy Fathers." (The other mss. of s, and of  $s_2$ , preserve no title.)

(4) Other titles :

Ἡ βίβλος ἡ πρὸς Λαῦσον and τὸ πρὸς Α. βιβλίον 20-21.

Ἐκ τῶν πρὸς Α. 50 (extracts).

Ἡ πρὸς Λαῦσον (Λαύσωνα 1) ἱστορία (τῶν ἁγίων πατέρων) 1, 5.

Ἡ πρὸς Α. ἱστορικὴ βίβλος ps.-Damascene (see *Prolog.* 142, note).  
Λαυσιακὴ ἱστορία Athos MS. 2031 (Lambros).

This last is the only instance that has as yet appeared of the name by which the work has now commonly come to be known—*Historia Lausiaca*.

## ΠΑΛΛΑΔΙΟΥ ΛΑΥΣΙΑΚΟΝ

1001]

Πολλῶν πολλὰ καὶ ποικίλα κατὰ διαφόρους καιροὺς συγγράμματα τῷ βίῳ καταλελοιπότων, τῶν μὲν ἐξ ἐπιπνοίας τῆς ἄνωθεν χάριτος θεοδότου εἰς οἰκοδομὴν καὶ ἀσφάλειαν τῶν πιστῇ προθέσει ἐπομένων τοῖς δόγμασι τοῦ σωτῆρος, τῶν δὲ ἐξ ἀνθρωπαρέσκου καὶ διεφθαρμένης προθέσεως ὑλομανη-  
 σάντων εἰς παραμυθίαν τῶν κενοδοξίαν κισσώντων, ἐτέρων δὲ ἔκ τινος μανίας καὶ ἐνεργείας τοῦ μισοκάλου δαίμονος τύφῳ καὶ μηνίδι ἐπὶ λύμῃ τῶν κουφογνωμόνων ἀνθρώπων καὶ σπίλῳ τῆς ἀχράντου καὶ καθολικῆς ἐκκλησίας ἐπεισφρησάντων ταῖς διανοαῖς τῶν ἀνοήτων ἐπὶ ἐγκότῳ τῆς σεμνῆς πολιτείας· ἔδοξε ἰο  
 κάμοι τῷ ταπεινῷ, αἰδεσθέντι τὴν ἐπιταγὴν τῆς σῆς μεγαλο-  
 νοίας, φιλομαθέστατε, τὴν ἐπὶ προκοπῇ τῆς διανοίας, τριακοστὸν  
 μὲν καὶ τρίτον ἔτος ἄγοντι ἐν τῇ τῶν ἀδελφῶν πολιτείᾳ δῆθεν

On the author of the work see Note 3.  
 Note 4.

1 On this Prologue see

Title: ἀντίγραφον ἐπιστολῆς γραφείσης Λαύσῳ πραιποσίτῳ παρὰ Παλλαδίου ἐπισκό-  
 που Καππαδοκίας P 20, 22, 42<sup>mag</sup> 6 (om Καπ., + Διήγησις κ.τ.λ. cf. below)

T: βίοι τῶν ἁγίων πατέρων τὸ λεγόμενον παράδεισος τὸ παλαιὸν

AB (12—18) 47, 19: joined to preceding Letter without title or division (for Hervet cf. 42<sup>mag</sup>. above)

B (1—6): Διήγησις τοῦ βίου τῶν ἁγίων πατέρων

10: Λαύσῳ πραιποσίτῳ τῷ δούλῳ Χριστοῦ

11<sup>b</sup>: Prologus (12<sup>a</sup> apparently as A)

c: 'The Life of holy men written for Lausius the praepositus, the servant of Jesus Christ.'

PT11<sub>2</sub> (lines 1—4, 10—13) c

1 καιροῦς] om T	3 ἄνωθεν] + καὶ B1	4 πίστει καὶ T	4-10 τῶν δὲ.....
πολιτείας] om 1 <sub>2</sub>	6 κισσόντων PTB†	ἕτεροι T	8 μήνη T
γνώμων (sic) TA <sup>B</sup> B†	ἀνθρώπων] om T	10 πολιτείας] + διὰ τὴν εἰς Χρ. ἐλπίδα PB	κουφο

(after ταπεινῷ)

καὶ τῷ μονήρει βίῳ, εἰκοστὸν δὲ τῆς ἐπισκοπῆς, πεντηκοστὸν  
 δὲ καὶ ἕκτον ἐν τῇ πάσῃ ζωῇ, ποθοῦντί σοι τὰ τῶν πατέρων  
 διηγήματα, ἀρρένων τε καὶ θηλειῶν, ὧν τε ἐώρακα καὶ περὶ  
 ὧν ἀκήκοα, οἷς τε συνανεστράφην ἐν τῇ κατ' Αἴγυπτον ἐρήμῳ  
 5 καὶ Λιβύῃ καὶ Θηβαΐδι καὶ Συνήνῃ, ὑφ' ἣν καὶ οἱ λεγόμενοι  
 Ταβεννησιῶται, ἔπειτα Μεσοποταμίᾳ Παλαιστίνῃ τε καὶ Συρίᾳ,  
 καὶ τοῖς μέρεσι τῆς δύσεως Ῥώμῃ τε καὶ Καρπανίᾳ καὶ  
 τῶν περὶ ταύτην, ἄνωθεν ἐκθέσθαι σοι ἐν διηγήματος εἶδει  
 τὸ βιβλίον τοῦτο· ὅπως σεμνὸν καὶ ψυχωφελὲς ὑπομνηστικὸν  
 10 ἔχων ἀδιάλειπτόν τε φάρμακον λήθης πάντα μὲν νυσταγμὸν  
 τὸν ἐξ ἀλόγου ἐπιθυμίας, πᾶσαν δὲ διψυχίαν καὶ κιμβικίαν  
 τὴν ἐν ταῖς χρεαῖαις, πάντα τε ὄκνον καὶ μικροψυχίαν τῶν ἐν  
 τῷ ἥθει, ὀξυθυμίαν τε καὶ τάραχον καὶ λύπην καὶ ἄλογον φόβον  
 διὰ τούτου ἀποσκεναζόμενος καὶ τὸν μετεωρισμὸν τοῦ κόσμου,  
 15 ἀδιαλείπτῳ πόθῳ προκόπτοις ἐν τῇ προθέσει τῆς εὐσεβείας,  
 ὁδηγὸς καὶ σαυτοῦ καὶ τῶν μετὰ σοῦ καὶ τῶν ὑπὸ σέ καὶ τῶν  
 εὐσεβεστάτων γινόμενος βασιλέων· δι' ὧν κατορθωμάτων πάντες  
 οἱ φιλόχριστοι ἐνωθῆναι θεῷ ἐπείγονται· συνεκδεχόμενος καὶ  
 τὴν ἀνάλυσιν τῆς ψυχῆς καθ' ἡμέραν, κατὰ τὸ γεγραμμένον·  
 20 Ἀγαθὸν τὸ ἀναλῆσαι καὶ σὺν Χριστῷ εἶναι· καὶ τὸ ἑτοιμάζει εἰς  
 τὴν ἐξοδὸν τὰ ἔργα σοῦ, καὶ παρασκευάζου εἰς τὸν ἄγρον· ὁ γὰρ  
 μνημονεύων αἰὲ τοῦ θανάτου ὡς ἐξ ἀνάγκης ἥξει καὶ οὐ  
 μελλήσει, οὐ πταίσει μεγάλα· μήτε παραλογιζόμενος τὴν ὑπο-  
 θήκην τῶν ὑφηγήσεων μήτε διαπτύων τὴν ἰδιωτείαν καὶ τὸ  
 25 ἀκαλλὲς τῆς λέξεως. οὐ γὰρ δὴ τοῦτο τὸ ἔργον ἐστὶ θεϊκῆς  
 διδασκαλίας σεσοφισμένως φράζειν, ἀλλὰ πείθειν τὴν γνώμην

20 Phil. i. 23.

Prov. xxiv. 42 (al. 27).

PTII<sub>2</sub> (1—18) c

2 ἕκτον] PTIs<sup>an</sup>; τρία B; (l<sub>2</sub>c om πεντηκοστὸν.....ζωῇ): (see App. v. ii) ζωῇ]  
 + ἀναγκαῖον ἡγησάμην BP (see Note 4) σοι] + cognoscere l; enarrari l<sub>2</sub>  
 3 διηγήματα] + ὠφελείας χάριν BP 4 οἷς τε] ὧν τε T 6 Ταβεννησ. T 7 καὶ  
 τῶν περὶ ταύτην] PTI<sub>2</sub> (et eorum qui in his morantur); καὶ τοῖς περὶ ταύτας μέρεσι B;  
 l et in ceteris circa ipsa loca; c paraphr. 9 τὸ βιβλίον τοῦτο] PTAB; ἐν τῷ  
 βιβλίῳ τοῦτῳ BII<sub>2</sub> 10 τε] om TBI λήθης] ἀληθείας B: (c paraphrases whole  
 passage) νυσταγμὸν] + λήθης B 11—13 καὶ.....ἥθει] om l<sub>2</sub> 12 μικροτά-  
 ραχον (sic) T (om τῶν...τάραχον) 14 τὸν] + μάταιον B 15 προκόπτεις P  
 18 φιλόχριστοι] TBIl<sub>2</sub>c; φιλόθελαι P συνεκδεχόμενος] PTAB; συνεκδεχόμενοι Blc:  
 + δηλονότι TB (after ψυχῆς) l 18—24 συνεκδεχομ.....ὑφηγήσεων] om l<sub>2</sub>  
 19 ψυχῆς] + ἀπὸ τοῦ σώματος B (c) 22 ὡς] δς P ἥξει] + πάντως B l 23 μήτε]  
 Pl; μὴ TB 24 ἀφηγ. T; ἐξηγ. B 25 τῶν λέξεων B(l<sub>2</sub>) τὸ] om TB

νοήμασιν ἀληθείας, κατὰ τὸ εἰρημένον· Ἄνοιγε σὺν στόμα λόγον  
θεοῦ· καὶ πάλιν· Μὴ ἀστοχῆς διηγήματος γερόντων, καὶ γὰρ  
καὶ αὐτοὶ παρὰ τῶν πατέρων ἔμαθον. |

Ἐγὼ τοίνυν, φιλομαθέστατε τοῦ θεοῦ ἄνθρωπε, ἐκ μέρους  
ἐπόμενος ταύτῃ τῇ ῥήσει πολλοῖς τῶν ἀγίων συντετύχηκα, οὐ 5  
περιέργῳ χρησάμενος λογισμῶ, ἀλλὰ καὶ τριάκοντα ἡμερῶν  
καὶ δις τοσούτων ὁδὸν ἐξανύσας, ὡς ἐπὶ θεοῦ πεζῇ τῇ πορείᾳ  
πατήσας πᾶσαν τὴν γῆν Ῥωμαίων, ἡσμένισα τὴν κακουχίαν  
τῆς ὁδοιπορίας ἐπὶ συντυχίᾳ ἀνδρὸς φιλοθέου, ἵνα κερδῶσῃ ὅπερ  
οὐκ εἶχον. εἰ γὰρ ὁ πολλῶ κρείττων ἐμοῦ ὑπερβὰς πολιτεία 10  
καὶ γνώσει καὶ συνειδήσει καὶ πίστει Παῦλος τὴν ἀπὸ Ταρσοῦ  
εἰς τὴν Ἰουδαίαν ἐστείλατο ἀποδημίαν ἐπὶ συντυχίᾳ Πέτρου  
καὶ Ἰακώβου καὶ Ἰωάννου, καὶ ἐν εἵδει καυχήματος διηγείται,  
στηλιτεύων ἑαυτοῦ τοὺς πόνους εἰς παροξυσμὸν τῶν ὀκνῶ καὶ  
ἀργίᾳ συζώντων ἐν τῷ εἰπεῖν· Ἀνέβην εἰς Ἱεροσόλυμα ἱστορᾶσαι 15  
Κηφᾶν, οὐκ ἀρκούμενος τῇ φήμῃ τῆς ἀρετῆς ἀλλ' ἐπιποθῶν  
καὶ τὴν τοῦ εἵδους αὐτοῦ συντυχίαν· πόσῳ μᾶλλον ἐγὼ ὁ  
μυρίων ταλάντων χρεωφειλῆτης ὥφειλον τοῦτο ποιῆσαι, οὐκ  
ἐκείνους εὐεργετῶν ἀλλ' ἑμαυτὸν ὠφελῶν. καὶ γὰρ οἱ τοὺς τῶν  
πατέρων ἀναγραφάμενοι βίους, Ἀβραάμ τε καὶ τῶν καθεξῆς, 20  
Μωσέως καὶ Ἡλίου καὶ Ἰωάννου, οὐχ ἵνα ἐκείνους δοξάσωσιν  
ἐξηγήσαντο, ἀλλ' ἵνα καὶ τοὺς ἐντυγχάνοντας ὠφελήσωσιν.

Ταῦτα οὖν εἰδὼς, πιστότατε δοῦλε Χριστοῦ Λαῦσε, καὶ  
σαυτὸν νουθετῶν, ἀνάσχου καὶ τῆς φλυαρίας τῆς ἡμετέρας ἐπὶ  
φυλακῇ τῆς εὐσεβοῦς γνώμης, ἥ διαφόροις κακίαις ὁραταῖς τε 25  
καὶ ἀοράτοις κυμαίνεσθαι πέφυκε, μόνῃ προσευχῇ συνεχεῖ καὶ  
ἰδιοπραγμοσύνῃ δυναμένη ἡρεμεῖν. πολλοὶ γὰρ τῶν ἀδελφῶν

1 Prov. xxiv. 76 (al. xxxi. 8).

2 Sir. viii. 9.

15 Gal. i. 18.

23 On Lausus see Note 5.

PTlc

1 νοήμασιν]+εὐσεβείας καὶ P 3 καὶ] Pl; om TBl<sub>2</sub> 4-19 Ἐγὼ.....ὠφε-  
λῶν] om l<sub>2</sub> 4 τοῦ] om TB: +καὶ T 5 ἐπόμενος] om T 6 περιέργῳ]  
PA<sup>Be</sup>; παρέργῳ B<sup>T</sup> (παρέργων sic) l 9 ἵνα]+τι TBl 10 ἐμοῦ]+καὶ Tl  
13 καυχήματος]+αὐτὸ Bl 14 ἑαυτοῦ τοῦς] αὐτοῖς T\*; αὐτοῦ T<sup>cor</sup> ἀργ. καὶ  
ὀκν. T 16 Κηφᾶν] PTA<sup>Be</sup>; Πέτρον Bl φήμῃ]+μόνον Bl 17 τὴν] om T  
εἵδους] PT; προσώπου B; uultum ac figuram l 19 καὶ γὰρ] l<sub>2</sub> recommences  
20 Ἀβραάμ]+Ἰσαὰκ καὶ Ἰακώβ Bl<sub>2</sub> 22 ὠφελήσωσιν] l<sub>2</sub><sup>a</sup> adds: Explicit Prologus,  
and the rest is wanting; in l<sub>2</sub><sup>b</sup> it breaks off at εὐσεβείας p. 10, l. 15 23 πιστό-  
τατε]+καὶ σεμνότατε TBlc 24 ἀνάσχου] om P 26 πεφύκαμεν P συν.  
προσευχ. T(B) 27—6 (p. 12) πολλοὶ..... ἰδιοπρ.] c departs wholly from the Greek



καὶ πόνοις καὶ ἐλεημοσύναις κομῶντες, καὶ ἀγαμίαν ἢ παρ-  
 θεϊαν ἀνυχοῦντες, καὶ μελέτη θείων λογίων καὶ σπουδάσμασι  
 θαρρήσαντες, ἡστόχησαν ἀπαθείας ἀδιακρίτῳ προσχήματι εὐ-  
 σεβείας τὰς φιλοπραγμοσύνας νοσήσαντες, ἐξ ὧν τίκτονται  
 5 πολυπραγμοσύναι ἢ κακοπραγμοσύναι ἀπελαύνουσαι καλο-  
 πραγμοσύνην, τὴν μητέρα τῆς ἰδιοπραγμοσύνης.

Ἀνδρίζου τοίνυν, παρακαλῶ, μὴ πιαίνων τὸν πλοῦτον· ὁ  
 δὴ καὶ πεποίηκας, αὐτάρκως αὐτὸν σμικρύνας τῇ διαδόσει τῶν  
 χρεῖαν ἐχόντων διὰ τὴν ἐκ τούτου τῆς ἀρετῆς ὑπηρεσίαν·  
 10 μῆτε ὁρμῇ τινι καὶ προλήψει ἀλόγῳ ἀνθρωπαρέσκως ὄρκῳ  
 πεδήσας τὴν προαίρεσιν, καθὼς πεπόνθασί τινες φιλονείκως  
 φιλοδοξία τοῦ μὴ φαγεῖν ἢ πιεῖν δουλώσαντες τὸ αὐτεξούσιον  
 τῇ ἀνάγκῃ τοῦ ὅρκου, καὶ τούτῳ πάλιν ὑποπεσόντες οἰκτρῶς  
 φιλοζῶτα καὶ ἀκηδία καὶ ἡδονῇ τὴν ἐπιτορκίαν ὠδίναντες. λόγῳ  
 15 τοίνυν μεταλαμβάνων καὶ λόγῳ ἀπεχόμενος οὐχ ἁμαρτήσεις  
 ποτέ. θεῖος γὰρ ὁ λόγος τῶν ἐν ἡμῖν κινήματων, ἐξορίζων μὲν  
 τὰ βλαβερά, προσλαμβάνόμενος δὲ τὰ ἐπωφελῆ· δικαίῳ γὰρ  
 νόμος οὐ κεῖται. ἄμεινον γὰρ ἢ μετὰ λόγου οἶνοποσία τῆς μετὰ  
 τύφου ὕδροποσίας. καὶ βλέπε μοι τοὺς μετὰ λόγου οἶνον πίνοντας  
 20 ἄνδρας ἀγίους, καὶ τοὺς ἄνευ λόγου πίνοντας ὕδωρ ἀνθρώπους  
 βεβήλους, καὶ μηκέτι ψέξης τὴν ὕλην ἢ ἐπαινέσης, ἀλλὰ μακά-  
 ρισον ἢ ταλάνισον τὴν γνώμην τῶν καλῶς ἢ κακῶς χρωμένων  
 τῇ ὕλῃ. ἐπιέ ποτε καὶ Ἰωσήφ παρ' Αἰγυπτίοις οἶνον, ἀλλ'  
 οὐκ ἐβλάβη τὴν φρένα, ἡσφαλίσατο γὰρ τὴν γνώμην. ὕδρο-  
 25 πότησε δὲ Πυθαγόρας καὶ Διογένης καὶ Πλάτων, ἐν οἷς καὶ  
 Μαιναχάιοι καὶ τὸ λοιπὸν σύνταγμα τῶν ἐθελοφιλοσόφων, οἱ  
 καὶ ἐπὶ τοσοῦτον ἤλασαν κουφοδοξίας ἀκολασίᾳ ὥς καὶ τὸν  
 θεὸν ἀγνοῆσαι καὶ προσκυνῆσαι εἰδώλοις. ἤψαντο δὲ καὶ οἱ  
 περὶ τὸν ἀπόστολον Πέτρον τῆς χρήσεως τοῦ οἴνου, ὥς καὶ  
 30 αὐτὸν οὐκ ἐιδίξεσθαι τὸν διδάσκαλον τούτων τὸν σωτῆρα ἐπὶ τῇ

3, 10 See Note 6.

17 1 Tim. i. 9.

PTle

3 θαροῦντες TB ἀδιακρίτως T 4 τὰς] P; τινὰς T; τινὸς Bl 5 ἢ] P;  
 μεθ' ὧν T; μεθ' ἧς ἄλλοτριπραγμοσύναι καὶ Bl; ἄλλοτριπρ. (om. ἢ κακοπρ.) AB  
 καλοπρ. and ἰδιοπρ. interchanged T 11 τινες] PTe; πολλοὶ Bl φιλονείκῳ TB  
 12 φιλοδοξίᾳ] PT; κenoδοξία Bl 16 θεῖος] PA<sup>B</sup>; θεὸς TBle κινήματων] καὶ  
 νοημάτων (sic) T 19 λόγου] + τὸν TB πίνοντας TB<sup>†</sup> 20 ὕδροποτή-  
 σαντας TB 21 καὶ] + διεφθαρμένους Bl τὴν ὕλην after ἢ ἐπ. TB μακά-  
 ρισον, ταλάνισον P; -σεις TB<sup>†</sup>; -σης B<sup>†</sup> 23 τῇ ὕλῃ] αὐτῇ T καὶ] om TBl  
 26 σύνταγμα] P; σύστημα TB οἱ] Pc; om TBl 30 τὸν<sup>2</sup>] καὶ T



μεταλήψει, λεγόντων τῶν Ἰουδαίων· Ἴνα τί οἱ μαθηταί σου οὐ  
 νηστεύουσιν ὡς καὶ οἱ τοῦ Ἰωάννου; καὶ πάλιν τοῖς μαθηταῖς  
 ἐπεμβαίνοντες ὀνειδισμοῖς ἔλεγον· Ὁ διδάσκαλος ἡμῶν μετὰ τῶν  
 τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει καὶ πίνει. οὐκ ἂν δὲ ἐπὶ ἄρτου  
 καὶ ὕδατος ἐπελαμβάνοντο ἀλλ' ἐπ' ὄψων καὶ οἴνου δηλονότι· 5  
 οἷς πάλιν ἀλόγως θαυμάζουσιν ὑδροποσίαν καὶ ψέγουσιν οἰνο-  
 ποσίαν ἔλεγεν ὁ σωτήρ· Ἦλθεν Ἰωάννης ἐν ὡδὶ δικαιοσύνης,  
 μήτε ἐσθίων μήτε πίνων—δηλαδή κρέα καὶ οἶνον, δίχα γὰρ τῶν  
 ἄλλων ζῆν οὐκ ἡδύνατο—καὶ λέγουσι· Δαιμόνιον ἔχει. ἦλθεν ὁ  
 γιός τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγουσιν· Ἰδοὺ ἄνθρωπος 10  
 φάγος καὶ οἰνοπότης, τελωνῶν φίλος καὶ ἁμαρτωλῶν, διὰ τὸ  
 ἐσθίειν καὶ πίνειν. τί οὖν ἡμεῖς ποιήσωμεν; μήτε τοῖς ψέγουσι  
 μήτε τοῖς ἐπαινοῦσιν ἀκολουθήσωμεν, ἀλλ' ἢ μετὰ Ἰωάννου λόγῳ  
 νηστεύσωμεν κὰν εἴπωσι· Δαιμόνιον ἔχουσιν· ἢ μετ' Ἰησοῦ ἐν  
 σοφίᾳ οἰνοποτήσωμεν, εἰ χρήζει τὸ σῶμα, κὰν εἴπωσιν· Ἰδοὺ 15  
 ἄνθρωποι φάγοι καὶ οἰνοπόται. οὔτε γὰρ ἡ βρωσίς ἐστὶ τι κατὰ  
 ἀλήθειαν οὔτε ἡ ἀποχή, ἀλλὰ πίστις δι' ἀγάπης τοῖς ἔργοις  
 παρεκτεινομένη. ὅταν γὰρ πάσῃ πράξει παρακολουθήσῃ ἡ  
 πίστις, ἀκατάκριτος ὁ ἐσθίων καὶ πίνων διὰ τὴν πίστιν· πάν  
 γὰρ ὁ οὐκ ἐκ πίστεως ἁμαρτία ἐστίν. ἀλλ' ἐπειδὴ πᾶς τις ἐρεῖ 20  
 τῶν πλημμελούντων πίστει μεταλαμβάνειν ἢ ἕτερόν τι πράτ-  
 τειν ἀλόγῳ πληροφορίᾳ καὶ διεφθαρμένῳ τῷ συνειδότητι, ὁ  
 σωτήρ διεστέλατο λέγων· Ἐκ τῶν καρπῶν αὐτῶν ἐπιγνώσcesθε  
 αὐτοὺς. ὅτι δὲ ὁ καρπὸς τῶν λόγῳ πολιτευομένων καὶ συνέσει  
 κατὰ τὸν θεῖον ἀπόστολον ἀγάπη ἐστὶ καὶ χαρὰ καὶ εἰρήνη καὶ 25  
 μακροθυμία, χρηστότης, ἀγαθωσύνη, πίστις, πραΐτης, καὶ ἐγκράτεια,  
 ὁμολόγηται. αὐτὸς γὰρ ἔλεγε Παῦλος· Ὁ γὰρ καρπὸς τοῦ  
 πνεύματος ἐστὶ τὰ καὶ τά. ὅτι δὲ ὁ σπουδάζων τοιούτους ἔχειν  
 καρποὺς ἀλόγως ἢ ἀσκόπως ἢ ἀκαίρως οὐ βρώσεται κρέα οὐδὲ  
 πίεται οἶνον, | οὐδὲ συνοικήσει τινὶ κακῷ συνειδότητι, πάλιν ἔλεγεν 30

1 Mc. ii. 18. 3 Mt. ix. 11 (Lc. v. 30). 7 Mt. xxi. 32 and xi. 18, 19.  
 19 Rom. xiv. 23. 23 Mt. vii. 16. 25 Gal. v. 22.

PTlc

1 ἡα] P; εἰς T; διὰ B 2 τοῦ] om TB 3 τῶν] om TB 5 ἀλλ']  
 P; εἰ μὴ TB δηλον T 6 ψέγ. μὲν οἰνοπ. θαυμ. δὲ ὑδροπ. B1 8 κρέας  
 TB† 11 φιλ. τελ. TB 13 ἀλλ' ἢ] ἀλλὰ PA<sup>B</sup> λόγῳ] λέγω P 15 σοφίας  
 (om ἐν) T χρήζει] PB†; χρήζοι TB† 16 οὐδὲ T 17 ἀλλ' ἢ TB†  
 22 καὶ] P; ἢ B; om T 22, 23 συνειδότης ἦν (om ὁ σωτήρ) sic T 26 μακροθ.]  
 + καὶ T πραιύτης] om T 27 ὁμολογεῖται TB† γάρ] δὲ TB

ὁ αὐτὸς Παῦλος ὅτι Πᾶς ὁ ἀγωνιζόμενος πάντα ἐγκρατεῖται, ὑγιαינוύσης μὲν τῆς σαρκὸς ἀπεχόμενος τῶν πιαινόντων, ἀρρωστούσης δὲ ἢ ὀδυνωμένης ἢ καὶ λύπαις καὶ περιστάσεσι κοινωνούσης χρήσεται μὲν βρώμασιν ἢ πόμασιν ὡς φαρμά-  
 5 κοῖς εἰς ἴασιν τῶν λυπούντων, ἀφέξεται δὲ τῶν κατὰ ψυχὴν βλαβερῶν, ὀργῆς, φθόνου, κενοδοξίας, ἀκηδίας, καταλαλιᾶς καὶ ὑπονοίας ἀλόγου, εὐχαριστῶν ἐν κυρίῳ.

Αὐτάρκως τοίνυν περὶ τούτου διαλαβὼν πάλιν ἄλλην παράκλησιν προσάγω σου τῇ φιλομαθείᾳ. φεῦγε ὅση δύναμις  
 10 συντυχίας ἀνδρῶν ὄφελος οὐδὲν ἐχόντων καὶ κοσμοούντων τὸ δέρμα ἀκαταλλήλως, κἂν ὀρθόδοξοι εἶεν, μή τί γε αἰρετικῶν, βλαπτόντων τῇ ὑποκρίσει, κἂν δόξωσι πολιαῖς ἢ ῥυτίσιν ἐπισύρεσθαι μῆκος χρόνου. κἂν γὰρ μηδὲν βλαβῆς παρ' αὐτῶν δι' εὐγένειαν τρόπον, τὸ γοῦν ἔλαττον χαννωθήσῃ ἢ ἐπαρθήσῃ  
 15 καταγελῶν τούτων, ὅπερ ἐστὶ σοι βλάβη. ὑπὲρ δὲ θυρίδα φωτεινὴν μεταδίωκε ἀνδρῶν τε καὶ γυναικῶν ὁσίας συντυχίας, ἵνα διὰ τούτων, καθάπερ †λεπτόγραφον βιβλίον†, δυνηθῇς σαφῶς ἰδεῖν καὶ τὴν σὴν καρδίαν, διὰ τῆς παραθέσεως τὴν ῥαθυμίαν ἢ τὴν ἀμέλειαν δυνάμενος τὴν σὴν δοκιμάζειν. ἢ τε γὰρ  
 20 χροᾷ τῶν προσώπων ἐπανθούσα τῇ πολιᾷ καὶ ὁ στολισμὸς τῆς ἐσθῆτος καὶ ἡ ἀτυφία τῶν λόγων καὶ ἡ εὐλάβεια τῶν λέξεων καὶ τὸ χαρίεν τῶν νοημάτων ἐνδυναμώσει σε, κἂν ἐν ἀκηδία τυγχάνῃς. Στολισμὸς γὰρ ἀναρὸς καὶ βῆμα ποδὸς καὶ γέλως ὀδόντων ἀναγγελεῖ περὶ αὐτοῦ καθὼς ἡ σοφία  
 25 λέγει.

1 1 Cor. ix. 25.

23 Sir. xix. 30.

PTlc

3 καὶ<sup>1]</sup> om T 6 καὶ φθ. TB καὶ κεν. T καὶ ἀκ. TB<sup>1</sup> καταλ.] + τε T  
 7 λόγου (sic) T ἐν] P; τῷ (om ἐν) TB κυρίῳ] θεῷ B<sup>†</sup>(herv)cs<sup>an</sup>  
 8 τούτων] τούτων B(c) 9 ὅση] + σοι B (T ὅσης ἢ sic) 11 ἀκαταλ.] om T  
 11, 12 μὴ τί γε.....ὑποκρίσει] om T 12 δοξάσωσι T 16 μεταδοίω (sic) T  
 17 λεπτόγραφον βιβλίον] B<sup>1</sup>; λέγει τὸ γράφον βιβλίον P; λέγει τὸ γραφικὸν λόγιον T : (probably λεπτογράφον βιβλίον) 18 καὶ] om T 19 ἀμέλειαν] PA<sup>B</sup>; ἐμμέλειαν TB; (ἐπιμ. l) 20 προσώπων] + ἡ TB πολιᾷ] PTc; πολιτεία B<sup>1</sup> 21 τῆς ἐσθῆτος] om T ἐσθῆτος] + καὶ τὸ ἀπέρπερον ἥθος B<sup>1</sup> (et inconfusa mens) 22 τῶν χαριέντων νοημ. (sic) T 23 ἀκηδία] + τε T 24 σημαίνει TB<sup>†</sup>; + τὰ TB σοφία] PT; παροιμία B<sup>1</sup>

Ἀρξάμενος τοίνυν τῶν διηγήσεων οὐ τοὺς ἐν ταῖς πόλεσιν οὔτε τοὺς ἐν ταῖς κώμας ἢ ἐρημίαις σοι καταλείψω ἀγνώστους τῷ λόγῳ. οὐ γὰρ ὁ τόπος ἐστὶν ὁ ζητούμενος ἔνθα κατόκησαν οὗτοι, ἀλλ' ὁ τρόπος τῆς προαιρέσεως.

(I) Πρώτως πατήσας τὴν Ἀλεξανδρέων πόλιν ἔν τῇ δευ-  
τέρα ὑπατία Θεοδοσίου τοῦ μεγάλου βασιλέως, ὃς νῦν ἐν  
ἀγγέλοις ὑπάρχει διὰ τὴν αὐτοῦ πίστιν εἰς τὸν Χριστόν,  
περιέτυχον ἐκεῖσε ἀνδρὶ θαυμασίῳ παντόθεν κεκοσμημένῳ ἔν  
τε ἤθει καὶ γνώσει, Ἰσιδώρῳ τῷ πρεσβυτέρῳ ξενοδόχῳ ὄντι τῆς  
Ἀλεξανδρέων ἐκκλησίας· ὃς τὰ μὲν πρῶτα τῆς νεότητος ἀθλα  
ἐλέγετο ἡνυκέναι ἐν τῇ ἐρήμῳ· οὐ καὶ τὴν κέλλαν ἐθεα-  
σάμην ἐν τῷ ὄρει τῆς Νιτρίας. κατέλαβον δὲ τοῦτον ἔτων  
ἑβδομήκοντα γέροντα, ὃς ἐπιζήσας πεντεκαίδεκα ἔτη ἄλλα τε-  
λευτᾷ ἐν εἰρήνῃ. οὗτος μέχρις αὐτῆς τελευτῆς οὐκ ὁθόνην  
ἐφόρεσεν ἐκτὸς φακιολίου, οὐ λουτροῦ ἤψατο, οὐ κρεῶν μετέ-  
λαβεν· ὃς ἔσχε τοιοῦτον τὸ σωμάτιον ὑπὸ τῆς χάριτος συγκρο-  
τούμενον, ὡς προσδοκῆσαι πάντας τοὺς ἀγνοοῦντας αὐτοῦ τὴν  
δίαιταν ὅτι ἐν τρυφῇ διάγει. τούτου τὰς ἀρετὰς τῆς ψυχῆς  
ἐὰν θέλω διηγήσασθαι κατὰ μέρος ἐπιλείψει μοι ὁ χρόνος· ὃς  
τοσοῦτον ἦν φιλάνθρωπος καὶ εἰρηνικός, ὡς καὶ αὐτοὺς τοὺς  
ἐχθροὺς αὐτοῦ τοὺς ἀπίστους αἰδεῖσθαι αὐτοῦ τὴν σκιὰν διὰ  
τὸ λίαν χρηστόν. τοσαύτην δὲ ἔσχε γνώσιν τῶν ἀγίων γραφῶν  
καὶ τῶν θείων δογμάτων, ὡς καὶ | παρ' αὐτὰ τὰ συμπόσια τῶν  
ἀδελφῶν ἐξίστασθαι τὴν διάνοιαν καὶ ἐνεάζειν· καὶ παρακα-  
λούμενος διηγήσασθαι τὰ τῆς ἐκστάσεως, ἔλεγεν ὅτι Ἀπεδή- 25

6 A.D. 388 (see App. v. II.)

9 On Isidore see Note 7.

PTI<sub>ss2c</sub>

1 οὐ.....πόλεσιν] om T

2 ἢ ἐρημίαις] om P

I (Περὶ Ἰσιδώρου): PTI<sub>ss2</sub>

5 Πρώτως] P (TA<sup>B</sup> πρώτος); πρώτον B: + τοίνυν B(ss<sub>2</sub>) πόλιν] om s<sub>2</sub><sup>add</sup> (in s<sub>2</sub><sup>vat</sup>)  
5-7 ἐν τῇ δευτέρᾳ.....Χριστόν] BA<sup>B</sup>ls(s<sub>2</sub><sup>vat</sup>); om PTI<sub>2</sub>(s<sub>2</sub><sup>add</sup>) (see App. v. II.)  
6 τοῦ μεγ. βασ.] om AB<sub>ss2</sub><sup>vat</sup> (s om βασ.) 6, 7 τοῦ νῦν ἐν ἀγγ. ὑπάρχοντος AB  
7 τὴν]+ ὀρθὴν ABs 8 ἐκεῖσε] Ps<sub>2</sub>; ἐν τῇ πόλει TBI; om I<sub>2</sub>; 'in the first place' s  
παντόθεν] P; πανταχόθεν TB 8, 9 ἐν τε]+ λόγῳ καὶ BI<sub>2</sub> (after ἤθει) s<sub>2</sub><sup>add</sup> (om ἤθει)  
9 τῷ] om TB πρεσβυτέρῳ] om T 12 ὄρει]+ τῷ T Νιτρίας P 13 γέροντα]  
om Is<sub>2</sub> 14 αὐτῆς τῆς B; τῆς αὐτοῦ T 15 ἐκτὸς φακ. om I<sub>2</sub>s<sub>2</sub> 16 σωματίον]  
Pl (corpusculum); σῶμα TB 19 διηγείσθαι T 20 καὶ<sup>2</sup>] om T 23 καὶ<sup>2</sup>] om T  
24 τῇ διανοίᾳ T: + spiritualibus uisionibus I<sub>2</sub>s ἐνεάζειν PTB<sup>†</sup> 24, 25 παρα-  
καλούμενον and λέγειν TB

μησα τῇ διανοίᾳ, ἀρπαγείς ὑπὸ θεωρίας τινός. ἔγνω καὶ γὰρ  
 τοῦτον πολλάκις δακρύσαντα ἐπὶ τραπέζης, καὶ τὴν αἰτίαν  
 πυθόμενος τῶν δακρύων ἤκουσα αὐτοῦ λέγοντος ὅτι Αἰδοῦμαι  
 μεταλαμβάνων ἀλόγου τροφῆς, λογικὸς ὑπάρχων καὶ ὀφείλων  
 5 ἐν παραδείσῳ τρυφῆς διάγειν διὰ τὴν δοθεῖσαν ἡμῖν παρὰ  
 Χριστοῦ ἐξουσίαν. οὗτος γνώριμος ὢν τῇ κατὰ Ῥώμην συγ-  
 κλήτῳ πάσῃ καὶ ταῖς γυναιξὶ τῶν μεγιστάνων, ὀπηνίκα σὺν  
 Ἀθανασίῳ τῷ ἐπισκόπῳ ἀπεληλύθει τὸ πρῶτον, ἔπειτα σὺν  
 Δημητρίῳ τῷ ἐπισκόπῳ, καὶ περισσεύων πλούτῳ καὶ ἀφθονίᾳ  
 10 χρειῶν, οὐ διαθήκην ἔγραψε τελευτῶν, οὐ νόμισμα καταλέλοιπεν,  
 οὐ πρᾶγμα ταῖς ἰδίαις αὐτοῦ ἀδελφαῖς παρθένοις οὔσαις· ἀλλὰ  
 παρέθετο αὐτὰς τῷ Χριστῷ λέγων· Ὁ κτίσας ὑμᾶς οἰκονομήσει  
 ὑμῖν τὴν ζωὴν, ὡς καμέ. ἦν δὲ σὺν ταῖς ἀδελφαῖς αὐτοῦ  
 σύστημα παρθένων ἐβδομήκοντα.

15 Οὗτος φοιτήσαντί μοι νέῳ ὄντι πρὸς αὐτὸν καὶ παρακαλοῦντι  
 στοιχειωθῆναι ἐν τῷ μονήρει βίῳ, σφριγώσης ἔτι τῆς ἡλικίας  
 καὶ λόγου μὴ δεομένης ἀλλὰ πόνων τῶν κατὰ σάρκα, ὡς καλὸς  
 πωλοδάμνης ἐξήγαγέ με ἔξω τῆς πόλεως εἰς τὰ λεγόμενα ἐρη-  
 μικά ἀπὸ σημείων πέντε· | (II) καὶ παραδοὺς Δωροθέῳ τινὶ  
 20 ἀσκητῇ Θηβαίῳ ἐξηκοστὸν ἄγοντι ἔτος ἐν τῷ σπηλαίῳ, κε-  
 λεύει μοι πληρῶσαι παρ' αὐτῷ τρία ἔτη πρὸς δαμασμὸν τῶν  
 παθῶν· ἡπίστατο γὰρ τὸν γέροντα μεγάλῃ σκληραγωγίᾳ  
 συζῶντα· πάλιν ἐπανακάμπτειν πρὸς αὐτὸν ἐντειλάμενος  
 διδασκαλίας ἔνεκεν πνευματικῆς. μὴ δυνηθεὶς δὲ τρία ἔτη πλη-  
 25 ρῶσαι, ἀρρωστίᾳ περιπεσὼν, οὕτως πρὸ τῶν τριῶν ἤρθη ἀπ'  
 αὐτοῦ· ἦν γὰρ αὐτοῦ ἡ δίαιτα ἀνχμώδης καὶ ξηροτάτη. διὰ

9 On Demetrius see Note 8. 19, 26—4 (p. 17) Soz. vi. 29 (4) Ὑπερφυῶς  
 δὲ ἐν τούτοις διέπρεπε Δωρόθεος, Θηβαῖος τὸ γένος· ᾧ βίος ἦν ἐν ἡμέρᾳ μὲν ἀπὸ  
 τῆς πέλας θαλάσσης λίθους συλλέγειν, καὶ ἔτους ἐκάστου οἰκίδιον κατασκευάζειν,  
 καὶ διδόναι τοῖς μὴ δυναμένοις ἑαυτοῖς οἰκοδομεῖν.

PTll<sub>2</sub>ss<sub>2</sub>

4 ὑπάρχων] factus a domino 1; creatus a deo 1<sub>2</sub> 5 παρὰ]+τοῦ T  
 6 Χριστοῦ] 'God' ss<sub>2</sub> 7 ταῖς τε TB (γε) 8, 9 Ἀθανασίῳ and Δημητρίῳ  
 interchanged in P 8 ἀρχιεπισκόπῳ T 11 ἰδίαις αὐτοῦ] P; ἑαυτοῦ TB  
 13 ὑμῶν TB (+καὶ τὰ πρὸς); uestram ll<sub>2</sub> καμέ] PA<sup>B</sup>B<sup>+</sup>; κάμοι B<sup>+</sup>; κάμου TB<sup>+</sup>;  
 meam ll<sub>2</sub> 14 παρθένων]+ὡς Ts<sub>2</sub> 19 πέντε]+τῆς πόλεως P herv (see Note 9)

II (περὶ Δωροθέου): PTll<sub>2</sub>ss<sub>2</sub>

19 καὶ] om T παραδοὺς] PA<sup>B</sup> (1<sub>2</sub>); παραδίδωσι B; παρέδωκε δὲ T: +με TB  
 20 σπηλαίῳ]+καὶ TB 21 με TB 22 μεγάλῃ σκληραγωγίας (sic) T 24 πλη-  
 ρῶσαι]+κραταιᾷ Bs<sub>2</sub> 25 ἀπ'] παρ' T 26 αὐτοῦ ἡ δ.] TBll<sub>2</sub>ss<sub>2</sub>; ἡ τοῦ γέροντος δ. P

πάσης μὲν γὰρ τῆς ἡμέρας ἐν τῷ καύματι ἐν τῇ ἐρήμῳ τῇ  
 παρὰ θάλασσαν συνήγε λίθους, καὶ τούτους αἰὲ οἰκοδομῶν καὶ  
 κέλλας ποιῶν παρεχώρει τοῖς μὴ δυναμένοις οἰκοδομεῖν, κατ'  
 ἔτος τελειῶν κέλλαν μίαν. ἐμοῦ δέ ποτε εἰρηκότος αὐτῷ· Τί  
 ποιεῖς, πάτερ, ἐν γῆρᾳ τοσούτῳ ἀποκτείνων σοῦ τὸ σωματίον 5  
 ἐν τοῖς καύμασι τούτοις; ἀπεκρίνατο λέγων· Ἀποκτείνει με,  
 ἀποκτείνω αὐτό. ἦσθιε μὲν γὰρ οὐγγίας ἕξ ἄρτου καὶ λεπτο-  
 λαχάνων δέμα, ἔπινε δὲ ὕδατος τὸ ὅσον. ἐπὶ θεῷ μάρτυρι οὐκ  
 ἔγνω αὐτὸν ἀπλώσαντα πόδας, οὐ καθευδήσαντα ἐπὶ ψιαθίου,  
 οὐκ ἐπὶ κλίνης· ἀλλὰ διὰ πάσης νυκτὸς καθήμενος ἔπλεκε 10  
 σειρὰν τὴν ἐκ θαλλῶν φοινίκων εἰς λόγον τροφῆς. προσ-  
 δοκήσας δὲ ὅτι ἐπ' ἐμοῦ τοῦτο ἐποίει, ἐφιλοπεύστησα καὶ παρὰ  
 ἄλλων τῶν τούτου μαθητῶν ἀκριβώσας, οἵτινες ἔμενον κατ' ἰδίαν,  
 λέγοντες ὅτι ἀπὸ νεότητος ταύτην ἔσχε τὴν πολιτείαν, μηδέ  
 ποτε κοιμηθεὶς ἐξεπίτηδες, εἰ μὴ τι ἐργαζόμενος ἢ ἐσθίων ἐκάμ- 15  
 μυσε τὸν ὀφθαλμὸν κατενεχθεὶς ὕπνω, ὥστε πολλάκις καὶ τὸν  
 ψωμὸν ἐκπίπτειν ἐκ τοῦ στόματος αὐτοῦ κατὰ τὸν καιρὸν  
 τοῦ φαγεῖν ὑπερβολῇ νυσταγμοῦ. ἀναγκάζοντος δέ μου αὐτὸν  
 ποτε μικρὸν ἐπὶ τῆς ψιάθου ἀναπесεῖν, ὑπολυπούμενος ἔλεγεν·

4—6 Soz. (6) Ὡς δὲ αὐτῷ μοχθοῦντι προσελθὼν τις ἔφη· Τί τὸ σῶμα τὸ  
 σὸν ἀποκτείνεις τοσούτον; Ὅτι με ἀποκτείνει, ἀπεκρίνατο. 7, 8 (5) Τροφὴ  
 δὲ ἦν αὐτῷ ἄρτου οὐγγίας ἕξ καὶ λεπτῶν λαχάνων δέμα, καὶ ὕδωρ ποτόν.  
 9, 10 (5) Οὐδέ ποτε ὥράθη ἐπὶ ῥίπῃς ἢ κλίνῃς καθευδήσας, ἢ τοὺς πόδας  
 ἐκτεῖνας ἀνέσει. 10, 11 (4) Νύκτωρ δὲ εἰς αὐτοῦ διατροφὴν ἐκ φοινίκων φύλλων  
 σειρὰς πλέκων σπυρίδας εἰργάζετο. 14 (5) Ἐκ νέου δὲ οὕτως ἀσκήσας, οὐ  
 διέλιπε καὶ γέρων ὢν. 15—2 (p. 18) (5, 6) (Οὐδὲ) ἐκὼν ὕπνω ἑαυτὸν ἐκδούς,  
 πλὴν ὅσον ἐργαζόμενος ἢ ἐσθίων, βιασθεὶς ὑπὸ τῆς φύσεως, ἔμυσε τοὺς ὀφθαλ-  
 μούς· ὥς πολλάκις νυστάζοντος ἐν τῷ ἐσθίῳ ἐκπεσεῖν τοῦ στόματος τὴν  
 τροφήν· ποτὲ γοῦν εἰς ἄκρον κρατηθεὶς τῷ ὕπνῳ, ἔλαθεν ἐπὶ τοῦ ῥίπῃς πεσών·  
 καὶ περιλυπὸς ἐπὶ τούτῳ γεγονῶς ἡρέμα ἔφη· Εἰ τοὺς ἀγγέλους πείσεις καθέδειν,  
 πείσεις καὶ τὸν σπουδαῖον· ὑπεδήλου δὲ ἑαυτὸν πρὸς τὸν ὕπνον ἴσως ἀποτει-  
 νόμενος ἢ τὸν δαίμονα τὸν ἐμποδῶν γενόμενον ταῖς σπουδαίαις πράξεσιν.

PT112ss2

3 ποιῶν] om ss2 οἰκοδομεῖν] P Soz; οἰκοδομήσαι TB κατ' ἔτος] καθ' ἕκαστον  
 (om ἔτος) T 4 τελίσκων TB κέλλαν μίαν] om T αὐτῷ before ποτε T  
 5 ἀποκτείνων (sic) PA<sup>B</sup> (T ἀπεκτείνων) 6 ἀποκτείνει PTA<sup>B</sup> 7 ἀποκτείνω] 112ss2;  
 ἀποκτενῶ PT (but cf. ἀποκτείνων and ἀποκτείνει sup.) B μὲν] om T οὐγγίας]  
 P (Soz); οὐγγίας TB ἄρτου] + καθ' ἑκάστην ἡμέραν Bss2 8 ἔπιε T ἐπὶ  
 θεοῦ μάρτυρος TB 11 σειρὰν] σπυρίδας 112ss2 (cf. Soz) 12 ποιεῖ T 13 τῶν  
 τούτου] αὐτοῦ TB 14 λέγοντες] om T 15 ἐσθίων] + εἰ T 17 ἐκ] PTA<sup>B</sup>;  
 om B Soz τοῦ] om T 19 πεσεῖν TB



Ἐὰν πείσης τοὺς ἀγγέλους κοιμηθῆναι, πείσεις καὶ τὸν σπου-  
δαῖον. ἐν τῷ φρέατι αὐτοῦ περὶ ὥραν ἐννάτην ἀπέστειλέ μέ-  
ποτε πληρῶσαι τὸν κάδον εἰς λόγον μεταλήψεως. ἔτυχε δέ  
με ἀπελθόντα ἀσπίδα ἔν τῷ φρέατι ἵκναι, καὶ μηκέτι  
5 ἀντλήσαι τὸ ὕδωρ, ἀλλ' ἀπελθόντα εἰπεῖν αὐτῷ· Ἀπεθάνομεν,  
ἄββᾶ· ἀσπίδα γὰρ εἶδον ἐν τῷ φρέατι. ὁ δὲ ὑπομειδιάσας  
σεμνὸν ἐπὶ πολὺ μοι προσέσχε, καὶ σείσας τὴν κεφαλὴν ἔλεγεν·  
Ἐὰν δόξῃ τῷ διαβόλῳ κατὰ πᾶν φρέαρ γενέσθαι ὄφιν ἢ χελώνην  
καὶ ἐμπίπτειν εἰς τὰς πηγὰς τῶν ὑδάτων, σὺ μένεις μηδέποτε πί-  
10 νων; καὶ ἐξελθὼν καὶ δι' ἑαυτοῦ ἀντλήσας, νῆστις πρῶτος | ἀπερ-  
ρόφησεν εἰπών· Ὅπου σταυρὸς ἐπιφοιτᾷ οὐκ ἰσχύει κακία τινός.

(III) Ὁ μακάριος οὗτος Ἰσίδωρος συντετυχηκὼς Ἀντωνίῳ  
τῷ μακαρίτῃ γραφῆς ἄξιον διηγῆσατό μοι πρᾶγμα, ἀκηκοὺς  
παρ' αὐτοῦ ὅτι Ποταμαίνα τις οὕτω καλουμένη κατὰ τὸν  
15 καιρὸν Μαξιμιανοῦ τοῦ διώκτου ὠραιότατη κόρη ὑπῆρχε παι-  
δίσκη τινός· ἦν πολλαῖς λιπαρήσας ὑποσχέσεσιν ὁ ταύτης  
δεσπότης ἀναπείσαι οὐκ ἠδυνήθη· τελευταῖον δὲ μανείς παρα-  
δίδωσιν αὐτὴν τῷ τότε ἐπάρχῳ τῆς Ἀλεξανδρείας, ἔκδοτον  
αὐτὴν δοὺς ὡς χριστιανὴν καὶ βλασφημοῦσαν τοὺς καιροὺς  
20 καὶ τοὺς βασιλεῖς ἐπὶ τοῖς διωγμοῖς, ὑποθέμενος αὐτῷ μετὰ  
χρημάτων ὅτι Ἐὰν συνθῇταί μοι τῷ σκόπῳ, ἀτιμώρητον αὐτὴν  
φύλαξον· ἐὰν δὲ ἐπιμένῃ τῇ αὐστηρίᾳ, παρακαλῶ σε τιμωρηθῆναι

## 14 On Potamiaena see Note 10.

PTll<sub>2</sub>ss<sub>2</sub>

1 τὸν σπουδαῖον] με ss<sub>2</sub> 3 ἀποπληρῶσαι T κάδον P μεταλήψεως] + τῆς  
ἐνάτης ὥρας T (l nonae ut solebat horae usibus profuturum) 4 ἐν τῷ φρέατι]  
Bll<sub>2</sub>s; om PT: (s<sub>2</sub> 'there') κάτω] om ss<sub>2</sub> μηκέτι] + φόβῳ Bs (l perhorruissem)  
5 τὸ] om T αὐτῷ] + ὅτι TB 6 ὁ δὲ] om T: (B ἐκεῖνος) ὑπομειδ.] + δὲ TB  
7 σεμνὸν] PBs; μόνον Tll<sub>2</sub>; om s<sub>2</sub>: (cf. γελᾶσας σεμνόν c. xxii. init.) 8 πᾶν]  
Bll<sub>2</sub>ss<sub>2</sub>; om PT 9 ἐμπεσεῖν T 10 καὶ<sup>2</sup>] om T νῆστις] om ss<sub>2</sub> (νῆστης TB<sup>†</sup>)  
11 τινός] Ptl (alterius sess, ulterius cass); τοῦ Σατανᾶ Bs<sub>2</sub> (l<sub>2</sub> diaboli); om s

III (Περὶ Ποταμιδίνης): PTll<sub>2</sub>s<sub>2</sub>

12, 13 τῷ μακαρίῳ Ἀντ. TB 13 μοι διηγ. T 14 Ποταμαίνα] PBl; om Tl<sub>2</sub>s<sub>2</sub>  
οὕτω καλουμένη] Pl (nomine); om TBl<sub>2</sub>s<sub>2</sub> τὸν] om T 15 Μαξιμιανοῦ]  
PTvenll<sub>2</sub>; Μαξιμίνου B; (s<sub>2</sub> unpointed) 16 τινός] + ἀκολάστον B ('a worldling' s<sub>2</sub>)  
πολλὰ TB ὑποσχέσεσι] + διαφόροις Bl 17 ἀπατήσαι TB ἠδυνήθη] + καὶ  
τὸ (om δὲ) TB 18 αὐτὴν τῷ] om T 19 καὶ] om T βλασφ.] + καὶ TBl<sub>2</sub>  
καιροὺς] Bll<sub>2</sub>s<sub>2</sub><sup>vat</sup> (om s<sub>2</sub><sup>add</sup>); θεοὺς PT: (see Note 11) 22 διαφύλαξον T  
ἐμμένειν TB αὐστηρίᾳ] + τῶν νόμων P παρακαλῶ σε] PAB; παρεκάλεσε TB;  
(ll<sub>2</sub>s<sub>2</sub> altered) τιμωρηθῆναι] PTs<sub>2</sub> (+ 'with all tortures'); τιμωρουμένην αὐτὴν ἀπο-  
θανεῖν B; ut in tormentis deficeret l; ut torqueat usque ad mortem l<sub>2</sub>



αὐτήν, ἵνα μὴ ζῶσα καταγέλῃσῃ τῆς ἀσωτίας μου. ἀχθεῖσα δὲ πρὸ τοῦ βήματος διαφόροις ὀργάνοις τιμωρητικοῖς ἐπυργομαχεῖτο τὴν γνώμην. ἐν οἷς ὀργάνοις καὶ λέβητα μέγαν πλήσας πίσεως ἐκέλευσεν ὑποκαίεσθαι ὁ δικαστής. βραζούσης οὖν τῆς πίσεως καὶ σφοδρῶς ἐκκαιομένης, προέτεινεν αὐτῇ· Ἡ ἀπελθε, 5 ὑποτάγηθι τοῖς θελήμασι τοῦ δεσπότη σου· ἢ ἵνα εἰδῇς ὅτι ἐν τῷ λέβητί σε καταβιβασθῆναι κελεύω. ἡ δὲ ἀπεκρίνατο λέγουσα· Μὴ γένοιτό ποτε τοιοῦτος δικαστής ὃς κελεύει ἀσωτία ὑποτάσσεσθαι. μανεῖς οὖν ἐκείνος κελεύει ἐκδυθεῖσαν αὐτὴν βληθῆναι ἐν τῷ λέβητι. ἡ δὲ φωνὴν ἀφίησιν εἰποῦσα· Τὴν 10 κεφαλὴν σοι τοῦ βασιλέως σου ὃν σὺ φοβῇ, εἰ κέκριταί σοι τιμωρήσασθαι με οὕτω, κατὰ μικρὸν κέλευσον χαλασθῆναι με ἐν τῷ λέβητι, ἵνα εἰδῇς πόσῃν μοι χαρίζεται ὑπομονὴν ὁ Χριστὸς ὃν σὺ ἀγνοεῖς. καὶ χαλωμένη κατὰ μικρὸν ἐπὶ παρά- τασιν ὥρας ἐξέψυξε, φθασάσης τῆς πίσεως περὶ τὸν τράχηλον 15 αὐτῆς.

(IV) Πλείστοι μὲν οὖν ὅσοι καὶ ὅσαι ἐτελειώθησαν ἐν τῇ Ἀλεξανδρέων ἐκκλησίᾳ, ἄξιοι τῆς γῆς τῶν πραέων. ἐν οἷς καὶ Δίδυμος ὁ συγγραφεύς, ὁ ἀπὸ ὁμμάτων γενόμενος· οὗ καὶ συντυχίας ἔσχηκα τέσσαρας ἐκ διαλειμμάτων πρὸς αὐτὸν 20 ἀπερχόμενος ἐπὶ δέκα ἔτη. τελειοῦται γὰρ ἐτῶν ὀγδοήκοντα πέντε. οὗτος ἀπὸ ὁμμάτων ὑπῆρχεν, ὡς αὐτὸς μοι διηγῆσατο, τετραέτης τὰς ὄψεις ἀποβαλὼν, μήτε γράμματα μεμαθηκὼς μήτε διδασκάλους φοιτήσας· εἶχε γὰρ τὸν κατὰ | φύσιν διδά- σκαλον ἐρρωμένον, τὸ ἴδιον συνειδὸς· ὃς τοσαύτη χάριτι 25 ἐκεκόσμητο γνώσεως ὡς καθ' ἱστορίαν πληροῦσθαι ἐπ' αὐτῷ

## 19 On Didymus see Note 12.

PT11<sub>2</sub>s<sub>2</sub>

1 ζῶσα] + λέγων B καταγέλασαι T μου] αὐτοῦ T 3, 4 πισ. πλ. TB  
4 ὑποκαίεσθαι] + λαμπροτάτῳ πυρὶ Bls<sub>2</sub><sup>vat</sup> οὖν] δὲ T 5 προέτεινεν] + ὁ ἀρχων  
Bl(l<sub>2</sub>s<sub>2</sub><sup>vat</sup>) αὐτῇ] + ὅτι TB ἢ] om T 6 οἶδας T 7 καταγγίξεσθαι TB  
8 πῶποτε (after τοιοῦτος) TB ὁ κελεύων TB 8, 9 ὑπ. ἀσωτία TB 9 ἀπο-  
μανεῖς TB ἐκείνος] om T αὐτὴν ἐκδ. TB 10 εἰς τὸν λεβητα T ἀφ. φωνὴν  
TB εἰποῦσα] + ὅτι T 11 σοι<sup>1</sup>] om B σου] om PA<sup>B</sup> φοβῇ] σέβῃ T  
12 με after κ. μικρὸν TB 13 ἰδης TB ὑπομ. μοι ἐχαρίσατο TB 14 χαλα-  
σθεῖσα TB: (-μένης P) 15 ἐξέψυξε] om P 16 αὐτῆς] PA<sup>B</sup>11<sub>2</sub>s<sub>2</sub>; om TB: + παρέ-  
δωκε τὴν ψυχὴν τῷ θεῷ P

IV (Περὶ Διδύμου): PT11<sub>2</sub>s<sub>2</sub>

17 οὖν] om T 19 ὁ<sup>2</sup>] om T 20 πρὸς αὐτὸν] om T 21 τελευτᾷ T  
26 γνώσεως] + πνευματικῆς Bl ἐπ' αὐτῷ] om TB<sup>†</sup> (l<sub>2</sub> vac)

τὸ γεγραμμένον· Κύριος σοφοὶ τυφλοῖς. παλαιὰν γὰρ καὶ καινὴν  
 διαθήκην ἡρμήνευσε κατὰ λέξιν· τῶν δὲ δογμάτων οὕτως ἐπε-  
 μελήθη, λεπτῶς καὶ ἰσχυρῶς ἐκθέμενος τὸν περὶ αὐτῶν λόγον,  
 ὡς πάντας ὑπερβάλλειν τοὺς ἀρχαίους ἐν γνώσει. ἀναγκά-  
 5 ζοντος δὲ αὐτοῦ ποτε ποιῆσαί με ἐν τῷ κελλίῳ αὐτοῦ εὐχὴν,  
 καὶ μὴ βουλομένου μου, ἔλεγε διηγοῦμενος ὅτι Εἰς τὴν κέλλαν  
 ταύτην τρίτον εἰσῆλθεν ὁ μακάριος Ἀντώνιος ἐπισκεψάμενός  
 με· καὶ παρακληθεὶς παρ' ἐμοῦ ἑποίησα εὐχὴν εὐθύς ἔκκλι-  
 νεν γόνυ ἐν τῷ κελλίῳ, καὶ οὐ παρεσκεύασέ με δευτερώσαι τὸν  
 10 λόγον, ἔργῳ με παιδεύσας ἐν τῇ ὑπακοῇ. ὥστε εἰ κατ' ἔχνος  
 βαίνειεις τῆς αὐτοῦ πολιτείας, ἅτε μονάζων καὶ δι' ἀρετὴν ξενι-  
 τεύων, ἀπόθου τὴν φιλονεικίαν. διηγῆσατο δέ μοι καὶ τοῦτο,  
 ὅτι Φροντίζοντός μου περὶ τῆς ζωῆς Ἰουλιανοῦ τοῦ ἀθλίου  
 βασιλέως ὡς διώκτου, καὶ ἀδημονοῦντος, μιᾷ τῶν ἡμερῶν ἡμην  
 15 μέχρως ἐσπέρας βαθείας μὴ γευσάμενος ἄρτου ἕνεκεν τῆς φρον-  
 τίδος ταύτης, ἔτυχεν ἐν τῷ θρόνῳ καθήμενόν με κατενεχθῆναι  
 εἰς ὕπνον, καὶ ἰδεῖν ἔκστασιν ἵππους λευκοὺς διατρέχοντας  
 μετὰ τῶν ἐπιβατῶν κηρυττόντων· Εἶπατε Διδύμω, σήμερον  
 ἐβδόμην ὥραν ἐτελεύτησεν Ἰουλιανός· ἀναστὰς οὖν φάγε, καὶ  
 20 ἐπίστειλον, φασί, τῷ ἐπισκόπῳ Ἀθανασίῳ, ἵνα κακεῖνος γνῶ.

1 Ps. cxlv. 8. 12—20 Soz. VI. 2 (6, 7) Κατ' ἐκείνην δὲ τὴν ἡμέραν καὶ  
 Δίδυμος ὁ ἐκκλησιαστικὸς φιλόσοφος ἐν Ἀλεξανδρείᾳ διατρίβων, οἶα γὰρ τοῦ  
 βασιλέως εἰς τὴν θρησκείαν διασφαλέντος περιλυπὸς ὦν διὰ τε αὐτὸν ὡς πεπλα-  
 νημένον καὶ διὰ τὴν καταφρόνησιν τῶν ἐκκλησιῶν, ἐνήστυε τε καὶ τὸν θεὸν περὶ  
 τούτου ἰκέτευεν. ὑπὸ δὲ τῆς μερίμνης οὐδὲ τῆς νυκτὸς ἐπιγενομένης μεταλαβὼν  
 τροφῆς, ἐπὶ θρόνου καθεζόμενος εἰς ὕπνον ἠνέχθη· καὶ ὡς ἐν ἔκστασει γεγωνῶς  
 ἔδοξεν ὁρᾶν ἵππους λευκοὺς ἐν τῷ ἀέρι διατρέχοντας· τοὺς δὲ ἐπ' αὐτῶν ὄχου-  
 μένους κηρύττειν· Ἀγγεῖλατε Διδύμω, σήμερον περὶ τήνδε τὴν ὥραν Ἰουλιανὸν  
 ἀνῆρῆσθαι· καὶ Ἀθανασίῳ τῷ ἐπισκόπῳ τοῦτο μηνυσάτω· καὶ ἀναστὰς ἐσθιέτω.

PTll<sub>2</sub>s<sub>2</sub>

1 παλαιὰν] + μὲν TB 2 διαθ.] om T 3 , καὶ οὕτως ἰσχ. ἐξέθετο P  
 ὀχυρῶς T 4 ὑπερβάλλει T 5 ποιῆσαι after εὐχὴν T κελλίῳ] PA<sup>B</sup>(ll<sub>2</sub>) ;  
 οἷκῳ TB ; (om s<sub>2</sub>) αὐτοῦ] om T 6 ἔλεγε] + μοι Bl<sub>2</sub> 8 ποιῆσαι εὐχὴν  
 εὐθύς] Bl<sub>2</sub>s<sub>2</sub> ; om PT : (s<sub>2</sub><sup>vat</sup> om εὐθύς) 9 παρεσκεύαζε T 10 ὥστε] + οὖν TB  
 11 βαίνειν T πολ.] + θέλεις T ὡς ἅτε TA<sup>B</sup> ; ὅσα τε B 12 τὴν om T  
 13 ὅτι] + Καθημένον καὶ P 14 ὡς διώκτου] om l<sub>2</sub>s<sub>2</sub> ἡμην] P ; καὶ (om ἡμην)  
 T ; (B alters) 15 γευσάμενον μου ἄρτον T 16 ταύτης] om T καθήμενον]  
 PT ; καθεζόμενον B Soz 17 εἰς ὕπνον] P Soz ; ὕπνῳ TB ἔκστασιν PT(l) ; ἐν  
 ἐκστάσει B Soz l<sub>2</sub>(s<sub>2</sub>) 18 καὶ κηρύττοντας TB 19 φάγε] + καὶ T : + σὺ TB  
 20 ἀπόστειλον TB φασί· Ἀποστ. T Ἀθ.] + ἐν τῇ οἰκίᾳ Bl γνῶ] + περὶ  
 τούτου Bl

καὶ ἐσημειωσίμην, φησί, καὶ τὴν ὥραν καὶ τὸν μῆνα καὶ τὴν ἑβδομάδα καὶ τὴν ἡμέραν, καὶ εὔρηται οὕτως.

(V) Διηγέσαστο δέ μοι καὶ περὶ παιδίσκης τινὸς ὀνόματι Ἀλεξάνδρας, ἥτις καταλείψασα τὴν πόλιν καὶ ἐν μνήματι ἑαυτὴν καθείρξασα δι' ὁπῆς ἐλάμβανε τὰ πρὸς τὴν χρείαν, μήτε 5 γυναιξὶ μήτε ἀνδράσι συντυγχάνουσα κατ' ὄψιν ἐπὶ ἔτη δέκα. τῷ δὲ δεκάτῳ ἔτει ἐκοιμήθη σχηματίσασα ἑαυτήν, ὥς τὴν ἐν συνηθείᾳ ἀπελθοῦσαν καὶ μὴ τυχοῦσαν ἀποκρίσεως ἀπαγγεῖλαι ἡμῖν. ἀποχρίσαντες οὖν τὴν θύραν καὶ εἰσελθόντες εὔραμεν αὐτὴν κοιμηθεῖσαν. ἔλεγε δὲ περὶ αὐτῆς καὶ ἡ τρισμακαρία 10 Μελανία, περὶ ἧς ὕστερον λέξω, ὅτι Κατ' ὄψιν μὲν αὐτὴν οὐκ εἶδον, περὶ δὲ τὴν ὁπὴν στᾶσα παρεκάλεσα εἰπεῖν τὴν αἰτίαν δι' ἣν ἐκλείσεν ἑαυτὴν εἰς τὸ μνήμα. ἡ δὲ διὰ τῆς ὁπῆς ἐφθέγγετό μοι λέγουσα ὅτι Ἐβλάβη τις τὸν νοῦν εἰς ἐμέ· καὶ ἵνα μὴ δόξω λυπεῖν αὐτὸν ἢ διαβάλλειν, ἡρησάμην ζῶσαν ἑμαυτὴν εἰς τὸ 15 μνήμα εἰσαγαγεῖν, ἢ σκανδαλίσαι ψυχὴν κατ' εἰκόνα θεοῦ γενομένην. ἐμοῦ δέ, φησὶν, εἰπούσης· Πῶς οὖν καρτερεῖς μὴ συντυγχάνουσα μηδενί, ἀλλὰ πυκτεύουσα τῇ ἀκηδίᾳ; εἶπεν ὅτι Ἀπὸ πρωτ' μέχρι ἐννάτης ὥρας εὔχομαι καθ' ὥραν, νήθουσα τὸ λίνον· τὰς δὲ διαλοίπους ὥρας περιέρχομαι τῷ νῷ τοὺς ἀγίους 20 πατριάρχας καὶ | προφήτας καὶ ἀποστόλους καὶ μάρτυρας· καὶ

2 For a similar story see Note 13.

PTL<sub>2</sub>S<sub>2</sub>

1 καὶ<sup>2</sup>] om P 1, 2 τὴν ὥραν.....τὴν ἡμέραν] PTL<sub>2</sub>S<sub>2</sub>; interchange μῆνα and ἡμέραν B; ὥραν last l 2 εὔρον PA<sup>B</sup>

V (Περὶ Ἀλεξάνδρας): PTL<sub>2</sub>S<sub>2</sub>

5 τὰ τῆς χρείας TB 6 Bll<sub>2</sub> interchange ἀνδράσι and γυναιξὶ; s<sub>2</sub> supports PT ('she saw neither woman nor man, and no human being saw her face, and she saw no one's face') δέκα] PBl; + καὶ δύο TABl<sub>2</sub>S<sub>2</sub> 7 δεκάτῳ] PBl; δωδεκάτῳ TABl<sub>2</sub> (om s<sub>2</sub>) κοιμηθεῖσα ἐσχημάτισεν TB 8 ἀναγγεῖλαι TB 9 ἀποχρίσαντες] PTB+A<sup>B</sup>; ἀποκρούσαντες B<sup>1</sup>l<sub>2</sub>; (l illisum (illitum l<sup>rev</sup>) ostium clausumque patefecimus; s<sub>2</sub> 'opening') εὔρον P 10 μακαρία T 11 Μελανία] A<sup>B37</sup>l<sub>2</sub>S<sub>2</sub>; Μελάνη PBA<sup>B38</sup>; Μελάνιον T; Melanios l (cf. Note on c. xlvii.) ἥς] + εἰς T 12 εἶδον] ἡδυνήθην θεάσασθαι Bl εἰπεῖν] + μοι Bll<sub>2</sub>S<sub>2</sub> 13 δι' ἣν] + ἀνεχώρησε μὲν τῆς πόλεως Bl<sub>2</sub> ἐκλείσεν ἑαυτὴν] ἀνεχώρησεν T μνήμα] + τοῦτο Tl 14 λέγουσά μοι T 17 ποιηθεῖσαν TB φησιν] om TB εἰρηκίας TB 18 μηδενὶ συντ. (om μὴ) TB ἀλλὰ] + μόνη Bl 19, 20 εὔχομαι..... ὥρας] om P (homoeoteleuton): (s<sub>2</sub> 'I spin and recite psalms') 20 διαλοίπους (sic) T; ὑπολοίπους B 21 μάρτυρας] + τῆς δὲ ἐσπέρας καταλαβούσης Bl καὶ<sup>4</sup>] + τὰς λοιπὰς ὥρας Ts<sub>2</sub> (l<sub>2</sub> hora competentī)

φαγοῦσα τὸν ψωμὸν τὰς ἄλλας ὥρας περιμένω προσκαρτεροῦσα καὶ τὸ τέλος ἐκδεχομένη μετ' ἐλπίδος χρηστής.

(VI) Οὐ παραλείψω δὲ ἐν τῷ διηγήματι καὶ τοὺς ἐν καταφρονήσει βεβιωκότας, εἰς ἔπαινον τῶν κατωρθοκότων ἀσφάλειαν δὲ τῶν ἐντυγχανόντων. Παρθένος τις γέγονεν ἐν Ἀλεξανδρείᾳ τῷ μὲν σχήματι ταπεινῇ τῇ δὲ προαιρέσει σοβαρά, πλουσία ἐν χρήμασιν εἰς ἄγαν, μηδέποτε †προΐκασα† ξένῳ μηδὲ παρθένῳ, μὴ ἐκκλησίᾳ, μὴ πένητι ὀβολόν. αὕτη πολλαῖς νουθεσίαις τῶν πατέρων οὐκ ἀπεσκευάζετο τὴν ὕλην. ὑπῆρχε δὲ ταύτῃ καὶ γένος ἐν οἷς τεκνοποιεῖται θυγατέρα ἀδελφῆς ἰδίας, ἣ νύκτωρ καὶ μεθ' ἡμέραν ἐπηγγέλλετο τὰ αὐτῆς, τοῦ οὐρανοῦ πόθου ἐκπεσοῦσα. εἶδος γὰρ καὶ τοῦτό ἐστι πλάνης τοῦ διαβόλου, ἐν προσχήματι φιλοσυγγενείας εἰς πλεονεξίαν ὠδίνειν παρασκευάζοντος· ὅτι γὰρ αὐτῷ οὐ μέλει περὶ γένους, ἀδελφοκτονεῖν καὶ μητροκτονεῖν καὶ πατροκτονεῖν ἐκδιδάσκοντος, ὡμολόγηται. ἀλλὰ καὶ δόξῃ συγγενῶν κηδεμονίαν ἐντιθέναι, οὐκ εἰς εὐνοίαν ἐκείνων τοῦτο ποιεῖ, ἀλλ' ὑπὲρ τοῦ τὴν ψυχὴν ἄδικον ἐξασκῆσαι, εἰδὼς τὴν ἀπόφασιν ὅτι Ἄδικοι Βασιλείαν θεοῦ οὐ κληρονομήσουσι. δύναται δέ τις φρονήσει κινούμενος θεϊκῇ μήτε τῆς ἑαυτοῦ ψυχῆς καταφρονεῖν, καὶ τοῖς συγγενέσιν αὐτοῦ, εἴ γε λείπονται, διδόναι παραμυθίαν. ὅταν δέ τις ὅλην τὴν ψυχὴν ἑαυτοῦ καθυποτάξῃ κηδεμονίᾳ συγγενῶν, ὑποπίπτει τῷ νόμῳ, ἐπὶ ματαίῳ τὴν ἑαυτοῦ ψυχὴν λογιζόμενος. ἄδει δὲ ὁ ἱεροψάλτης περὶ τῶν τῆς ψυχῆς

3 This cap. of 1 is printed in *Bibl. Casin. III. Florileg.* 314, from cod. Cass. 143 (cf. *Prol.* 62). It is cap. 13 in printed *l*<sub>2</sub>. 18 1 Cor. vi. 9.

PTll<sub>2</sub>s<sub>2</sub>

1 φαγοῦσα] + μου TBl<sub>2</sub>s<sub>2</sub> περιμένω] ἔχω ἀναστὰς sic T (B quite altered)

VI (Περὶ τῆς πλουσίας Παρθένου): PTll<sub>2</sub>s (5—12) s<sub>2</sub>

4 κατωρθ.] + καὶ (om δὲ) T 7 †προΐκασα†] sic P; προΐκασα T; προΐεμένη (παρασχομένη ἐκ A<sup>B</sup>) τῶν ἑαυτῆς τι B; 'she never gave' s<sub>2</sub>; nusquam procedere solens l; numquam procedens l<sub>2</sub>; 'she never helped' s. Probably we should read προΐκασα, which the metaphrast and the translators of ll<sub>2</sub>s connected with the roots of ἦκα, ἦκω, or ἔκω 7, 8 μὴ ξ. μὴ π. T(B) 8 ὀβολόν] + ἐπιδεδωκῖα T(ll<sub>2</sub>s) 9 τῶν] + ἀγίων Bl(s) ἔλην] + τοῦ πλοῦτου Bl<sub>2</sub> 10 αὐτῇ T 11 ἣ P ἐπήγγελλο T τὰ αὐτῆς om T 12-6 (p. 23) εἶδος.....συνδιαλύεσθαι om s in add 17177 12 ἐστι before καὶ TB 13 τοῦ] om T προσχήματι] + τῆς T εἰς] τὴν TB 14 ἐμέλησε T; μέλλει (sic) P περὶ γένους] οὓς (sic) T 15 πατρ. καὶ μητρ. P 17 ἐκτιθέναι T: + τισὶν Bl τοῦτο] om T 20 θεϊκῇ κιν. T ψυχ. αὐτοῦ T 22 αὐτοῦ T καταπατήσῃ TB 24 ἱεροψάλτης] + Δαβὶδ Bl<sub>2</sub>s<sub>2</sub>

φροντιζόντων ἐν φόβῳ, ὅτι Τίς ἀναβήσεται εἰς τὸ ὄρος κυρίου; ἀντὶ τοῦ, σπανίως· ἢ τίς στήσεται ἐν τύπῳ ἀγίῳ ἀγτοῦ; ἀθῶος χερσὶ καὶ καθαρὸς τῇ καρδίᾳ, ὅς οὔκ ἔλαβεν ἐπὶ ματαίῳ τὴν ψυχὴν ἀγτοῦ. οὗτοι γὰρ ἐπὶ ματαίῳ αὐτὴν λαμβάνουσιν ὅσοι τῶν ἀρετῶν ἀμελοῦσι, νομίζοντες αὐτὴν τῷ σαρκίῳ συνδια- 5 λύεσθαι.

Ταύτην τὴν παρθένον, τὸ δὴ λεγόμενον, θελήσας ὁ ἀγιώτατος Μακάριος, ὁ πρεσβύτερος καὶ ἀφηγούμενος τοῦ πτωχείου τῶν λελωβημένων, φλεβοτομήσαι εἰς κουφισμόν τῆς πλεονεξίας, σοφίζεται πρᾶγμα τοιοῦτον· ἦν γὰρ ἐν νεότητι λιθουργὸς ὃν 10 λέγουσι καβιδάριον. καὶ ἀπελθὼν λέγει αὐτῇ· Λίθοι ἀναγκαῖοι σμάραγδοι καὶ ὑάκινθοι ἐμπεπτώκασί μοι, καὶ εἴτε εὐρεσιμαῖοι εἰσιν εἴτε κλεψιμαῖοι οὐκ ἔχω εἰπεῖν. τιμῇ οὐχ ὑποβάλλονται, ὑπὲρ διατίμησιν ὄντες· πιπράσκει δὲ αὐτοὺς πεντακοσίων νομισμάτων ὁ ἔχων. | εἰ δοκεῖ σοι αὐτοὺς λαβεῖν, 15 ἀπὸ ἐνὸς λίθου δύνασαι σῶσαι τὰ πεντεκόσια νομίσματα, τοῖς δὲ λοιποῖς εἰς κόσμον τῆς ἀδελφιδῆς σου συγχρήσασθαι. ἐκκρεμαμένη ἡ παρθένος δελεάζεται καὶ πίπτει αὐτοῦ εἰς τοὺς πόδας, Τῶν ποδῶν σου, λέγουσα, ἐφάπτομαι, μὴ τις ἄλλος αὐτοὺς λάβῃ. προτρέπεται οὖν αὐτὴν ὅτι Παραγένου ἕως τῆς οἰκίας 20 μου καὶ βλέπε αὐτούς. ἡ δὲ οὐκ ἠνέσχετο, ἀλλὰ προσρίπτει αὐτῷ τὰ πεντακόσια νομίσματα λέγουσα· Ὡς θέλεις, λάβε αὐτούς· ἐγὼ γὰρ οὐ θέλω ἰδεῖν τὸν ἄνθρωπον τὸν πιπράσκοντα. ὁ δὲ λαβὼν τὰ πεντακόσια νομίσματα δίδωσιν εἰς τὰς χρείας τοῦ πτωχείου. χρόνου δὲ παριππεύσαντος, ἐπειδὴ μεγάλην 25 ὑπόληψιν ἐδόκει ἔχειν ὁ ἀνὴρ ἐν Ἀλεξανδρείᾳ φιλόθεος ὢν καὶ

1—4 Ps. xxiii. 3, 4.

8 On this Macarius see Note 26.

PTll<sub>2</sub>s (7—26) s<sub>2</sub>

1 ὄρος]+τοῦ TB      2 σπάνιος P      4, 5 ὅσοι.....ἀμελοῦσι after συνδιαλ. TBl<sub>2</sub>  
(om l)      5 αὐτὴν] om T      σαρκικῶ T      7 ταύτην] s recommences: +οὖν T  
θελήσας before τὸ δὴ λεγ. P      9 φλεβοτομήσαι...πλεονεξίας before ὁ ἀγιώτατος TBl<sub>2</sub>s  
10 δρᾶμα TB      νεότητι]+αὐτοῦ B(l<sub>2</sub>s)      ὃν] δs P\*      12 εὐρεμαῖοι T      16 σῶσαι]  
λαβεῖν T      17 χρήσασθαι T      17, 18 ἐκκρεμ. ἡ παρθ. | ἡ δὲ ἡττημένη ὑπὸ φιλαργυ-  
ρίας P      18 πίπτει.....πόδας] om l      19 τῶν ποδῶν.....ἐφάπτομαι] PT (om ἐφάπτομαι)  
l (complexa pedes ipsius orat et petit) s ('I beg from your feet'); B om and reads:  
καὶ λέγει αὐτῷ· Δέομαί σου; so s<sub>2</sub>: (l<sub>2</sub> per sanctitatem tuam)      20, 21 P om ὅτι and  
reads: παραγενέσθαι εἰς τὴν οἰκίαν αὐτοῦ καὶ ἰδεῖν αὐτούς (others txt)      21 βλέπει]  
B; βλέπειs T      22 λέγουσα] om T, +ὅτι      λάβε]+μοι P      23 γὰρ] om T  
24 λαβὼν οὖν (om ὁ δὲ) TB      26 ἐδόκει ἔχειν] P; εἶχεν T (before ὑπολ.) B



ἐλεήμων, ἤκμασε γὰρ μέχρι τῶν ἑκατὸν ἐτῶν, ᾧ συνεχρονίσαμεν  
καὶ ἡμεῖς, εὐλαβεῖτο αὐτὸν ὑπομνήσαι. τέλος εὐροῦσα αὐτὸν ἐν  
τῇ ἐκκλησίᾳ λέγει αὐτῷ· Δέομαί σου, τί κελεύεις περὶ τῶν λίθων  
ἐκείνων δι' οὓς δεδώκαμεν τὰ πεντακόσια νομίσματα; ὁ δὲ ἀπε-  
5 κρίνατο λέγων· Ἐκτοτε ἀφ' οὗ δέδωκάς μοι τὸν χρυσόν, κατέ-  
βαλον αὐτὸν εἰς τὴν τιμὴν τῶν λίθων· καὶ εἰ βούλει ἐλθεῖν καὶ  
ἰδεῖν αὐτοὺς ἐν τῷ ὀσπιτίῳ, ἐκεῖ γὰρ κεῖνται, ἐλθὲ καὶ βλέπε,  
ἐάν σοι ἤρεσαν, ἐπεὶ λάβε σου τὸ χρυσίον. ἡ δὲ ἦλθεν  
ἀσμενέστατα. ἦν δὲ τὸ πτωχεῖον εἰς μὲν τὰ ἀνώγεα ἔχον  
10 γυναικάς, εἰς δὲ τὰ κατώγεα ἄνδρας. καὶ ἀγαγὼν αὐτὴν εἰς-  
άγει εἰς τὸν πυλῶνα καὶ λέγει αὐτῇ· Τί θέλεις πρῶτον ἰδεῖν;  
τοὺς ὑακίνθους, ἢ τοὺς σμαράγδους; λέγει αὐτῷ· Ὁ δοκεῖ σοι.  
ἀνάγει αὐτὴν εἰς τὰ ἀνώγεα καὶ δείκνυσιν αὐτῇ ἡκρωτηριασμένας  
γυναικάς λελωβημένας ὄψεις ἐχούσας· καὶ λέγει αὐτῇ· Ἴδου οἱ  
15 ὑάκινθοι. καὶ κατὰγει αὐτὴν πάλιν κάτω καὶ λέγει αὐτῇ, δείξας  
αὐτῇ τοὺς ἄνδρας· Ἴδου οἱ σμάραγδοι, ἐάν σοι ἀρέσκωσιν, ἐπεὶ  
λάβε σου τὸ χρυσίον. οὕτω διατραπεῖσα ἐκείνη ἐξῆλθε, καὶ  
ἀπελθοῦσα ἀπὸ πολλῆς λύπης, ὅτι οὐ κατὰ θεὸν πεποίηκε τὸ  
πρᾶγμα, ἐνόσησεν· ἐς ὕστερον εὐχαριστήσασα τῷ πρεσβυτέρῳ,  
20 τῆς κόρης ἧς ἐφρόντιζε μετὰ γάμον ἀτέκνου ἀποθανούσης.

(VII) Συντυχὼν οὖν καὶ συνδιατρίψας τοῖς περὶ Ἀλεξάν-  
δρειαν μοναστηρίοις ἔτη τρία, καλλίστοις καὶ σπουδαιοτάτοις  
ἀνδράσιν ὡς δισχιλίοις, ἀναχωρήσας ἐκεῖθεν ἦλθον εἰς τὸ ὄρος  
τῆς Νιτρίας. μετὰξὺ δὲ τοῦ ὄρους τούτου καὶ τῆς Ἀλεξανδρείας

21—23 Soz. VI. 29 (3) Ἐν δὲ τῷ τότε πολλοὶ καὶ ἀγαθοὶ σπουδαίως ἐφιλο-  
σόφουν ἀνὰ τὴν Ἀλεξανδρείαν, ἀμφὶ δισχίλιοι ὄντες. 24 On Nitria and Scete  
see Note 14 (compare *Hist. Mon.* cited *Prol.* 270–5).

PT11<sub>ss2</sub>

2 αὐτὸν] αὐτὴν P\* 3 λέγει αὐτῷ before εὐροῦσα T δέομαί σου] 'I beg  
from your feet' s<sub>2</sub> κελεύεις] λέγεις B<sub>s2</sub> 4 δι' οὓς] P; ὦν TB δεδώκαμεν]  
TB11<sub>s2</sub>; δέδωκά σοι P<sub>s2</sub> 5 λέγων] + αὐτῇ B (11<sub>s2</sub>) ἀφ' οὗ] οὖν T κατεβα-  
λόμην T 6 τὴν] om T 8 ἤρεσαν] P; ἀρέσουσι TB (-ωσι B†) ἐπεὶ] here  
and 16 the versions render ἐπεὶ as if εἰ δὲ μὴ λάβε] P (cf. 17); αἴρεις TB (-ης B†)  
ἡ δὲ] om T ἦλθεν] + ad domum l; ad cellam l<sub>2</sub> 9, 13 ἀνώγεα] P<sup>A</sup>; ἀνέγεα  
(sic) T; ἀνάγαια B† 10 κατώγεα] P<sup>A</sup>; κατὰγεα T; κατὰγαια B† ἀπαγαγὼν  
δὲ TB; παραγενομένης δὲ αὐτῆς A<sup>B</sup> 12 δ] ὡς T 14 λελωβισμένας T; the form  
λωβάζω exists 16 ἀρέσκουσιν T 17 ἐκείνη] om T 17, 18 ἀπῆλθεν ἐξελθοῦσα T  
19 ἐς] om T πρεσβυτέρῳ] + δοῦσα δόξαν τῷ θεῷ P

VII (Περὶ τῶν ἐν τῇ Νιτρίᾳ): PT11<sub>s2</sub>

24 Νητρίας P<sup>A</sup> μετὰξὺ.....Ἀλεξανδρείας] om T

λίμνη κεῖται ἡ καλουμένη Μαρία, σημείων ἑβδομήκοντα· ἣν διαπλεύσας διὰ μιᾶς καὶ ἡμισείας ἡμέρας, ἦλθον εἰς τὸ ὄρος ἐπὶ τὸ μέρος τῆς μεσημβρίας· | ᾧ ὄρει παράκειται ἡ πανέρημος παρατείνουσα ἕως Λιθιοπίας καὶ τῶν Μαζίκων καὶ τῆς Μαυριταίας. ἐν ᾧ ὄρει οἰκοῦσιν ἄνδρες ὡς πεντακισχίλιοι διαφόρους 5 ἔχοντες πολιτείας, ἕκαστος ὡς δύναται καὶ ὡς βούλεται· ὡς ἐξεῖναι καὶ μόνον μένειν, καὶ δεύτερον, καὶ πολλοστόν. ἐν τούτῳ τῷ ὄρει ἀρτοκοπεῖά εἰσιν ἑπτὰ ὑπηρετούμενα κἀκείνοις καὶ τοῖς εἰς τὴν πανέρημον ἀναχωρηταῖς, ἀνδράσιν ἐξακοσίοις. παροικήσας οὖν ἐν τούτῳ τῷ ὄρει ἐνιαυτὸν καὶ πολλὰ ὠφε- 10 ληθεὶς ἀπὸ τῶν μακαρίων πατέρων Ἀρσισίου τοῦ μεγάλου καὶ Πουτουβαστοῦ καὶ Ἀσίωνος καὶ Κρονίου καὶ Σαραπίωνος, καὶ πολλοῖς διηγήμασι πατέρων παρ' αὐτῶν κεντρωθεὶς, εἰσ-ἦλθον εἰς τὴν ἔρημον τὴν ἐνδοτάτῳ. ἐν τῷ ὄρει τούτῳ τῆς Νιτρίας ἐκκλησία ἐστὶ μεγάλη, ἐν ᾗ ἴστανται φοίνικες τρεῖς, 15 ἕκαστος ἔχων μᾶστιγα κρεμαμένην. καὶ ὁ μὲν ἐστὶν εἰς λόγον μοναζόντων πταιόντων, ὁ δὲ ληστῶν, εἰάν γε ἐμπέσωσιν, ὁ δὲ τῶν περιτυχόντων· ὡς πάντας πταίνοντας καὶ διελεγχομένους ὡς ἀξίους πληγῶν περιλαμβάνειν τὸν φοίνικα, καὶ λαμβάνοντας ἐπὶ νώτου ῥητὰς οὕτως ἀπολύεσθαι. πρόσκειται δὲ τῇ ἐκκλησίᾳ 20 ξενοδοχεῖον, εἰς ὃ τὸν ἀπελθόντα ξένον, μέχρις οὗ ἐξέλθῃ αὐθαίρετως, δεξιοῦνται πάντα τὸν χρόνον, κἂν ἐπὶ διετίαν ἢ τριετίαν μείνῃ· συγχωρήσαντες δὲ αὐτῷ ἑβδομάδα μίαν ἐν ἀργίᾳ, τὰς λοιπὰς ἡμέρας περισπῶσιν ἐν ἔργοις, ἢ ἐν κήπῳ ἢ ἐν ἀρτο-

11, 12 On the monks here named see Note 15.

11—13 Soz. III. 14 (4)

Ἐν τούτῳ δὲ περὶ τὸν αὐτὸν χώρον ἐφιλοσόφουν Παμβώ τε καὶ Ἡρακλείδης καὶ Κρόνιος καὶ Παφνούτιος καὶ Πουτουβαστῆς καὶ Ἀρσίσιος καὶ Σεραπίων ὁ μέγας καὶ Πιτυρίων. VI. 30 (1) (Διέπρεπον) καὶ ὁ μέγας Ἀρσίσιος (al. Ὁρσ.) καὶ Πουτουβαστῆς καὶ Ἀρσίων καὶ Σεραπίων,

PTIs<sub>2</sub>

2 ἡμίσεως T 8 ὑπηρετοῦντα T 10 τούτῳ after τῷ ὄρει TB ἐνιαυτὸν] + ὅλον B1 11 Ἀρσισίου] Ἀρσασίου A<sup>B</sup> (here only); Arsenius s<sub>2</sub><sup>vat</sup> 12 Ποτου-  
 βαστοῦ T (Qutifdustus s<sub>2</sub><sup>vat</sup>) Ἀσίωνος] PT (Ἀσίονος) 1; Ἀρσίων Soz; Ἀγίωνος B  
 (Argenius s<sub>2</sub><sup>vat</sup>) Κρονίου] PTAB Soz; Χρονίου B1 Σαραπίωνος] PTB† (8—11)  
 A<sup>B37</sup> Soz (title); Σεραπίωνος B (rest) A<sup>B38</sup> 1 Soz (text) 13 διηγήμασι] + ἀρχαιοτέρων  
 B1 (qui ante ipsos fuerant) 15 Νητρίας P ἐκκλ.] + μία B1 μεγίστη T B1  
 18 πάντας] B1; πάντως P; πάντα T; om s<sub>2</sub> 19 ὡς] om TB περιλαμβάνει  
 (sic) T καὶ] om T λαμβάνοντας] P (λαμβάνων τὰς) 1; λαμβάνοντα TB  
 20 ἐπὶ] P; κατὰ B; om T (+ τοῦ) 22 δεξιῶνται P 23 μένη T; μῆναι θελήσῃ B1  
 24 περισπ.] + αὐτὸν TB

κοπείῳ ἢ ἐν μαγειρείῳ. εἰ δὲ ἀξιόλογος εἴη, διδόασιν αὐτῷ βιβλίον, μὴ συγχωρήσαντες αὐτῷ ἕως ἑκτῆς ὥρας μηδενὶ συντυχεῖν. ἐν τούτῳ τῷ ὄρει καὶ ἰατροὶ διάγουσι καὶ πλακουν-  
 5 τάριοι. κέχρηται δὲ καὶ οἶνῳ, καὶ πιπράσκεται οἶνος. πάντες  
 δὲ οὗτοι ὁθόνην ἐργάζονται ταῖς χερσίν, ὥς εἶναι πάντες ἀνε-  
 δεεῖς. καὶ δὴ καὶ περὶ ὥραν ἐνάτην ἔστι στάντα ἀκοῦσαι  
 πῶς ἀφ' ἐκάστης μονῆς ψαλμῳδαὶ ἐξέρχονται, ὥς προσδοκῆσαι  
 10 μετάρσιον εἶναι ἐν τῷ παραδείσῳ. τὴν δὲ ἐκκλησίαν σαββάτῳ  
 καταλαμβάνουσι μόνῳ καὶ κυριακῇ. ὁκτῶ δὲ ἀφηγούμενοι  
 πρεσβύτεροι ταύτης τῆς ἐκκλησίας εἰσὶν, ἐν ᾗ μέχρις οὗ ζῇ ὁ  
 πρῶτος πρεσβύτερος ἄλλος οὐδεὶς προσφέρει, οὐχ ὁμιλεῖ, οὐ  
 δικάζει, ἀλλ' ἡσύχως αὐτῷ προσκαθέζονται μόνον.

Οὗτος ὁ Ἀρσίσιος καὶ ἄλλοι πολλοὶ σὺν αὐτῷ γέροντες, οὓς  
 ἡμεῖς ἐωράκαμεν, σύγχρονοι ἦσαν τοῦ μακαρίου Ἀντωνίου. ἐν  
 15 οἷς διηγοῦντο καὶ τὸν Ἀμοῦν εἰδέναι τὸν Νιτριώτην, οὗ τὴν  
 ψυχὴν εἶδεν ἀναλαμβανομένην ὁ Ἀντώνιος καὶ ὑπὸ ἀγγέλων  
 ὀδηγουμένην. οὗτος ἔλεγε καὶ Παχώμιον εἰδέναι τὸν Ταβεν-  
 νησιώτην, ἄνδρα προφήτην, ἀρχιμανδρίτην ἀνδρῶν τρισχιλίων,  
 περὶ οὗ ἐς ὕστερον διηγῆσομαι. |

20 (VIII) Ἐλεγε δὲ τὸν Ἀμοῦν βεβιωκέναι τοιοῦτῳ τρόπῳ·  
 ὅτι ὀρφανὸς ὑπάρχων, νεανίσκος ὡς ἐτῶν εἴκοσι δύο βία παρὰ

13 (Soz.) οἱ καὶ αὐτοὶ σύγχρονοι Ἀντωνίου ἦσαν. 20 On Amoun see Note 16.

20—18 (p. 28) Soz. I. 14 (1—3) Περὶ Socr. IV. 23 (Ἀμμοῦν) νέος ὢν παρη-  
 τοῦτον τὸν χρόνον καὶ Ἀμοῦν ὁ Αἰγύπτιος τεῖτο τὸν γάμον· ὡς δὲ τινες τῶν προσ-  
 ἐφιλοσόφει· ὃν δὴ λόγος βιασμένων τῶν ηκόντων παρήνουν μὴ καθυβρίζειν τὸν

#### PTIs<sub>2</sub>

1 ἀξιολ.] + τις B1 2 βιβλίον] + ἀναγινώσκειν B1 συγχωροῦντες T ἑκτῆς]  
 BIs<sub>2</sub>; τῆς PT 3 πλακουντάριοι P 6 καὶ δὴ] om T περὶ ὥραν ἐνν.] PTAB;  
 circa uespertinas horas Is<sub>2</sub>; τῆς ἐσπέρας καταλαβούσης B ἔστι] altered to ἐπὶ in P:  
 before περὶ T στάντα] T; πάντα P; ἐσάναι καὶ B 7 ὡς] καὶ T 9 μόνον TB  
 11, 12 οὐ δικ. before οὐχ ὁμ. TB 12 συγκαθέζονται BT (συγκα, om θεζονται μόνον)

#### PTAls<sub>2</sub>

13 ὁ] om T: + μέγας AB Ὀρσίσιος P (here only) B<sup>+</sup> (cf. one Soz ms) πολλοί]  
 om A γερ. σὺν αὐτῷ TB 14 ἀγίου A 15 διηγοῦντο] PA (+ μοι); διηγείτο TBI  
 Ἀμμοῦν] TBAI<sup>sesss<sub>2</sub></sup>; Ἀμμοῦν P(B<sup>22</sup>)<sup>1cass</sup> (see Note 16) Νητρ. P 16 ὁ] om T  
 ὑπὸ ἀγγέλων] om s<sub>2</sub>: + εἰς τοὺς οὐρανούς BIs<sub>2</sub> 17 οὗτοι (originally οὗτος) ἔλεγον P  
 Ταβεννησιώτην PA 18 προφήτην] PTA; προφητικὸν χάρισμα ἐσχηκότα B1; om s<sub>2</sub>:  
 + καὶ T τρισχιλίων] om T

#### VIII (Περὶ Ἀμοῦν τοῦ Νιτριώτου): PTIs<sub>2</sub>

20 Ἀμμοῦν] TBAI<sup>sesss<sub>2</sub></sup> Soz.; Ἀμμοῦν P<sup>1cass</sup> (see Note 16) (P has Ἀμμοῦν throughout)

τοῦ ἰδίου θείου ἐξεύχθη γυναικί· καὶ μὴ δυνηθεὶς ἀντισχεῖν  
τῇ τοῦ θείου ἀνάγκῃ, ἔδοξε καὶ στεφανοῦσθαι καὶ καθέζεσθαι  
ἐν παστῶ, καὶ πάντα ὑπομεμενηκέναι τὰ κατὰ τὸν γάμον.  
μετὰ δὲ τὸ ἐξελθεῖν πάντας κοιμήσαντας αὐτοὺς ἐν τῷ παστῶ  
καὶ τῇ κλίνῃ, ἀναστὰς ὁ Ἀμοῦν ἀποκλείει τὴν θύραν, καὶ καθί- 5  
σας προσκαλεῖται τὴν μακαρίαν αὐτοῦ σύμβιον καὶ λέγει αὐτῇ·  
Δεῦρο κυρία, λοιπὸν διηγῆσομαί σοι τὸ πρᾶγμα· ὁ γάμος ὃν  
ἐγαμήσαμεν οὗτός ἐστι περισσὸν ἔχων οὐδέν. καλῶς οὖν ποιή-  
σωμεν ἐὰν ἀπὸ τοῦ νῦν ἕκαστος ἡμῶν κατ' ἰδίαν καθευδήσῃ, ἵνα  
καὶ τῷ θεῷ ἀρέσωμεν φυλάξαντες ἄθικτον τὴν παρθενίαν. καὶ 10  
ἐξενεγκῶν ἐκ τοῦ κόλπου αὐτοῦ βιβλιδάριον ἐκ προσώπου τοῦ  
ἀποστόλου καὶ τοῦ σωτῆρος ἀνεγίνωσκε τῇ κόρῃ ἀπείρω οὐσῃ  
γραφῶν, καὶ τῷ πλείστῳ μέρει πάντα προστιθεὶς τῇ ἰδίᾳ δια-  
νοίᾳ τὸν περὶ παρθενίας καὶ ἀγνείας εἰσηγεῖτο λόγον· ὥς ἐκείνην  
τῇ χάριτι τοῦ θεοῦ πληροφορηθεῖσαν εἰπεῖν· Καγὼ πεπληρο- 15  
φόρημαι, κύριε· καὶ τί κελεύεις λοιπόν; Κελεύω, φησὶν, ἵνα  
ἕκαστος ἡμῶν ἀπὸ τοῦ νῦν κατ' ἰδίαν μένῃ. ἡ δὲ οὐκ ἠνέσχετο,  
εἰποῦσα· Ἐν τῷ αὐτῷ οἴκῳ μένωμεν, ἐν διαφόροις δὲ κλίμαις.  
ζήσας οὖν ἔτη δεκαοκτὼ μετ' αὐτῆς ἐν τῷ αὐτῷ οἴκῳ, διὰ πάσης  
ἡμέρας ἐσχόλαζε τᾷ κήπῳ καὶ τῇ βαλσάμῳ· βαλσαμουργὸς 20  
γὰρ ἦν. ἥτις βάλσαμος ἀμπέλου δίκην φυτεύεται, γεωργουμένη

οικείων γυναικα ἀγαγέσθαι, μὴ πειρα-  
θῆναι δὲ αὐτῆς, ἣ θέμις ἀνδράσι· ὥς γὰρ  
ἀρχὴν εἶχεν αὐτοῖς ὁ γάμος, καὶ νύμφην  
οὐσαν οἷα νυμφίος εἰς τὸν θάλαμον λαβὼν  
ἐμονώθη· Ὁ μὲν δὲ γάμος ἡμῖν οὗτος,  
ἔφη, ὦ γύναι, μέχρι τούτων τετέλεσται·  
ἡλικὸν δὲ ἀγαθὸν ἐστὶ δυνηθῆναι παρ-  
θένον διαμεῖναι ἐκ τῶν ἱερῶν γραφῶν  
ὑψηλείτο, καὶ ἐπειράτο καθ' ἑαυτὸν  
οἰκεῖν· ἀλλ' ἐπειδὴ τοὺς περὶ παρθενίας  
λόγους ἐπήνει ἡ γυνή, χωρισθῆναι δὲ  
αὐτοῦ χαλεπῶς ἔφερεν, ἰδιά καθεύδων  
ἐπὶ δέκα καὶ ὀκτὼ ἔτεσι συνῆν αὐτῇ,

γάμον, ἀλλὰ γυναικα ἄγεσθαι, πείθεται  
μὲν καὶ ἔρχεται ἐπὶ γάμον· εὐθὺς δὲ  
ἀπὸ τῆς παστάδος παραλαβὼν τὴν παρ-  
θένον, καὶ ἀγαγὼν ἐπὶ τὸν κοιτῶνα μετὰ  
τῆς εἰωθυίας πομπῆς, τέλος ἀναχωρη-  
σάντων τῶν ἐπιτηδείων, αὐτὸς βιβλίον  
λαβὼν ἀποστολικόν, τὴν πρὸς Κοριν-  
θίους Παύλου ἐπιστολὴν ἀνεγίνωσκε,  
κ.τ.λ.

[The rest of Socr.'s version of the  
story differs widely in the details  
from Pall. and Soz.]

PTIs<sub>2</sub>

2, 3 ἐν παστῶ καθ. TB 4 κοιμήσαντες P\*TA<sup>B</sup> 5 ὁ] + μακάριος Bl(s<sub>2</sub>)  
6 σύμβιον] καὶ γνησίαν σύζυγον B (cf. Phil. iv. 3); et uere unanimem coniugem suam l  
7 κυρία] + μου T: + καὶ ἀδελφῇ Bs<sub>2</sub> 10 θεῶ] PTA<sup>B</sup>; Χριστῷ Bls<sub>2</sub> ἐκτελέσαντες  
TB 11 αὐτοῦ] PA<sup>B</sup>; om TBl 17 μένῃ T 18 μένωμεν TB 20 τη] P<sup>cor</sup>;  
τῷ P\*TB βαλσάμῳ] P; βαλσαμῶν TB



καὶ κλαδευομένη, πολὺν ἔχουσα πόνον. ἐσπέρας οὖν εἰσερχόμενος εἰς τὸν οἶκον ἐποίει εὐχὰς καὶ ἥσθιε μετ' αὐτῆς· καὶ νυκτερινὴν πάλιν ποιῶν εὐχὴν ἐξήρχετο. τούτων οὕτως ἐπιτελουμένων, καὶ ἀμφοτέρων εἰς ἀπάθειαν ἐλληλακόντων, ἐνήργησαν αἱ εὐχαὶ τοῦ Ἀμουῦν, καὶ λέγει αὐτῷ τελευταῖον ἐκείνη· Ἔχω σοί τι εἰπεῖν, κύριέ μου· ἴνα, ἐάν μου ἀκούσης, πληροφορηθῶ ὅτι κατὰ θεόν με ἀγαπᾷς. λέγει αὐτῇ· Εἰπέ ὁ βούλει. ἡ δὲ λέγει αὐτῷ· Δίκαιον πρᾶγμά ἐστι ἄνδρα σε ὄντα καὶ δικαιοσύνην ἀσκούντα, ὁμοίως καὶ ἐξηλωκυῖαν τὴν αὐτὴν σοι ὁδόν, κατ' ἰδίαν μένειν. ἄτοπον γάρ ἐστι κρύπτεσθαί σου τὴν τοιαύτην ἀρετὴν συνοικούντί μοι ἐν ἀγνείᾳ. ὁ δὲ εὐχαριστήσας τῷ θεῷ, λέγει αὐτῇ· Οὐκοῦν ἔχε σὺ τοῦτον τὸν οἶκον· ἐγὼ δὲ ποιήσω ἐμαντῷ ἕτερον οἶκον. καὶ ἐξελθὼν κατέλαβε τὸ ἐνδότερον τοῦ τῆς Νιτρίας ὄρους· οὕτω γὰρ ἦν τότε μοναστήρια· καὶ ποιεῖ ἑαυτῷ δύο θόλους κελλίων. καὶ βιώσας ἄλλα εἴκοσι δύο ἔτη ἐν τῇ ἐρήμῳ ἐτελεύτησε, μᾶλλον δὲ ἐκοιμήθη, δις τοῦ ἔτους ὁρῶν τὴν μακαρίαν σύμβιον αὐτοῦ. |

Τούτου θαῦμα διηγῆσατο ὁ μακάριος Ἀθανάσιος ὁ ἐπίσκοπος εἰς τὸν περὶ Ἀντωνίου βίον, ὅτι παρερχόμενος τὸν Λύκον μηδὲ οὕτω μοναχικῆς ἀσκήσεως ἀμελῶν· ἐν τοσοῦτῳ δὲ χρόνῳ ζηλώσασα τὴν τοῦ ἀνδρὸς ἀρετὴν ἡ γυνή, ἐλογίσαστο μὴ δίκαιον εἶναι τηλικούτον ὄντα οἶκοι κρύπτεσθαι δι' αὐτήν, καὶ χρῆναι ἐκάτερον κεχωρισμένους οἰκοῦντα φιλοσοφεῖν· καὶ περὶ τούτου ἐδεήθη τοῦ ἀνδρὸς. ὁ δὲ χάριν ὁμολογήσας τῷ θεῷ ὑπὲρ τῶν βεβουλευμένων τῇ γυναικί· Σὺ μὲν δὴ, ἔφη, τοῦτον τὸν οἶκον ἔχε· ἐγὼ δὲ ἕτερον ἐμαντῷ ποιήσω. καὶ πρὸς μεσημβρίαν τῆς Μαρείας λίμνης καταλαβὼν ἔρημον τόπον, ἀμφὶ τὴν Σκῆτιν καὶ τὸ καλούμενον τῆς Νητρίας ὄρος, δύο καὶ εἴκοσι ἔτη ἐνθάδε ἐφιλοσόφησε, δις ἐκάστου ἔτους τὴν γυναικα θεώμενος. [The rest of Soz. account is based not on Pall. but on *Vita Ant.* and *Hist. Mon.*]

19—5 (p. 29) *Vita Ant.* § 60. Ποτὲ χρειὰς γενομένης παρελθεῖν αὐτὸν τὸν ποταμὸν τὸν λεγόμενον Λύκον· ἦν δὲ τότε πλήμμυρα τῶν ὑδάτων· ἠξίωσε τὸν σὺν αὐτῷ

PTIs<sub>2</sub>

2 ἐποίει] P καὶ ποιῶν TB ἥσθιε] PB (om καὶ<sup>1</sup>); ἥσθιν (sic) T καὶ<sup>2</sup>] om T  
3 πάλιν νυκτ. TB ποιήσας T εὐχὴν] P; συναξιν T; εὐχὰς καὶ συναξεις B;  
nocturnis precibus ex more celebratis l; om s<sub>2</sub> ἐξήρχετο] PT; ὑπὸ βαθὺν ὄρθρον  
ἀπείε εἰς τὸν κῆπον B; ad opus solitum mane pergebat l; 'he went forth in the  
morning' s<sub>2</sub> 6 ἀκούσης μου T 8 αὐτῷ] οὐ inserted m. 2 in P πρᾶγμα]  
om T ἄνδρα]+γε T 9 ὄντα]+θεοσεβῆ Bs<sub>2</sub> ('who fearest God') 11 συνοι-  
κούντα TB 12 κυρίῳ P ἔχε σὺ] ἔχες (sic) T τὸν] om T 13 ἐγὼ.....οἶκον]  
om s<sub>2</sub> (homoeotel.) ποιῶ T κατέλαβε] P Soz; εἰσῆλθε B; om T 14 τὸ]  
om T Νητρ. P ἦν]+ἐκεῖ Bls<sub>2</sub> 15 καὶ<sup>1</sup>] Pl; om TB 17 αὐτοῦ σύμβ. T  
18 τοῦτο τὸ θ. T (A<sup>B44</sup>) 19 ὅτι περ TB



ποταμὸν ἅμα Θεοδώρῳ τῷ μαθητῇ αὐτοῦ, καὶ εὐλαβούμενος ἀποδύσασθαι ἵνα μὴ γυμνὸν αὐτὸν ἴδῃ, εἰς τὸ πέραν εὐρέθη δίχα πορθμείου μετενεχθεὶς ὑπὸ ἀγγέλου. οὗτος τοίνυν ὁ Ἀμοῦν οὕτως ἐβίωσε καὶ οὕτως ἐτελειώθη ὡς τὸν μακάριον Ἀντώνιον τὴν ψυχὴν αὐτοῦ ἰδεῖν ὑπὸ ἀγγέλων ἀναγομένην. 5 τοῦτον τὸν ποταμὸν μετὰ δειλίας ἐγὼ πορθμείῳ παρήλθον· διῶρυξ γάρ ἐστι τοῦ μεγάλου Νείλου.

(IX) Ἐν τῷ ὄρει τούτῳ τῆς Νιτρίας γέγονεν ἀνὴρ ἀσκητῆς Ὄρ ὀνόματι, | ᾧ πολλὴν προσεμαρτύρει ἀρετὴν καὶ πᾶσα μὲν ἡ ἀδελφότης ἐξαιρέτως δὲ ἡ ἄνθρωπος τοῦ θεοῦ Μελανία, πρὸ 10 ἐμοῦ εἰσελθοῦσα εἰς τὸ τοῦτο τὸ ὄρος· ἐγὼ γὰρ αὐτὸν οὐ κατείληφα ζῶντα. καὶ τοῦτο ἔλεγον ἐν τοῖς διηγήμασιν ὅτι οὔτε ἐψεύσατό ποτε, οὔτε ὥμοσεν, οὔτε κατηρήσατό τινα, οὔτε ἐκτὸς τῆς χρείας ἐλάλησεν.

(X) Τούτου τοῦ ὄρους γέγονε καὶ ὁ μακάριος Παμβώ, 15 διδάσκαλος Διοσκόρου τοῦ ἐπισκόπου καὶ Ἀμμωνίου καὶ Εὐσεβίου καὶ Εὐθυμίου τῶν ἀδελφῶν, καὶ Ὁριγένους τοῦ ἀδελ-

Θεόδωρον μακρὰν ἀπ' αὐτοῦ γενέσθαι, ἵνα μὴ ἀλλήλους ἴδωσι γυμνοὺς ἐν τῷ διανήχεσθαι τὸ ὕδωρ. εἴτα ἀπελθόντος τοῦ Θεοδώρου, ἡσχύνετο πάλιν καὶ ἑαυτὸν ἰδεῖν γυμνόν. ἔως τοίνυν ἡσχύνετο καὶ ἐφρόντιζεν, ἐξαίφνης ἀπηνέχθη εἰς τὸ πέραν κ.τ.λ. *Ibid.* Καὶ γάρ ποτε πάλιν καθήμενος ἐν τῷ ὄρει καὶ ἀναβλέψας, εἶδεν ἐν τῷ ἀέρι (al. ὄρει) ἀναγόμενόν τινα, πολλὴν τε τῶν ἀπαντῶντων γινομένην τὴν χαρὰν.....ταύτην εἶναι τοῦ Ἀμοῦν τὴν ψυχὴν τοῦ ἐν τῇ Νιτρὶου μοναχοῦ.

9 On Or see Note 17. 15 On Pambo see Note 18. (This is one of the caps. edited by Preuschen, *Pall. u. Ruf.* 119—123. On c see *Prol.* 128. On the variations in the proper names throughout the cap. see *Introd.* § 8.)

1 τῷ] om TB 2 ἴδῃ]+ποτέ B1 εὐρέθη] ἀπηνέχθη T (l translatus est) 3, 4 οὗτος.....ἐτελειώθη] Pl (iste igitur A. ita uixit atque ita obiit); οὗτος ἐστὶν ὁ Ἀ. ὁ οὕτως βιώσας καὶ οὕτως τελευτήσας TB; om s<sub>2</sub> 5 αὐτοῦ ψυχ. T ὑπὸ] ἐπ' T ὑπὸ ἀγγέλων] om s<sub>2</sub> ἀναγομένην]+εἰς τὸν οὐρανὸν B1s<sub>2</sub> 6 τὸν]+Λύκον TBs<sub>2</sub>

IX (Περὶ Ὄρ): PT apophth (12—14, cf. *Introd.* § 4) ll<sub>2</sub>ess<sub>2</sub>

8 τούτῳ] om T Νητρίας P 9 Hor l<sub>2</sub>s<sub>2</sub> ᾧ] c begins here καὶ] om T μὲν] om T 10, 11 ἐξαιρέτως.....ὄρος] om Tl<sub>2</sub>c 10 Μελάνη P 11 τοῦτο] om P; txt B1s αὐτὸν after κατ. T 12 καὶ] om Bs(c) τοῦτο]+δὲ TB: apophth begins here ἔλεγον] ἔλεγεν B1l ἐν τοῖς διηγήμασιν] om apophth s<sub>2</sub> 13 τινα] PBl<sub>2</sub>s<sub>2</sub>; ἄνθρωπον apophth (gr and lat); om Tl<sub>2</sub>cs 14 τῆς χρείας] ἀνάγκης apophth

X (Περὶ Παμβώ): PTL<sub>2</sub>ess<sub>2</sub>

15 γέγονε]+παρόικος B1 16 Διοσκ. τοῦ ἐπ.]+ 'he it was who made me a presbyter' s<sub>2</sub> Ἀμμωνίου] Ἀμμωνος and om καὶ Εὐσεβ.....ἀδελφῶν TvenA<sup>B</sup>l<sub>2</sub> (Ammonius) c; txt PBlss<sub>2</sub> 17 τῶν ἀδελφῶν] om ss<sub>2</sub> Ὁριγένους] PBlss<sub>2</sub>; Ἰωάννου TvenA<sup>B</sup>l<sub>2</sub>c ἀδελφοῦ Tven (l<sub>2</sub> fratres)

φιδού Δρακοντίου ἀνδρὸς θαυμαστοῦ. ὃς Παμβῶ εἶχε μὲν ἀνδραγαθήματα καὶ προτερήματα πλείστα, ἐν οἷς δὲ καὶ τοῦτο· τοσοῦτον ἦν ὑπερόπτης χρυσοῦ καὶ ἀργύρου, ὥς ἀπαιτεῖ ὁ λόγος. διηγείτο γάρ μοι ἡ μακαρία Μελανία ὅτι Ἐν ἀρχαῖς  
 5 παραγενομένη εἰς Ἀλεξάνδρειαν ἀπὸ τῆς Ῥώμης, καὶ ἀκούσασα περὶ τῆς τούτου ἀρετῆς, Ἰσιδώρου μοι τοῦ μακαρίου διηγησαμένου καὶ ὁδηγήσαντος πρὸς αὐτὸν εἰς τὴν ἔρημον, προσήνεγκα αὐτῷ ἀργενταρίαν τριακοσίων λιτρῶν ἀργυρίου, παρακαλοῦσα αὐτὸν ἐκ τῶν πραγμάτων μου μετασχεῖν. ὁ δὲ  
 10 καθεζόμενος καὶ πλέκων θάλλους εὐλόγησέ με φωνῇ μόνῃ καὶ εἶπεν· Ὁ θεὸς δῶή σοι τὸν μισθόν. καὶ λέγει τῷ οἰκονόμῳ αὐτοῦ Ὁριγένει· Δέξαι καὶ οἰκονόμησον αὐτὸ πάσῃ τῇ κατὰ Λιβύην καὶ ταῖς νήσοις ἀδελφότητι· ταῦτα γὰρ τὰ μοναστήρια πένεται πλέον· παραγγείλας αὐτῷ μηδεὶν τῶν ἐν  
 15 Αἰγύπτῳ δοῦναι, διὰ τὸ εὐπορωτέραν εἶναι τὴν χώραν. ἐγὼ δέ, φησὶν, ἐστῶσα καὶ ἐκδεχομένη τιμηθῆναι ἢ δοξασθῆναι ὑπ' αὐτοῦ ἐπὶ τῇ δόσει, μηδὲν παρ' αὐτοῦ ἀκούσασα, εἶπον αὐτῷ· Ἵνα εἰδῇς κύριε πόσον ἐστί, τριακόσiai λίτραι εἰσίν. ὁ δὲ μηδὲ ὅλως ἀνανεύσας ἀπεκρίνατό μοι· Ὡς ἡνεγκας αὐτά,  
 20 τέκνον, σταθμοῦ χρεῖαν οὐκ ἔχει. ὁ γὰρ τὰ ὄρη σταθμίζων πολλῶ μᾶλλον ἐπίσταται τὴν ποσότητα τοῦ ἀργυρίου. εἰ μὲν γὰρ ἐμοὶ αὐτὸ ἐδίδως, καλῶς ἔλεγες· εἰ δὲ θεῷ, τῷ τοὺς δύο ὀβολοὺς μὴ παριδόντι, σιώπα. οὕτως ὠκονόμησε, φησὶν, ὁ

PTll<sub>2</sub>css<sub>2</sub>

1 ἀνδρὸς θαυμ.] 'bishop of Timenhor' (Hermopolis Parva) c (cf. *Prol.* 154)  
 δs] οὗτος ὁ TB μὲν] om T 2 δὲ] om TB† 3 χρυσοῦ TB ἀργυρίου TB  
 4 Μελάνη P; Μελανίον T ἀρχῇ T 5 τῆς] om T 6 Ἰσιδώρου] + τοῦ πρεσβυ-  
 τέρου Bc (+ καὶ ξενοδόχου B). μοι] om ll<sub>2</sub> (obl. nar.) τοῦ μακαρίου] om ll<sub>2</sub>c  
 7 ἔρημον] + ὅτι TB 8 παρακαλέσασα TB 10 φωνῇ μόνῃ] μόνον s; om ll<sub>2</sub>s<sub>2</sub>;  
 (c 'in a low voice') 12 Ὁριγένει] PBlss<sub>2</sub>; Θεοδώρῳ TABl<sub>2</sub>c αὐτὰ TB 12, 13 πάσῃ  
 ...ἀδελφότητι] Ps; τῇ κατὰ Λ. πάσῃ καὶ τῇ ἐν ταῖς ν. ἀδελφότησι (sic) T; πάσαις ταῖς  
 κατὰ Λ. καὶ ταῖς ἐν ταῖς ν. ἀδελφότησι AB; πᾶσι τοῖς κ. Λ. καὶ τοῖς ἐν τ. ν. ἀδελφοῖς  
 Bll<sub>2</sub>cs<sub>2</sub> 14 πλέον] + παρὰ τὰ ἄλλα B (not AB) lc 15-19 ἐγὼ δὲ...ἀπεκρίνατό  
 μοι] 3rd pers. in l 17 ὑπ' αὐτοῦ] om Tl<sub>2</sub>s(lc) τῇ] + τοσαύτη Bs δόσει] + καὶ  
 TB 18 ὅτι Κύριε ἵνα οἶδας TB λίτραι] + ἀργύρου B†k(l) 19 ὁ δὲ] + πάλιν TB  
 μήτε T ὅλως] om Tsl<sub>2</sub> νεύσασα (sic) T 21 πολλῶ μᾶλλον] om ss<sub>2</sub>c  
 πλέον TB† 22 καλῶς] + μοι καὶ TB (l<sub>2</sub>s): + τὸν σταθμὸν B(l<sub>2</sub>s) θεῷ] + αὐτὰ  
 προσήνεγκας B(l<sub>2</sub>c) 23 ὀβολοὺς] + τῆς χάρας sl<sub>2</sub>c (l<sup>class</sup> interlined) παριδόντι] +  
 nec tuam oblationem obliuioni tradit l<sub>2</sub>; 'will receive thy sacrifice also' c σιώπα]  
 om l<sub>2</sub>; + ἡσύχαζε B (not AB) ('do not boast' c) οὕτως] Ps<sub>2</sub>; + οὖν TBl<sub>2</sub>cs: but  
 in Tll<sub>2</sub>s the clause οὕτως.....ὁρος is connected with what follows

κύριος ἐν τῷ εἰσελθεῖν με εἰς τὸ ὄρος. μετ' ὀλίγον δὲ χρόνον κοιμᾶται ὁ ἄνθρωπος τοῦ θεοῦ ἀπύρεκτος, μὴ νοσήσας, ἀλλὰ τὴν σπυρίδα καταράπτων, ἐτῶν ὧν ἐβδομήκοντα· ὃς μεταστειλάμενός με, καὶ | τοῦ τελευταίου κεντήματος πρὸς ἀπαρτισμὸν ὄντος, μέλλων ἐκλείπειν λέγει μοι· Δέξαι ταύτην τὴν σπυρίδα 5 ἐκ τῶν χειρῶν μου, ἵνα μέμνησαί μου· ἄλλο γάρ σοι οὐκ ἔχω τι καταλείψω. ὃν ἐνταφιάσασα καὶ ὀθονίοις τὸ σῶμα ἐλίξασα κατέθετο· καὶ οὕτως ἀνεχώρησε τῆς ἐρήμου, ἕως θανάτου ἔχουσα τὴν σπυρίδα μεθ' ἑαυτῆς.

Οὗτος ὁ Παμβῶ τελευτῶν, κατ' αὐτὴν τὴν ὥραν τοῦ ἐκλιμ- 10 πάνειν παρεστῶσι Ὁριγένει τῷ πρεσβυτέρῳ καὶ οἰκονόμῳ καὶ Ἀμμωνίῳ, ἀνδράσι περιβοήτοις, καὶ λοιποῖς ἀδελφοῖς, τοῦτο λέγεται εἰρηκέναι, ὅτι Ἀφ' οὗ ἦλθον εἰς τὸν τόπον τοῦτον τῆς ἐρήμου καὶ ὠκοδόμησά μου τὴν κέλλαν καὶ ὦκησα, ἐκτὸς τῶν χειρῶν μου οὐ μέμνημαι δωρεὰν ἄρτον φαγών· οὐ μεταμε- 15 μέλημα ἐπὶ λόγῳ ᾧ ἐλάλησα ἕως τῆς ἄρτι ὥρας· καὶ οὕτως ἀπέρχομαι πρὸς τὸν θεὸν ὥς μηδὲ ἀρξάμενος τοῦ θεοσεβεῖν. προσεμαρτύρουν δὲ ἀφηγούμενοι τοῦτο ἡμῖν Ὁριγένης τε καὶ

15 2 Thess. iii. 8.

PT apophth (10—18) lb<sub>2</sub>css<sub>2</sub>

1 δέ] P; om TB: (18 days s<sub>2</sub>) 2 κοιμᾶται] P; ἐκοιμήθη T; κεκοιμήται B ἀπύρεκτος] here Plcs<sub>2</sub>; after καταράπτων Tl<sub>2</sub>; ἀπυρ. μὴ νοσ. after ἐβδ. s; (B tr. to after καταλείψω) 3 καταράπτων] (+ 'he died' ll<sub>2</sub>) ὧν] om TB μετεστείλατο (om δς) TB 4 με (and 5 μοι) third pers. in 1 5 μέλλων ἐκλείπειν] Plc(s); ἐκλειμπάνει καὶ T; om Bs<sub>2</sub>; (l<sub>2</sub> novissime) 6 ἐμῶν χειρῶν TB 7 καταλείψω] καταλείψαι T; (+ in Bss<sub>2</sub>c varying statements that he died) ὀθόνῃ T; ὀθόνας B† 8 κατέθετο καὶ] om T; (καὶ ἀποθεμένη B) ἀνεχώρησε] + ἐκ T; ἀνχώρησα (whole sentence in first pers.) Bs ἔχουσα] after ἐκείνην T; after ἑαυτῆς B 9 σπυρίδα] + pro benedictione l<sub>2</sub>s: + ἐκείνην TBs 10 οὗτος] apophthegma begins here (cf. *Introd.* § 4) 11—13 (apophth εἶπε τοῖς π. αὐτῷ ἁγίοις ἀνδράσιν ὅτι κ.τ.λ.) 11 Ὁριγένει] Blss<sub>2</sub>; Μακαρίῳ and om καὶ οἰκονόμῳ PTA<sup>l</sup>l<sub>2</sub>c 12 Ἀμμωνίῳ] Ἀμμωνι Tc (+ Theodore) περιβοήτοις] + σὺν TB† καὶ λ. ἀδελφοῖς] om B† 13 τὸν τόπον] om ss<sub>2</sub>c (montem l<sub>2</sub>) 14 τῆς ἐρήμου] apophth (gr and both lat verss) TBll<sub>2</sub>css<sub>2</sub>; om P ὦκησα] + ἐν αὐτῇ apophth (gr, lat doubtful) l<sub>2</sub>css<sub>2</sub>; ἐνθάδε B ἐκτὸς] + ἔργου B apophth (lat both verss) l<sub>2</sub>css<sub>2</sub>; txt PT apophth (gr); 1 paraphr 15 δωρεὰν] om apophth ἄρτον φαγών] apophth TB; ὅτι δ. ἔφαγον ἄρτον P οὐ] οὐδὲ apophth B† 17 μηδὲ] μὴ T τοῦ] PB; om T apophth θεοσεβεῖν] l<sub>2</sub> and s, add 17177, break off here to end of chapter; s<sup>an</sup> presents a B text; c becomes a loose paraphrase, and apophth alters the text freely 18 δέ] + αὐτῷ TB τοῦτο] om TB ἡμῖν] + οἱ δοῦλοι τοῦ Χρ. Bl Ὁριγένης] Bls<sub>2</sub>; Θεόδωρος P Tc (Ammon, Theodore and Jacob) (apophth vac) Ὁρ. τε κ. Ἀμ.] οἱ πατέρες A<sup>B</sup>

Ἀμμώνιος ὅτι Οὐδέποτε ἐρωτηθεὶς λόγον γραφικὸν ἢ ἄλλον  
τινὰ πραγματικὸν παραυτὰ ἀπεκρίνατο, ἀλλ' ἔλεγεν· Οὐδέπω  
εὔρηκα. πολλάκις δὲ παρήλθε καὶ τρίμηνον καὶ ἀπόκρισιν οὐκ  
ἐδίδου, λέγων μὴ κατειληφέναι. οὕτω μέντοι τὰς ἀποφάσεις  
5 αὐτοῦ ἐδέχοντο, γινομένης περιεσκεμμένως κατὰ θεόν, ὡς ἀπὸ  
θεοῦ. ταύτην γὰρ τὴν ἀρετὴν ἐλέγετο ἔχειν καὶ ὑπὲρ τὸν μέγαν  
Ἀντώνιον καὶ ὑπὲρ πάντας ἐσχηκέναι, τὴν εἰς τὸ ἀκριβὲς τοῦ  
λόγου.

Φέρεται δὲ τοιαύτη πρᾶξις τοῦ Παμβώ, ὅτι Πίωρ ὁ ἀσκητής  
10 παραβαλὼν αὐτῷ ἴδιον ἀπήνεγκεν ἄρτον, καὶ ἐγκληθεὶς παρ'  
αὐτοῦ· Τίνος ἔνεκεν τοῦτο πεποίηκας; ἀπεκρίνατο· Ἵνα σε μὴ  
βαρῆσω, φησὶν. ὃν σιγῇ ῥητῶς ἐπαίδευσεν· μετὰ χρόνον γὰρ  
παραβαλὼν αὐτῷ, βρέξας αὐτοῦ τὸν ἄρτον ἐβάσταξε, καὶ ἐπε-  
ρωτηθεὶς· Τί πεποίηκας οὕτως; εἶπεν· Ἵνα μὴ σε βαρῆσω καὶ  
15 ἔβρεξα.

(XI) Ἀμμώνιος οὗτος ὁ μαθητὴς αὐτοῦ ἅμα ἑπτὰ ἀδελ-  
φοῖς ἑτέροις καὶ ὁ δὲ δυσὶν ἀδελφαῖς αὐτοῦ εἰς ἄκρον φιλοθείας  
ἐλίψαντες, κατειλήφασιν τὴν ἔρημον, κάκεῖναι κατ' ἴδιαν ποιή-  
σασθαι μονὴν καὶ τοῦτοι κατ' ἴδιαν, ὡς ἱκανὸν ἀπέχειν μεταξὺ  
20 ἀλλήλων. ἐπειδὴ δὲ καθ' ὑπερβολὴν φιλόλογος ἦν ὁ ἀνὴρ, καὶ

9 On Pior see Note on c. XXXIX. 16 On Ammonius the Tall see  
Note 19. 17 Soz. VI. 30 (3) λέγεται δὲ τοῦτον τὸν Ἀμμώνιον εἰς ἄκρον  
φιλοσοφίας προελθεῖν, ... 20 (3) καὶ φιλόλογον εἰς ἄγαν γενέσθαι.

PT [apophth] l(c)s<sub>2</sub>

1 Ἀμμών T(c) λόγον]+ἡ TB1 2 παραυτὰ] εὐθὺς apophth B†; εὐθὺς ἢ  
παραυτὰ B† 3 οὐκ ἐδίδ. ἀποκρ. apophth B 4 μὴ] μήπω B1 6-8 ταύτην.....  
λόγου] om c 6, 7 καὶ ὑπὲρ.....Ἀντώνιον] B1s<sub>2</sub>; om PT (homoeotel.?) 7 καὶ]  
om P 8 λόγου] s<sub>2</sub> breaks off to end of chapter

PTl(c)

11 πεποίηκεν] T μὴ σε TB† 12 φησὶν] om TB δν] οὐδ T μετὰ]  
+τινα B1 γὰρ after βρέξας T 13 αὐτῷ] om T αὐτοῦ τὸν] om T  
14 τί πεπ. οὕτως] om T

XI (Περὶ Ἀμμωνίου): PTll<sub>2</sub>s<sub>2</sub>

16 Ἀμμών PT 16, 17 τρισὶν.....καὶ] B1s<sub>2</sub> (l<sub>2</sub> cf. *Prolog.* 68); om PT (suppression  
of Tall Brothers probably due to Tendenz) 18-20 κάκεῖναι.....ἀλλήλων] P (but  
οὗτος) T (but οὕτως); l<sub>2</sub> sororibus suis sequestratim fecerunt monasterioli habita-  
culum et sibi ipsis separatim fecerunt, ut inter se et illas etc.; l separatim sibimet  
mansiones utrique fecerunt, ita ut etc.; s<sub>2</sub> 'and they (masc.) allowed them (fem.)  
to dwell in the neighbourhood'; B καὶ ἀμφοτέρας τὰς μονὰς κατ' ἴδιαν ἐποίησαν τῶν  
τε ἀνδρῶν καὶ τῶν γυναικῶν 19 τοῦτοι ex conject: οὗτος P, οὕτως T 20 δὲ] περ T

πόλις τις ἡράσθη αὐτοῦ εἰς λόγον ἐπισκόπου, προσῆλθον τῷ μακαρίῳ Τιμοθέῳ παρακαλέσαντες αὐτὸν χειροτονῆσαι αὐτὸν αὐτοῖς ἐπίσκοποι. καὶ λέγει αὐτοῖς· Ἀγάγετέ μοι αὐτὸν καὶ χειροτονῶ αὐτόν. ὡς οὖν ἀπῆλθον μετὰ βοηθείας καὶ εἶδεν ὅτι κατελήφθη, παρεκάλεσεν αὐτοὺς καὶ διωμόσατο μὴ κατα- 5 δέχεσθαι | χειροτονίαν, μηδὲ ἐξέρχεσθαι τῆς ἐρήμου· καὶ οὐ συνεχώρησαν αὐτῷ. βλεπόντων οὖν αὐτῶν λαβὼν ψαλίδα τὸ οὖς αὐτοῦ τὸ ἀριστερὸν ἕως πυθμένος ἐψάλισε, λέγων αὐτοῖς· Κὰν ἀπὸ τοῦ νῦν πληροφορήθητε ὅτι ἀδύνατόν μοι γενέσθαι, τοῦ νόμου ἀπαγορεύοντος ὡτότμητον εἰς ἱερωσύνην μὴ 10 ἀπάγεσθαι. οὕτως οὖν ἀφέντες αὐτὸν ἀνεχώρησαν, καὶ ἀπελθόντες εἶπον τῷ ἐπισκόπῳ. καὶ λέγει αὐτοῖς· Οὗτος ὁ νόμος παρὰ Ἰουδαίοις πολιτευέσθω· ἐμοὶ δὲ καὶ ῥινότμητον εἰν ἐνέγκητε, ἄξιον ὄντα τοῖς τρόποις, χειροτονῶ. ἀπελθόντες οὖν πάλιν παρεκάλουν αὐτόν· καὶ διώμνυτο αὐτοῖς ὅτι Ἐάν με 15 ἀναγκάσητε, τὴν γλῶσσάν μου ἀποτέμνω. οὕτως οὖν ἀφέντες αὐτὸν ἀνεχώρησαν.

Τούτου τοῦ Ἀμμωνίου φέρεται τὸ θαῦμα τοῦτο, ὅτι οὐδέποτε

2 On Timotheus see Note 20. 4—17 Soz. (4) Μέλλων δέ ποτε πρὸς χειροτονίαν ἐπισκοπῆς συλλαμβάνεσθαι, ὡς ἀντιβोलῶν οὐκ ἔπεισεν ἀπιέναι τοὺς ἐπ' αὐτὸν ἐληλυθότας, ἀποτεμὼν τὸ οὖς, Ἄπιτε, ἔφη· λοιπὸν γὰρ οὐδὲ ἐκόντα με ὁ ἱερατικὸς νόμος συγχωρεῖ χειροτονεῖσθαι, ἄρτιον γὰρ χρῆναι τὸν ἱερέα καθίστασθαι. (5) ἀναχωρήσαντες δὲ ἐπεὶ τὰδε ἔγνωσαν Ἰουδαίοις φυλακτέα, τῇ δὲ ἐκκλησίᾳ σώματος μηδὲν μέλει, ἦν μόνον ἄρτιος ἢ τοῖς τρόποις ὁ ἱερεὺς, αὐθις ἀνέστρεψαν ὡς συλληφόμενοι τὸν ἄνδρα. ὁ δὲ ἦ μὴν καὶ τὴν γλῶσσαν ἐκτεμεῖν διωμόσατο εἰ βιάσασθαι πειραθεῖεν. δείσαντες οὖν τὴν ἀπειλὴν ἀπεχώρουν. αὐτὸς τε ἐντεῦθεν Ἀμμώνιος ὁ Παρώτης ὠνομάζετο. (Cf. Socr. IV. 23: Οὗτος ὁ Ἀμμώνιος εἰς ἐπισκοπὴν ἐλκόμενος καὶ διαφυγὼν τὸ δεξιὸν οὖς αὐτοῦ ἐξέκοψεν, ὅπως ἂν τῷ ἀσχήμῳ τοῦ σώματος τὴν χειροτονίαν ἐκφύγῃ.) 18—3 (p. 34) (3) (Λέγεται).....ἡδονῆς τε καὶ ῥαστώνης ἀνδρείως κρατήσαι.

PTll<sub>2</sub>s<sub>2</sub>

2 Τιμοθέῳ] + ἐπισκόπῳ Bl<sub>2</sub> (om Τιμ. + Ἀλεξανδρείας l<sub>2</sub>) παρακαλοῦντες TB αὐτὸν<sup>1</sup>] om T χειροτονηθῆναι T αὐτὸν<sup>2</sup>] Ἀμμώνιον Bl<sub>2</sub> αὐτοῖς αὐτὸν T 3 ἐπίσκοπον καὶ] om T αὐτοῖς<sup>3</sup>] + ὅτι T 4 χειροτονῶ] + ὑμῖν Bl αὐτὸν] om T: + ἐπίσκοπον ll<sub>2</sub> βοηθείας] + πολλῆς Bl: + εἰς τὸ συλλαβέσθαι αὐτὸν Bl (Soz) 6 χειροτονίαν] Pl<sub>2</sub> (B τὸ πρᾶγμα); om T(l<sub>2</sub>) καὶ] ὡς δὲ B(ll<sub>2</sub>) 7 συνεχώρουν TB αὐτῶν] πάντων Bl λαβὼν ψαλ.] TB (ἀφαρπάσας) ll<sub>2</sub>s<sub>2</sub>; om P 9 μοι] με BT (after γεν.) 10 γενέσθαι] + ὅπερ αὐτοὶ ἀναγκάζετε Bl; episcopum l<sub>2</sub> ἀπαγορεύ-σαντος T 11 προάγεισθαι TB καὶ] om T ἀπελθόντες] + οὖν T 12 εἶπον] + ταῦτα Bl ἀρχιεπ. T 14 ἐνέγκητε] + μόνον B Soz 16 ἀφέντες αὐτὸν after ἀνεχώρησαν T 18 Ἀμμών P; Ἀμμώνος T (τοῦ Ἀμ. after τοῦτο) τὸ] om T



ἡδονῆς αὐτῷ ἐπαναστάσης τοῦ σαρκίου αὐτοῦ ἐφείσατο, ἀλλὰ σίδηρον ἐκπυρώσας προσετίθει τοῖς ἑαυτοῦ μέλεσιν, ὡς πάντοτε αὐτὸν ἡλκωμένον εἶναι. ἡ μέντοι τράπεζα αὐτοῦ γέγονεν ἐκ νεότητος ὠμοφαγία ἕως θανάτου· οὐδὲν γὰρ ὁ διὰ πυρὸς 5 διήρχετο ἔφαγέ ποτε ἐκτὸς ἄρτου. παλαιὰν δὲ καὶ καινὴν γραφὴν ἀποστηθίσας καὶ ἐν συγγράμμασιν ἀνδρῶν ἐλλογίμων Ὀριγένους καὶ Διδύμου καὶ Πιερίου καὶ Στεφάνου διήλθε μυριάδας ἑξακοσίας, ὡς μαρτυροῦσιν αὐτῷ οἱ τῆς ἐρήμου πατέρες. παρακλητικὸς δὲ ἦν τοῖς ἐν τῇ ἐρήμῳ ἀδελφοῖς εἴ τις 10 καὶ ἄλλος. Ἐτούτῳ ψήφους ἐδίδου ὁ μακάριος Εὐάγριος ἀνὴρ πνευματοφόρος καὶ διακριτικός, λέγων ὅτι Οὐδέποτε αὐτοῦ ἀπαθέστερον ἑώρακα ἄνθρωπον.

[Οὗτος ἐν Κωνσταντίνου πόλει ποτὲ παραγενόμενος διὰ χρεῖαν, - - - - - μετ' ὀλίγον χρόνον κοιμᾶται, καὶ θάπτεται 15 ἐν τῷ μαρτυρίῳ τῷ λεγομένῳ Ῥουφινιαναιῖς. οὗ τὸ μνῆμα λέγεται θεραπεύειν πάντας τοὺς ῥιγιαζομένους.]

3—5 Soz. (3) ἐκ νέου μέχρι τελευτῆς, πλὴν ἄρτου μηδενὸς γεύσασθαι ἐν πυρὶ γενομένου. 6—8 (3) ...ὡς τοὺς Ὀριγένους καὶ Διδύμου καὶ τῶν ἄλλων ἐκκλησιαστικῶν λόγους διεξελεῖν (al. διελθεῖν). 7 On Pierius and Stephanus see Note 21. 10 On Evagrius see Note on c. XXXVIII.

13—16 οὗτος.....ῥιγιαζομένους] The text is constructed from  $s_2$  and B. The following is a translation of  $s_2$  (the Syriac is given in Note 22): 'This man when there came a great need and necessity, had betaken himself to Constantinople, and slept in peace, and was buried in the house of the martyrs called the Rufinian; of whose sepulchre it is said that it cures those who are ailing from evil spirits, and it expels even fevers from men.'

The following is the text of B as found in Paris MS. 1627 (no. 47 in List) and attested by Anan Isho's Syriac (Bed. p. 47); it is a better text than that of the generality of B mss. and  $l^{rev}$ : Οὗτος ὁ μακάριος ἐν Κωνσταντίνου πόλει ποτὲ παραγενόμενος, διὰ χρεῖαν τῶν τῆς ἐρήμου πολιτῶν, πολλαῖς

PTI<sub>2</sub> (1—9)  $s_2$

1 τῷ σαρκίῳ T ἐφείσατο] + τῆς σαρκὸς T 2 πυρώσας T ἑαυτοῦ] om T  
 ὡς] ἀπὸ (om ὡς) T 3 εἶναι] Here there is a lacuna in l in all three mss., extending to νόσους p. 37, l. 3 5 διείε BT (διείη) δὲ] om T 5—8 παλαιὰν.....ἑξακοσίας]  
 om  $s_2$  7 Ὀριγ. καὶ Δ. καὶ Π. καὶ Σ.] B Soz ( $l^{rev}$ ); Ἀθανασίου καὶ Βασιλείου PTA<sup>B</sup>; sanctorum antiquorum patrum orthodoxorum sacerdotum domini  $l_2$ :  $s_2$  vac  
 διελθῶν T 8 μυριάδας] PTBI<sub>2</sub> (myriadas); (cf. c. LV, and Soz. III. 16 (4): ('Ἐφραῖμ) λέγεται τὰς πάσας ἀμφὶ τὰς τριακοσίας μυριάδας ἐπὶ τὴν συγγράψαι.) 9 πατέ-  
 ρες]  $l_2$  departs wholly from Greek to end of chapter εἰ καὶ τις TB 10—12 τοῦτῳ...  
 ἄνθρωπον] A<sup>B</sup>B<sup>†</sup> $s_2$  ( $l^{rev}$ ); om PTB<sup>†</sup> (Tendenz?) 10 ἀνὴρ πν.] om A<sup>B</sup> καὶ] ὁ A<sup>B</sup>  
 11 λέγων] om A<sup>B</sup> 13—16 οὗτος...ῥιγιαζομένους]  $s_2$ B ( $l^{rev\ san}$ ); om PTA<sup>B</sup>;  $l_2$  vac:  
 (see above) 14 χρεῖαν] + τῶν τῆς ἐρήμου πολιτῶν B

(XII) Ἐν τούτῳ τῷ ὅρει τῆς Νιτρίας ἀνὴρ τις Βενιαμὶν οὕτω καλούμενος, βιώσας ἐπὶ ὀγδοήκοντα ἔτη καὶ εἰς ἄκρον ἀσκήσας, κατηξιώθη χαρίσματος ἰαμάτων, ὡς πάντα ᾧ ἂν χεῖρα ἐπετίθει ἢ ἔλαιον εὐλογήσας ἐδίδου, πάσης ἀπαλλάττεσθαι ἀρρωστίας. οὗτος τοίνυν ὁ τοιούτου χαρίσματος ἀξιωθείς 5 πρὸ ὀκτὼ μηνῶν τοῦ θανάτου αὐτοῦ ὑδρωπίασε, καὶ ἐπὶ τοσοῦτον ὠγκώθη αὐτοῦ τὸ σῶμα ὡς ἄλλον Ἰὼβ φαίνεσθαι. παραλαβὼν οὖν ἡμᾶς | Διόσκορος ὁ ἐπίσκοπος, ἴσως δὲ πρεσβύτερος ὢν τοῦ ὅρους τῆς Νιτρίας, ἔμέ τε καὶ τὸν μακάριον Εὐάγριον, λέγει ἡμῖν· Δεῦτε, ἴδετε νέον Ἰὼβ ἐν τοσοῦτῳ ὄγκῳ σώματος καὶ 10 πάθει ἀνιάτῳ ἄμετρον κεκτημένον εὐχαριστίαν. ἀπελθόντες οὖν ἐθεασάμεθα τοσοῦτον ὄγκον σώματος ὡς μὴ δύνασθαι δάκτυλον χειρὸς αὐτοῦ περιλαμβάνειν ὅλοις δακτύλοις. μὴ δυνάμενοι δὲ ἀτενίζειν τῇ τοῦ πάθους δεινότητι τοὺς ὀφθαλμοὺς

ἰκεσίαις δυσωπηθεὶς παρὰ Ῥουφίνου τοῦ κατ' ἐκείνου καιροῦ ἐπάρχου τῶν πραιτωρίων· παρακληθεὶς δὲ καὶ παρὰ τῶν ἁγίων ἐπισκόπων τῶν ἐκ διαφόρων ἐπαρχιῶν συνεληλυθότων εἰς τὰ καταθέσια τῶν ἁγίων οὐπὲρ αὐτὸς ἔκτισε μαρτυρίου· ἐν αὐτοῖς τοῖς καταθεσίοις ἀποδέχεται τὸν Ῥουφίνον ὁ ἅγιος ἀπὸ τοῦ ἁγίου καὶ ἀχράντου βαπτίσματος παρὰ τῶν ἐπισκόπων· ὃν ἐσεβάσθη ἀξίως τῆς αὐτοῦ πολιτείας εἰς πάντα ὑπακούων ὁ ἑπαρχος τῷ ὀσίῳ ἀνδρὶ Ἀμμωνίῳ. ὃς μετ' ὀλίγον χρόνον κοιμᾶται καὶ θάπτεται ἐν τῷ μαρτυρίῳ τῷ λεγομένῳ Ῥουφινιαναῖς. οὗ τὸ μνήμα λέγεται θεραπεύειν παντοῖα νοσήματα (πάντας τοὺς ριγίαζομένους B (exc. 47) I<sup>rev</sup>).

The other B mss. and I<sup>rev</sup> begin thus: Οὗτος ὁ μακάριος πολλὰς ἰκεσίας καταδυσωπηθεὶς παρὰ Ῥ. τοῦ κατ' ἐκείνου καιροῦ ἐπάρχου τῶν πραιτωρίων, εἰς τοὺς καιροὺς ἐκείνους ἐλθόντος τοῦ μεγάλου Ἀμμωνίου ἐν Κωνσταντίνου πόλει διὰ χρείας τῶν τῆς ἐρήμου πολιτῶν, ἱκανῶς παρακληθεὶς καὶ παρὰ τῶν ἁγίων ἐπισκόπων κ.τ.λ. (See Note 22.)

1—5 Soz. VI. 29 (9) Ἐν τούτῳ δὲ καὶ Βενιαμὶν γηραλέος εὖ μάλα λαμπρῶς ἀνὰ τὴν Σκῆτιν ἐφιλοσόφει, δῶρον ἔχων παρὰ θεοῦ δίχα φαρμάκων ἐπαφῇ μόνῃ χειρὸς ἢ ἐλαίῳ ᾧ ἐπήνχeto, πάσης ἀπαλλάττειν νόσου τοὺς κάμνοντας.

12 See Note 23.

## XII (Περὶ Βενιαμίν): PTl<sub>2</sub>ss<sub>2</sub>

1 Νητρίας P ἀνὴρ τις] om T Βεν, καλ. τις οὕτω βιώσας T 2 ἔτη ὀγδ. TB  
3 παντὶ TB ἐὰν T 4 χεῖρας TBl<sub>2</sub> ἀππλλάττετο TB 5 τοίνυν] om T  
τοιούτου] τούτου τοῦ T καταξιωθ. TB 6 αὐτοῦ] om TB 7 ὠγκωσε TB  
γενέσθαι T 8 Διοσκ.] ὁ Μακάριος Tl<sub>2</sub> ὁ ἐπίσκοπος] om Tl<sub>2</sub>s 8, 9 τότε.....  
Νιτρίας] TBl<sub>2</sub>s<sub>2</sub> (I<sup>rev</sup>); om Ps 8 τότε δὲ] ὁ (om ὢν) T 9 τὸν μακ. Εὐάγρ.] τὸν  
μακάριον Θεόδωρον Tl<sub>2</sub> (Theodorum et Macariolum) 10 βλέπετε TB 13 ἄλλους  
δακτύλους T

ἀπεστρέψαμεν. τότε λέγει ἡμῖν ὁ μακάριος ἐκεῖνος Βενιαμίν·  
 Εὐξασθε, τέκνα, ἵνα μὴ ὁ ἔσωθέν μου ἄνθρωπος ὑδρωπιάσῃ·  
 οὗτος γὰρ οὔτε με εὐπαθὼν ὤνησεν, οὔτε δυσπαθὼν ἔβλαψε.  
 τοὺς οὖν ὀκτὼ μῆνας δίφρος αὐτῷ ἔκειτο πλατύτατος ἐν ᾧ  
 5 ἀδιαλείπτως ἐκαθέζετο, μηκέτι ἐν κλίνῃ ἀναπνεσεῖν δυνάμενος  
 διὰ τὰς λοιπὰς χρείας τοῦ σώματος. ἐν τῷ πάθει δὲ τοῦτῳ ὦν  
 ἄλλους ἰᾶτο. ἀναγκαίως οὖν ἐξηγησάμην τὸ πάθος τοῦτο, ἵνα  
 μὴ ξενιζώμεθα ὅταν τι περιστατικὸν ἀνδράσι δίκαιοις συμβαίῃ.  
 τελευτήσαντος δὲ αὐτοῦ, αἱ φλῖαι τῆς θύρας ἐπήρθησαν καὶ αἱ  
 10 παραστάδες, ἵνα δυνηθῇ τὸ σῶμα ἐξενεχθῆναι τοῦ οἴκου· τοσοῦ-  
 τος ἦν ὁ ὄγκος.

(XIII) Ἀπολλωνίος τις ὀνόματι ἀπὸ πραγματευτῶν, ἀπο-  
 ταξάμενος καὶ οἰκήσας τὸ ὄρος τῆς Νιτρίας, μήτε τέχνην μαθεῖν  
 δυνάμενος μήτε ἄσκησιν γραφικὴν διὰ τὸ ἡκμακέναι, ζήσας  
 15 ἐν τῷ ὄρει εἴκοσι ἔτη ταύτην ἔσχε τὴν ἄσκησιν· ἐκ τῶν ἰδίων

1—3 Soz. (10) Μᾶλλον μὲν οὖν καὶ τοὺς ὀρώντας παρεμυθεῖτο καὶ ἐλιπάρει  
 τὸν θεὸν ἱκετεύειν ὑπὲρ τῆς αὐτοῦ ψυχῆς· σώματος δὲ αὐτῷ μηδὲν μέλει· Ἐπεὶ  
 καὶ εὐεκτοῦν οὐδὲν με ὤνησεν, ἔφη, καὶ κακῶς πάσχον οὐκ ἔβλαψεν. 4—7 (10)  
 Ἐν δὲ τῷ νοσεῖν ἐν κλίνῃ κεῖσθαι μὴ δυνάμενος, ἀμφὶ τοὺς ὀκτὼ μῆνας ἐπὶ δίφρου  
 πλατυτάτου ἐκαθίζετο, συνήθως τοὺς κάμνοντας ἰώμενος, αὐτὸς μηδὲν δυσφορῶν  
 ὅτι μὴ τῆς ἐχούσης αὐτὸν νόσου ἀπηλλάττετο. 9—11 (9) Τὸν δὲ τοιοῦτον

λόγος ὑδέρφ περιπεσόντα, τοσοῦτον οἰδῆσαι τὸ σῶμα ὥς μὴ δυνηθῆναι διὰ τῶν  
 θυρῶν τοῦ οἰκήματος ἐν ᾧ διήγεν ἐκκομισθῆναι εἰ μὴ σὺν ταῖς θύραις καὶ τὰς παρα-  
 στάδας καθεῖλον. 12 The chapter on Nathanael (xvi.) comes here in P ;

but this is opposed to all the other authorities. 12—9 (p. 37) Soz. vi. 29

(14) Ἀπολλώνιος δὲ, τὸν ἄλλον χρόνον ἐμπορίαν μετιών, ἤδη πρὸς γῆρας ἐλαύνων  
 ἐπὶ τὴν Σκῆτιν ἦλθε. λογισάμενος δὲ ὥς οὔτε γράφειν οὔτε ἄλλην τινὰ τέχνην  
 μαθεῖν οἷός τέ ἐστι διὰ τὴν ἡλικίαν, παντοδαπῶν φαρμάκων εἴδη καὶ ἐδεσμάτων  
 ἐπιτηδεῖων τοῖς κάμνουσιν ἐξ οἰκείων χρημάτων ὠνούμενος, ἀνὰ ἐκάστην θύραν  
 μοναστικὴν περιήει μέχρις ἐννάτης ὥρας, ἐφορῶν τοὺς νοσοῦντας. ἐπιτηδεῖαν  
 δὲ ταύτην αὐτῷ ἄσκησιν εὐρὼν ὥδε ἐπολιτεύσατο. μέλλων δὲ τελευτᾶν ἄλλω  
 παραδοῦς ἃ εἶχεν ἐνετεῖλατο τὰ αὐτὰ ποιεῖν. 14 See Note 24.

PTI<sub>2</sub>ss<sub>2</sub>

2 μου before ὁ ἔσ. TB ἔσω T 3 με] om T 4 ὀκτὼ οὖν TB ἐγένετο TB  
 πλατύτερος T 6 τὰς χρείας τὰς λοιπὰς (om τοῦ σωμ.) T δὲ before τῷ T  
 7 οὖν] δὲ T τοῦτο] τούτου τοῦ ἀγίου Bs 8 μὴ] μηδὲν T 9 δὲ] μέντοι T  
 ἐπήρθη TB

XIII (Περὶ Ἀπολλωνίου): PTI<sub>2</sub>ss<sub>2</sub>

13 Νητρίας P 14 μήτε] + ἐπὶ TB† γραφικὴν] + ἐλθεῖν T διὰ τὸ ἡκμ.] τῷ  
 ὑπερβεβηκέναι τὴν ἡλικίαν TB (παραβ.; προβ. AB)

χρημάτων καὶ ἐκ τῶν οἰκείων πόνων παντοῖα ἱατρικὰ καὶ κελλαρικὰ ἀγορεύων εἰς τὴν Ἀλεξάνδρειαν, πάσῃ τῇ ἀδελφότητι ἐπήρκει εἰς τὰς νόσους. καὶ ἦν ἰδεῖν αὐτὸν ὀρθριον μέχρις ἐννάτης ὥρας κυκλεύοντα τὰ μοναστήρια, καὶ κατὰ θύραν εἰσ-  
 ερχόμενον καὶ ὀρώντα τίς ἀνάκειται· ἐβάσταξε δὲ σταφίδας, 5  
 ῥόας, ῥά, σιλίγνια, ὧν ἐπιδέονται οἱ ἀσθενοῦντες. ταύτην αὐτῷ  
 λυσιτελοῦσαν τὴν μέθοδον εὐρὼν εἶχεν ἕως γήρους. ὃς τελευτῶν  
 ὁμοίῳ ἑαυτοῦ καταλιμπάνει τὰ γυντάρια, παρακαλέσας αὐτὸν  
 ταύτην ἐκτελεῖν τὴν διακονίαν. πεντακισχιλίων γὰρ μοναχῶν  
 οἰκούντων τὸ ὅρος χρεῖα ἦν καὶ τῆς ἐπισκέψεως ταύτης διὰ τὸ 10  
 ἔρμον εἶναι τὸν τόπον.

(XIV) Ἄλλος Παήσιος καὶ Ἡσαΐας οὕτω καλούμενοι, ἀδελφοὶ ὑπῆρχον πατρὸς ἐμπορίου Σπανοδρόμου· οἵτινες τοῦ πατρὸς τελευτήσαντος ἐμερίσαντο τὰ ὑπάρχοντα ἐν ἀκινήτοις ἃ ἔσχον, ἐν μὲν νομισματίοις πεντακισχιλίοις, ἐν ἱματίοις δὲ καὶ 15  
 οἰκέταις τὰ εὐρεθέντα. οὗτοι μετ' ἀλλήλων ἐσκέψαντο καὶ συμβουλευόμενοι πρὸς ἑαυτοὺς λέγοντες· Ἐπὶ ποίαν ἔλθωμεν μέθοδον τοῦ βίου, ἀδελφέ; ἐὰν ἔλθωμεν ἐπὶ τὴν ἐμπορίαν ἣν ἐπῆλθεν ὁ πατὴρ ἡμῶν, καὶ ἡμεῖς ἐτέροις ἔχομεν καταλείψαι τοὺς πόνους· ἴσως δὲ καὶ κινδύνους περιπεσοῦμεθα | ληστρικοῖς 20  
 ἢ θαλαττικοῖς. δεῦρο τοίνυν, ἐπὶ τὸν μονήρην βίον ἔλθωμεν, ἵνα καὶ τὰ τοῦ πατρὸς ἡμῶν κερδήσωμεν, καὶ τὰς ψυχὰς μὴ ἀπολέσωμεν. ἤρεσεν οὖν αὐτοῖς ὁ σκοπὸς τοῦ μονήρους βίου.

12 (XIV) In this chapter T contains manifest B interpolations. This phenomenon continues in varying degrees to the end of c. XXI. (cf. *Introd.* § 9). Such B readings in T will be indicated thus: (T)B. 1 of c. XIV. is printed in *Bibl. Casin. III. Florileg.* 299.

PT11<sub>2</sub>ss<sub>2</sub>

1 οἰκείων] ἰδίῳν T<sup>A</sup>B      3 καὶ ἦν] 1 recommences here      5 καὶ ὀρώντα] om T:  
 + μὴ T<sup>B</sup>      6 ἀρρωστοῦντες T<sup>B</sup>      7 τὴν μέθοδον.....γήρους] εὐρὼν πολιτεῖαν  
 εἰς τὸ γῆρας T<sup>B</sup>      τελευτᾶν μέλλων B (Soz): (In p. 31 l. 10 τελευτῶν of PT is  
 attested by apophth (cent. v.), but is turned into τελευτᾶν μέλλων in B)      10 τῆς]  
 + τοιαύτης (om ταύτης) T<sup>B</sup>      διὰ τὸ] τῷ T

XIV (Περὶ Πανσιόγ καὶ Ἡσαΐογ): PT11ss<sub>2</sub>

13 ὑπῆρχον]+ υἱοὶ T(s)      Πανοδρόμου Tven      14 ὑπάρχοντα]+ αὐτοῦ T(s)  
 ἀκινήτοις] PT (ἐκίνη τῆς sic); κινήτοις B1; 'outside and inside the house' s<sub>2</sub>: s om  
 15 νομίμασι T<sup>B</sup>      17 συμβουλευόμενοι ἑαυτοῖς λέγουσι T(B)      18 βίου μεθ.  
 (om τοῦ) T      19 μετῆλθεν T<sup>B</sup>      20 πόνους]+ ἡμῶν (T)Bs      21 θαλαττικοῖς]  
 P<sup>A</sup>B; θαλαττίοις T<sup>B</sup>      τοίνυν] οὖν + ἀδελφῇ (T)B



εὐρέθησαν οὖν ἄλλος κατ' ἄλλο διαφωνοῦντες. μερισάμενοι γὰρ  
τὰ χρήματα, τοῦ μὲν σκοποῦ εἵχοντο ἕκαστος τοῦ ἀρέσαι θεῷ,  
ἐνηλλαγμέναις δὲ πολιτείαις. ὁ μὲν γὰρ πάντα διασκορπίσας  
ἀσκητηρίοις καὶ ἐκκλησίαις καὶ φυλακαῖς, τεχνίδριον μαθὼν  
5 ὅθεν τὸν ἄρτον πορίσεται, τῇ ἀσκήσει καὶ εὐχῇ προσέσχευεν.  
ὁ δ' ἄλλος μηδὲν διασκορπίσας, ἀλλὰ ποιήσας ἑαυτῷ μοναστή-  
ριον καὶ προσλαβόμενος ἀδελφούς ὀλίγους, πάντα ξένον ἐδε-  
ξιοῦτο, πάντα ἄρρωστον, πάντα γέροντα, πάντα πένητα, κατὰ  
κυριακὴν καὶ σάββατον τρεῖς τραπέζας ἰστών· οὕτως αὐτοῦ  
10 κατηνάλωσε τὰ χρήματα.

Ἀμφοτέρων δὲ τελευτησάντων, διάφοροι μακαρισμοὶ τούτων  
ἐγένοντο, ὡς ἀμφοτέρων τελειωθέντων· καὶ τοῖς μὲν ἤρεσκεν  
οὗτος, τοῖς δὲ ἐκεῖνος. φιλονεικίας οὖν ἐμπεσούσης τῇ ἀδελφό-  
τητι ἐπὶ τοῖς ἐπαίνοις, ἀπέρχονται πρὸς τὸν μακάριον Παμβῶ  
15 καὶ ἀνατίθενται αὐτῷ τὴν ἐπὶ κρισιν, ἀξιοῦντες μαθεῖν τὴν μερίζονα  
πολιτείαν. ὁ δὲ λέγει αὐτοῖς· Ἀμφοτέροί εἰσι τέλειον· ὁ μὲν  
γὰρ Ἀβραμιαῖον ἐπεδείξατο ἔργον, ὁ δὲ τὰ τοῦ Ἡλίου. τῶν μὲν  
οὖν λεγόντων· Ἐγὼν ποδῶν σου, πῶς δυνατὸν αὐτοὺς εἶναι  
ἴσους; προτιμώντων τὸν ἀσκητὴν καὶ λεγόντων ὅτι Εὐαγγελικὸν  
20 πεποίηκε πρᾶγμα, πάντα πωλήσας καὶ δούς πτωχοῖς, καθ' ὥραν  
καθ' ἡμέραν τε καὶ κατὰ νύκτα τὸν σταυρὸν βαστάζων, καὶ  
ἀκολουθῶν τῷ σωτῆρι καὶ ταῖς προσευχαῖς· τῶν δὲ ἀντι-  
φιλονεικούντων καὶ λεγόντων ὅτι Οὗτος τοσαῦτα ἐνεδείξατο τοῖς  
δεομένοις, ὡς καὶ εἰς τὰς λεωφόρους καθῆσθαι καὶ τοὺς θλιβομέ-  
25 νους συνάγειν· καὶ οὐ μόνον τὴν ἰδίαν ψυχὴν ἀνέπαυσεν ἀλλὰ

PTlss<sub>2</sub>

1 οὖν] δὲ T ἄλλο] ἄλλον βίον T γὰρ] δὲ TB 3 ἐνηλλαγμέναις δὲ πολιτείαις]  
P<sup>cor</sup>ss<sub>2</sub>; -vas δὲ -as P\*; -νῃ δὲ -α TB: (l neutral) διασκορπίσας] + ἔδωκεν Bs  
5 ἄρτον] + cotidianum ls; 'from day to day' s<sub>2</sub> πορίσεται P\* (πορίζεται P<sup>cor</sup>); πορί-  
σεται TB καὶ] + τῇ TB 9 τρεῖς] + ἡ τέσσαρας Bss<sub>2</sub>; txt PTs ἰστών] + omnibus  
l; τοὺς λειπομένους ἐδεξιοῦτο B; 'and he refreshed all who had chanced to come' s;  
'he fed those in want' s<sub>2</sub> 11 δὲ] οὖν TB 12 ἐγίνοντο T τελείων ἐν τῇ ἀρετῇ  
εὐρεθέντων (T)B 13 ἀδελφότητι] + μάλιστα (T)B 14 τοῖς] + διαφόροις (T)Bss<sub>2</sub>  
15 μαθεῖν] + παρ' αὐτοῦ (T)B<sup>+</sup>(l) ἀμείνω TB 17 τὰ] om TB Ἡλίου TB  
18 τῶν ποδῶν σου] TA<sup>B</sup>B<sup>+</sup> (+ ἀπτόμεθα A<sup>B</sup>B<sup>+</sup>); om PvenB<sup>+</sup>: (deprecantes l; 'we beg  
of thee' s<sub>2</sub>) (cf. p. 23 l. 19) εἶναι αὐτοὺς TB 19 ἴσους] + καὶ T 20 πεποίηκε  
πρᾶγμα] PA<sup>B</sup>ss<sub>2</sub>; πεπλήρωκε πρόσταγμα TB<sup>l</sup> πωλήσας πάντα T 20, 21 καὶ καθ' ὥραν  
καὶ ἡμέραν καὶ νύκτα T; per omnes horas, omnes dies, omnesque noctes l (Bss<sub>2</sub> vary)  
22 προσευχαῖς] + προσκαρτερῶν T(B) 23 ὅτι] + καὶ TB<sup>+</sup> τοσαῦτα] + σπλάγχχνα  
B(lss<sub>2</sub>) 24 εἰς] + αὐτὰς (T)B 25 συνάγειν] + καὶ ἐπαρκεῖν (T)B ἀναπαύειν T



καὶ ἄλλων πολλῶν, καὶ νοσοκομῶν καὶ ἐπικουρῶν· λέγει αὐτοῖς  
ὁ μακάριος Παμβώ· Πάλιν ὑμῖν ἐρῶ ὅτι ἀμφοτέροι ἴσοι εἰσίν·  
ἕκαστον δὲ ὑμῶν πληροφορῶ ὅτι οὗτος, εἰ μὴ ἤσκει τοσοῦτον,  
ἄξιός οὐκ ἐγένετο τῆς ἐκείνου ἀγαθότητος συγκριθῆναι· ἐκείνος  
πάλιν ἀναπαύων τοὺς ξένους καὶ συνανεπαύετο, καὶ εἰ καὶ ἐδόκει 5  
τὸ ἐκ κόπου ἔχειν φορτίον, ἀλλὰ καὶ τὴν παρ' αὐτὰ εἶχεν ἀνά-  
παυσιν· ἐκδέξασθε δὲ ἵνα καὶ παρὰ θεοῦ δέξωμαι τὴν ἀποκά-  
λυψιν, καὶ μετὰ ταῦτα ἐλθόντες μαθήσεσθε· ἐλθόντες οὖν μετὰ  
ἡμέρας πάλιν παρεκάλεσαν αὐτόν, καὶ λέγει αὐτοῖς· Ὡς ἐπὶ  
θεοῦ ἀμφοτέρους ἅμα εἶδον ἐστῶτας ἐν τῷ παραδείσῳ. | 10

(XV) Νεώτερός τις ὀνόματι Μακάριος, ὡς ἐτῶν δεκαοκτώ,  
ἐν τῷ παίζειν μετὰ τῶν συνηλικιωτῶν παρὰ τὴν λίμνην τὴν  
λεγομένην Μαρίαν, τετράποδα νέμων, ἀκούσιον εἰργάσατο φόνον.  
καὶ μηδενὶ μηδὲν εἰρηκῶς καταλαμβάνει τὴν ἔρημον, καὶ εἰς  
τοσοῦτον ἤλασε φόβον θεῖον τε καὶ ἀνθρώπινον, ὡς ἀναισθη- 15  
τῆσαι αὐτὸν ἐπὶ τριετίαν ἄστεγον μείναντα ἐν τῇ ἐρήμῳ. ἄβρο-  
χος δὲ ὑπάρχει ἡ γῆ τούτοις, καὶ τοῦτο ἴσασιν πάντες, καὶ οἱ διὰ  
λόγων γενόμενοι καὶ οἱ διὰ πείρας· οὗτος ὕστερον ᾠκοδόμησε  
κέλλαν ἑαυτῷ· καὶ ζήσας ἄλλα εἰκοσιπέντε ἔτη ἐν τῷ κελλίῳ  
ἐκείνῳ χαρίσματος ἡξιώθη καταπτύειν δαιμόνων, ἐντρυφῶν τῇ 20  
μονότητι· τούτῳ πολλὰ συγχροῖσας ἡρώτων πῶς αὐτοῦ διά-

11—19 Soz. VI. 29 (12) Ἐγένετο δὲ αὐτῷ [M. τῷ νέῳ] τὴν ἀρχὴν πρόφασιν τῆς  
φιλοσοφίας ἀκούσιος φόνος· ἔτι γὰρ βούπαις ὧν πρόβατα ἔνεμε περὶ τὴν Μαρειάν  
λίμνην, καὶ παίζων τινὰ τῶν ὁμηλικῶν ἀνείλε· δέισας τε δοῦναι δίκην ἔφυγεν εἰς  
τὴν ἐρημίαν. (13) αἶθριος δὲ ἐπὶ τρία ἔτη μετὰ ταῦτα διάγων, αὐτόθι οἰκίδιον  
μικρὸν ἑαυτῷ κατεσκεύασεν, ἐν ᾧ εἴκοσι καὶ πέντε ἔτη διέτριψεν. 20 (12) M.  
ἐδόθη χάρις ὑπὸ θεοῦ ὑπερφρονεῖν τῶν δαιμόνων.

PTlss<sub>2</sub>

1 πολλῶν] πολλὰς T καὶ<sup>2</sup>] om TB 2 ὅτι] om TB εἰσὶν ἴσοι πρὸς τὸν  
κύριον B (T θεόν) s<sub>2</sub> 4 τῆς ἐκ. ἀγαθότητος] P(B†); ἐκ. τῇ ἀγαθότητι T(B†); ἐκ. τοῦ  
ἀγαθοῦ A<sup>B</sup> 5 πάλιν] om TA<sup>B</sup> ξένους] + εἰ P καὶ εἰ καὶ] TA<sup>B</sup>lss<sub>2</sub>(B); om καὶ  
εἰ P 7 δέ] + μικρὸν (T)B†s ('a few days') 8 μάθητε T μετὰ] + ὀλίγας Bl  
9 αὐτὸν παρεκ. T 10 ἅμα] om T

XV (Περὶ Μακαρίου τοῦ νεωτέρου (νέου Soz)): PTlss<sub>2</sub>

11 ὡς ἐτῶν] om T 12 συνηλικιωτῶν] PA<sup>B</sup>; συνηλικῶν TB (ὁμηλικῶν Soz)  
14 καὶ<sup>1</sup>] Pl; οὗτος (T)Bs<sub>2</sub> 16 ἐπὶ] P Soz; om TB μέναι T 17 ἡ γῆ ἐκείνη  
ὑπ. (om τούτοις) TB τοῦτο] TBlss<sub>2</sub><sup>vat</sup> (s<sub>2</sub><sup>add</sup> om clause); om P 18 δι' αὐτῆς τῆς  
πορίας (T) (διὰ τῆς πείρας αὐτῆς B) ὁ αὐτὸς οὗτος B (l iste ipse) 19 κελλίον TB  
ἐν τῷ κελλίῳ ἐκείνῳ] PT; ἐν αὐτῷ (before ἄλλα) Bls<sub>2</sub>; + τοιοῦτου Bl 20 ἡξιώθη]  
+ ὡς Bls<sub>2</sub> 21 συγχρ.] + ἐγὼ TB ἡρώτων] Pl; ἐμάνθανον TBS<sub>2</sub>; + παρ' αὐτοῦ (T)B

κειται ὁ λογισμὸς ἐπὶ τῇ τοῦ φόνου ἁμαρτίᾳ· ὃς τοσοῦτον ἔλεγεν ἀπέχειν λύπης ὥς καὶ προσευχαριστεῖν ἐπὶ τῷ φόνῳ· γεγένηται γὰρ αὐτῷ ὑπόθεσις σωτηρίας ὁ ἀκούσιος φόνος. ἔλεγε δὲ ἀπὸ γραφῶν φέρων τὴν μαρτυρίαν ὅτι οὐκ ἂν Μωσῆς  
 5 ἡξιούτο τῆς θεϊκῆς ὀπτασίας ἡ καὶ τῆς τοσαύτης δωρεᾶς καὶ τῆς συγγραφῆς τῶν ἁγίων λόγων, εἰ μὴ φόβῳ τοῦ Φαραὼ διὰ τὸν φόνον ὃν ἔδρασεν ἐν τῇ Αἰγύπτῳ κατειλήφει τὸ ὄρος τὸ Σινᾶ. ταῦτα δὲ λέγω οὐχ ὁδοποιῶν εἰς φόνον, δεικνύων δὲ ὅτι εἰσὶ καὶ περιστατικαὶ ἄρεταί, ὅταν μὴ ἐκουσίως τις τῷ  
 10 ἀγαθῷ προσέλθῃ· τῶν γὰρ ἀρετῶν αἱ μὲν εἰσι προαιρετικαί, αἱ δὲ περιστατικαί.

(XVI) Γέγονεν ἄλλος τις τῶν παλαιῶν ὀνόματι Ναθαναήλ. τοῦτον ἐγὼ ζῶντα μὲν οὐ κατείληφα· κεκοίμητο γὰρ πρὸ τῆς ἐμῆς εἰσόδου πρὸ ἐτῶν δεκαπέντε· τοῖς δὲ συνασκήσασιν αὐτῷ καὶ  
 15 χρονίσασιν περιτυχὼν ἐφιλοπραγμόνουν τοῦ ἀνδρὸς τὴν ἀρετὴν· ἔδειξαν δέ μοι αὐτοῦ καὶ τὴν κέλλαν, εἰς ἣν ᾧκει οὐκέτι μὲν οὐδεὶς διὰ τὸ ἐγγυτέρω αὐτὴν εἶναι τῆς οἰκουμένης· ἐκεῖνος γὰρ τότε αὐτὴν ἔκτισεν ὅτε σπάνιοι ἦσαν οἱ ἀναχωρηταί. διηγοῦντο οὖν τοῦτο περὶ αὐτοῦ ἐξαιρέτως, ὅτι τοσαύτην ἔσχεν ὑπομονὴν  
 20 ἐν τῷ κελλίῳ ὥς μὴ σαλευθῆναι τῆς προθέσεως. ἐν οἷς ἐμπαιχθεὶς κατ' ἀρχὰς παρὰ τοῦ πᾶσιν ἐμπαίζοντος καὶ ἀπατῶντος δαίμονος, ἔδοξεν ἀκηδιᾶν εἰς τὴν πρώτην κέλλαν· καὶ ἀπελθὼν ἄλλην ἔκτισε πλησιώτερον κώμης. μετὰ οὖν τὸ τελέσαι τὴν

1—3 Soz. (13) Ἔλεγον δὲ οἱ γε αὐτοῦ ἀκηκόεσαν ὡς πολλὴν ὁμολόγει χάριν τῇ συμφορᾷ καὶ σωτήριον ἀπεκάλει τὸν ἀκούσιον φόνον, φιλοσοφίας καὶ μακαρίου βίου αἴτιον αὐτῷ γεγεννημένον. 12 In P XVI. comes between XII. and XIII.

PTIs<sub>2</sub>

2 καὶ] om Tl 3 αὐτῷ] Pl; μοι, φησίν, (T)B 4 Μωϋσῆς TB 5, 6 καὶ..... λόγων] BIs<sub>2</sub>; om PT 6 τῷ δέει TB 7 διὰ τὸν φ..... Αἰγύπτῳ] Pls<sub>2</sub><sup>vat</sup> (s<sub>2</sub><sup>add</sup> slightly altered); διὸ ἔδρασεν ἐξ Αἰγ. καὶ B; ἀπέδρασε τῆς Αἰγ. καὶ T; ἀποδράσας γὰρ ἐξ Αἰγ. A<sup>B</sup> ἔδρασεν] + ἀκουσίως P 8 λέγων P\* πρὸς T φόνον] + τινα B1: + ἄλλα TB: + μᾶλλον B1 δέ] P; om TB 11 περιστατικαί] s<sub>2</sub> adds a passage accounting for the Syriac name given to M. 'the Child of the Cross.' Anan-Isho inserted it in his *Paradise* (Bed. p. 55): it is printed also by Assemani and Budge (cf. *Prol.* 87).

XVI (Περὶ Ναθαναήλ): PTL<sub>2</sub>ss<sub>2</sub>

14 αὐτῷ after χρονίσασιν T 15 χρονίσασιν] Pl (per multum tempus) (s<sub>2</sub>); συγχαρ. (T)B; om l<sub>2</sub> 16 καὶ] TBl<sub>2</sub>ss<sub>2</sub>; om P εἰς ἣν ᾧκει taken with each clause in ll<sub>2</sub> μὲν before οὐκέτι TB 17 ἐγγύτερον T αὐτὴν] + μὲν P ἐκεῖνος] ἐκεῖ P τότε] om P 18 ὅτε] ὅτι P 19 ἐξαιρέτως] Pl<sub>2</sub>; ἐξαιρετον TBl 20 σαλευθ.] + ἀπὸ TB 21 πάντας T καὶ] + πάντας P

κέλλαν καὶ οἰκῆσαι, μετὰ μῆνας τρεῖς ἢ τέσσαρας παραγίνεται ὁ  
 δαίμων ἐν νυκτί, ταυρέαν κατέχων καθάπερ οἱ δῆμιοι, καὶ σχῆμα  
 ἔχων στρατιώτου ῥακοδυτούντος, καὶ ψόφον εἰργάζετο ἐν τῇ  
 ταυρέᾳ. πρὸς ὃν ἀπεκρίνατο ὁ μακάριος Ναθαναὴλ καὶ ἔλεγε·  
 Τίς εἶ σὺ ὁ ταῦτα δρῶν ἐν τῇ ἐμῇ ξενίᾳ; ἀπεκρίνατο ὁ δαίμων·  
 Ἐγὼ εἰμι ὁ ἐξ ἐκείνης τῆς κέλλης ἐλάσας σε· ἦλθον οὖν καὶ  
 ἐκ ταύτης φυγαδεῦσαί σε. γινούς οὖν ὅτι | ἐνεπαίχθη, ὑποστρέφει  
 αὐθις εἰς τὴν πρώτην κέλλαν. καὶ πληρώσας τριάκοντα καὶ  
 ἑπτὰ ἔτη, οὐχ ὑπερέβη τὴν θύραν, φιλονεικήσας τῷ δαίμονι·  
 ὃς τοσαῦτα αὐτῷ ἐνεδείξατο καταναγκάζων αὐτὸν ἐξελθεῖν,  
 ὅσα διηγῆσασθαι οὐκ ἔστιν. ἐν οἷς καὶ τοῦτο· ἐπιτηρήσας ἑπτὰ  
 ἐπισκόπων ἁγίων ἐπίσκεψιν, ἢ ἐκ θεοῦ προνοίας γενομένην ἢ ἐκ  
 πειρασμοῦ ἐκείνου, παρ' ὀλίγον αὐτὸν ἐξώκειλε τῆς προθέσεως.  
 τῶν γὰρ ἐπισκόπων μετὰ τὴν ἐπίσκεψιν ἐξερχομένων, οὐ προ-  
 ἐπεμψεν αὐτοὺς οὐδὲ βῆμα ποδός. λέγουσιν αὐτῷ οἱ διάκονοι·  
 Ὑπερήφανον πρᾶγμα ποιεῖς, ἄββᾶ, μὴ προπέμπων τοὺς ἐπι-  
 σκόπους. ὁ δὲ λέγει αὐτοῖς· Ἐγὼ καὶ τοῖς κυρίοις μου τοῖς  
 ἐπισκόποις καὶ τῷ κόσμῳ ὅλῳ ἀπέθανον· ἔχω γὰρ κεκρυμμένον

11—15 TB: Ἐπτὰ ἐπισκόπων ἁγίων ἐπισκεψαμένων αὐτὸν (τὸν ἅγιον B),  
 ἢ ἐκ θεοῦ προνοίας ἢ ἐξ ὑποθέσεως τοῦ πειρασμοῦ (+ ἐξ ἐκείνου B), παρ' ὀλίγον  
 αὐτὸν ἐξώκειλε τῆς προθέσεως. τῶν γὰρ ἐπισκόπων μετὰ τὴν ἐπίσκεψιν εὐξα-  
 μένων καὶ μετὰ τὴν εὐχὴν ἐξιόντων, οὐ προέπεμψεν αὐτοὺς ὁ γένναϊος οὐδὲ βῆμα  
 ποδός (+ ἵνα μὴ δῶ χάραν τῷ μισοκάλῳ B). 17, 18 TB: Ἐγὼ καὶ τοὺς κυρίους  
 μου τοὺς ἐπισκόπους σέβω καὶ πάντα τὸν κλῆρον τιμῶ, καὶ πάντων ἀνθρώπων  
 (+ ἐγὼ ὁ ἁμαρτωλὸς B) περιψήμᾳ εἰμι (B om εἰμι). πᾶσι δὲ τούτοις καὶ ὅλῳ τῷ  
 κόσμῳ (B ὅλῳ τῷ βίῳ ὅσον τὸ ἐπ' ἐμοὶ τῇ προθέσει) ἀπέθανον. s<sub>2</sub> begins: 'I  
 worship my lords the bishops and all holy men; but know this, my  
 brethren,'—and goes on quite differently.

PTll<sub>2</sub>ss<sub>2</sub>

1 καὶ | ἐν αὐτῇ B(l<sub>2</sub>ss<sub>2</sub>) (cf. p. 31 l. 14) ἐνοικῆσαι T ὥς μετὰ μῆνας τέσσ. P;  
 'about 3 months' s<sub>2</sub> 2 ὥσπερ TB 3 ἐποίει δὲ ψόφους τῇ τ. T 4 ἀπεκρίνατο  
 after Ναθ. T λέγων (om καὶ) TB 5 ὁ δὲ δ. ἀπεκρ. TB 6 ἐκείνης τῆς] P Tl<sub>2</sub>;  
 τῆς πρώτης B1 (priore) (ss<sub>2</sub>) ἐξελάσας T σε] + καὶ TB: + νῦν B1 οὖν] om TB  
 7 φυγαδεῦσαι] ἀπελάσαι T οὖν] + ὁ γέρων T 8 καὶ<sup>2</sup>] om T 9 ὑπερέβη]  
 ἐξῆλθε T τὸν οὐδὲν B1(l<sub>2</sub>) 10 ἵνα αὐτὸν ἀναγκάσῃ TB 11 παρατ. T  
 11—15 ἑπτὰ ἐπισκόπων.....βῆμα ποδός] T here presents an interpolation from B: it  
 is printed in full below the text 14 ἐπίσκεψιν] P; εὐχὴν ll<sub>2</sub>ss<sub>2</sub>; (TB see above)  
 15 διάκονοι] + τῶν ἐπισκόπων B1 (s 'with them') 16 ποιεῖς] ἐργάζῃ TB ἄββᾶ]  
 PBss<sub>2</sub>; om Tll<sub>2</sub>s 17 ὁ δὲ] om T 17, 18 ἐγὼ.....ἀπέθανον] T presents the B text;  
 see above 17 καὶ] ll<sub>2</sub>s(TB); om P(s<sub>2</sub>) 18 γὰρ] δὲ T

σκοπόν, καὶ οἶδεν ὁ θεὸς τὴν καρδίαν μου, διὸ οὐ προπέμπω αὐτούς. ἀστοχήσας οὖν ὁ δαίμων τοῦ δράματος τούτου σχηματίζεται πρὸ ἐννέα μηνῶν τοῦ θανάτου αὐτοῦ, καὶ γίνεται παιδίον ὥσεί δέκα ἐτῶν, ἐλαῦνον ὄνον βαστάζοντα ἄρτους ἐν  
 5 σαργάνῃ. καὶ γενόμενος ἐν ἐσπέρᾳ βαθείᾳ πλησίον τῆς κέλλης τούτου ἐσχηματίσατο πεπτωκέναι τὸν ὄνον καὶ κρᾶζον τὸ παιδίον· Ἀββᾶ Ναθαναήλ, ἐλέησόν με καὶ δός μοι χεῖρα. ὁ δὲ ἀκούσας τῆς φωνῆς τοῦ δῆθεν παιδίου καὶ παρανοίξας τὴν θύραν, ἐστὼς ἔνδοθεν ἐλάλει αὐτῷ· Τίς εἶ, καὶ τί θέλεις ἵνα  
 10 ποιήσω σοι; λέγει αὐτῷ· Εἰμὶ τοῦδε τὸ μεράκιον, καὶ ἄρτους ἀποφέρω, ἐπεὶ δὴ ἀγάπη ἐστὶ τοῦδε τοῦ ἀδελφοῦ, καὶ αὐριοῦ σαββάτου διαφαίνοντος χρεῖα τῶν προσφορῶν· δέομαί σου, μὴ παρίδῃς με, μὴ ποτε καὶ ὑπὸ ὑαινῶν βρωθῶ. πολλαὶ γὰρ ὕαιναι γίνονται εἰς τοὺς τόπους ἐκείνους. στὰς οὖν ἐννεὸς ὁ  
 15 μακάριος Ναθαναήλ σφόδρα ἰλιγγίασε τὰ σπλάγχχνα ταραττόμενος, καὶ ἐλογίζετο καθ' ἑαυτὸν λέγων· Ἡ τῆς ἐντολῆς ἔχω ἐκπεσεῖν, ἢ τῆς προθέσεως. ὕστερον μέντοι ἐπιλογισάμενος ὅτι ἄμεινόν ἐστι μὴ σαλευθῆναι τῶν τοσούτων ἐτῶν τὴν πρόθεσιν εἰς αἰσχύνην τοῦ διαβόλου, προσευξάμενος λέγει  
 20 τῷ προσλαλοῦντι δῆθεν παιδίῳ· Ἀκουσον, παιδίον· πιστεύω εἰς τὸν θεὸν ᾧ λατρεύω, ὅτι, εἰ χρεῖα σοι ἐστί, πέμπει σοι ὁ θεὸς βοήθειαν, καὶ οὔτε ὕαιναί σε ἀδικήσουσιν οὔτε ἄλλο τι· εἰ δὲ πειρασμὸς εἶ, τὸ πρᾶγμα ἐντεῦθεν ἤδη ἀποκαλύψει ὁ

11, 12 See Note 25.

PTll<sub>2</sub>ss<sub>2</sub>

1 τὰ κρυπτὰ τῆς ἐμῆς καρδίας B1 2 αὐτοὺς] κυρίους μου T; sanctos uiros 1  
 δαίμων] + ἐκ T 3 γίνεται] + ὥς Tl<sub>2</sub> 4 ὥσει] om Tl<sub>2</sub>B (ὥς ἐλαῦνον B) ἐλαῦνον  
 ὄνον] om T βαστάζων T 5 ἐσπέραν βαθείαν (om ἐν) T τούτου κελλ. TB  
 6 σχηματίζεται T καὶ κρᾶζον τὸ π. + ἐβόα P (ll<sub>2</sub>ss<sub>2</sub> inquit); καὶ κράζει φησὶ τὸ π.  
 Ἀβ. κ.τ.λ. T; txt B 7 ὁ δὲ ἀκούσας] Pl<sub>2</sub>; ἤκουσεν ἐκείνος TB 8 δῆθεν] om T  
 9 ἔνδοθεν] ἔσω TB εἶ] + σὺ T 10 σοι ποιήσω T τοῦδε εἰμι τοῦ μοναχοῦ μελ-  
 λάκιον (T)Bs<sub>2</sub> 11 ἀδελφοῦ] μοναχοῦ P 12 χρεῖα] + ἐστὶ T 13 παρείδῃς T  
 ὑαινῶν] Bl<sub>2</sub>s(1s<sub>2</sub>); ὑαίνης PT 14 εὐρίσκονται T (I noseuntur) ἐνεδος οὖν ἐστηκὼς  
 TB 15 ταραττόμενος] om T 16 καθ' ἑαυτὸν] Pl<sub>2</sub>; τί ποιήσει (T)B λέγων]  
 + ὅτι T 17 προθέσεως] + ἐξολισθῆσαι B1 μέντοι Pl<sub>2</sub>; om TBl ἐπιλογ.] + τῷ  
 εὐσεβεῖ λογισμῷ B1 (rationabili ingenio) 18 ὅτι] εἶπεν ἐν αὐτῷ (T)B ἐστὶ] + τὸ  
 TB σαλευθῆναι T τῶν] om TB 19 τὴν] om TB διαβόλου] + καὶ Tl<sub>2</sub>  
 προσευξ.] + τοῖνυν τῷ κυρίῳ B1 (deum) 20 παιδίον] + ἢ ds τί ποτε εἶ (T)B (ἢ ὅστις δὴ  
 ποτε εἶ) 21 τῷ θεῷ (om εἰς) T εἶ] om T 22 ἄλλος τις Tll<sub>2</sub> 23 πειρασμὸς]  
 + τις T (πισει sic) B (txt A<sup>B</sup>) 1 καὶ τοῦτο (+ ὁ θεός μου B) ἐντεῦθεν ἤδη τὸ δρᾶμα  
 ἀποκ. (om ὁ θεός) (T)B

θεός. καὶ κλείσας τὴν θύραν εἰσῆλθεν. αἰσχυνθεὶς δὲ ὁ δαίμων ἐπὶ τῇ ἡττῇ εἰς λαίλαπα ἀνελύθη καὶ εἰς ὀνύγρους σκιρτῶντας καὶ φεύγοντας καὶ ψόφους ἀποτελοῦντας. τοῦτο τὸ ἄθλον τοῦ μακαρίου Ναθαναήλ, καὶ αὕτη ἡ διαγωγή, καὶ τοῦτο τὸ τέλος. |

(XVII) Τὰ κατὰ τοὺς δύο Μακαρίους τοὺς ἀοιδίμους 5 ἄνδρας, πολλὰ καὶ μεγάλα καὶ δύσπιστα ὄντα, ὁκνῶ καὶ λέγειν καὶ γράφειν, μήποτε καὶ ψεύστου ὑπόληψιν ἀπενέγκωμαι. ὅτι δὲ ἀπολλύει Κύριος πάντας τοὺς λαλοῦντας τὸ ψεῦδος ἀπεφήνατο τὸ πνεῦμα τὸ ἅγιον. ἐμοῦ τοίνυν μὴ ψευδομένου, πιστότατε, μὴ ἀπιστήσης. τούτων τῶν Μακαρίων ὁ μὲν εἰς 10 Αἰγύπτιος τὸ γένος, ὁ δ' ἄλλος Ἀλεξανδρεύς, τραγήματα πιπράσκων.

Καὶ πρῶτον διηγῆσομαι περὶ τοῦ Αἰγυπτίου, ὃς ἔζησε τὰ σύμπαντα ἔτη ἐννενήκοντα. ἐκ τούτων ἐν τῇ ἐρήμῳ πεποίηκεν ἐξήκοντα ἔτη, τριακονταετὴς ἀνελθὼν νέος· καὶ τοσαύτης 15 ἡξιώθη διακρίσεως ὥς λέγεσθαι αὐτὸν παιδαριολόγοντα· διὸ

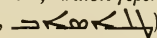
5 (XVII) Throughout this and the next chapter, even more than in the preceding, T has been largely contaminated by revision on a B ms. Such B readings found in T are not recorded. As the texts here presented by T and 33 cannot be relied on, only occasional select readings are entered from them, and no conclusion must be drawn from silence in regard to these two mss. Ordinarily only in cases where P and B differ from each other, and T differs from both, are the readings of T recorded. On 33 cf. *Introd.* § 9.

5 On the various Macarii see Note 26. 5, 6 Soz. III. 14 (1) Ἀρξομαι δὲ ἐξ Αἰγύπτου καὶ Μακαρίων τῶν δύο, τῶν ἀοιδιμωτάτων ἡγεμόνων τῆς Σκήτews καὶ τοῦ τῆδε ὄρους. 10—12 (1) Τούτοις δὲ ὁ μὲν Αἰγύπιος, ὁ δὲ πολιτικός ὡς ἀστὸς ὠνομάζετο· ἦν γὰρ τῷ γένει Ἀλεξανδρεύς. 13—3 (p. 44) (2) Διεβίω δὲ ἀμφὶ τὰ ἐννενήκοντα ἔτη, ἐξήκοντα δὲ ἐκ τούτων ἐν ταῖς ἐρήμοις διέτριβεν. αὐτίκα τε φιλοσοφεῖν ἀρχόμενος ἔτι νέος ὢν διέπρεπεν, ὥς παιδαριολόγοντα παρὰ τῶν μοναχῶν ὀνομάζεσθαι, καὶ τεσσαράκοντα ἔτη γεγονότα χειροτονηθῆναι πρεσβύτερον. 8 Ps. v. 7.

PTII<sub>ss</sub><sub>2</sub>

1 δὲ] οὖν T 3 ἀπολύντας TB 4 τοῦτο] om TB

XVII (Περὶ Μακαρίου τοῦ Αἰγυπτίου): P[33]II<sub>ss</sub>[T]

5 δύο] om B<sub>2</sub> ἀοιδίμους] l de praedicabilibus ac beatis (sess. and rev), de beatis ac uenerabilibus (cass); de magnis et praecipuis et sanctis ac beatissimis I<sub>2</sub>; 'the holy men whose name was one' s 6 μεγάλα καὶ δύσπ.] ἀξιάκουστα 33 (from hence to ἀπιστήσης (l. 10) is completely altered in 33) 10 τῶν M.] P33II<sub>2</sub>; om Ts (Soz); (B altered): + 'two' II<sub>ss</sub> εἰς] om 33 (Soz): + ἐστὶ 33; ἦν T 16 παιδαριολόγοντα] PB<sup>†</sup> Soz; παιδιολόγοντα TB<sup>†</sup>; neapotepona (νεαροπεροντα) I<sub>2</sub>; (senis puer l, sim. s, )



καὶ θάττον προέκοψε· τεσσαρακονταετῆς γὰρ γενόμενος κατὰ πνευμάτων ἔλαβε χάριν ἰαμάτων τε καὶ προρρήσεων· κατηξιώθη δὲ καὶ ἱερωσύνης.

Τούτῳ συνῆσαν δύο μαθηταὶ εἰς τὴν ἔρημον τὴν ἐνδο-  
 5 τάτῳ, τὴν καλουμένην Σκήτιν· ὧν ὁ μὲν εἰς ὑπηρέτης ἦν  
 πλησίον αὐτοῦ διὰ τοὺς ἐρχομένους θεραπεύεσθαι, ὁ δ' ἄλλος  
 ἐσχόλαζεν ἐν κελλίῳ ἐγγυτάτῳ. χρόνου δὲ προκόψαντος  
 διορατικῶ ὁμματι προβλέψας λέγει τῷ ὑπηρετοῦντι αὐτῷ,  
 καλουμένῳ Ἰωάννῃ, ἐς ὕστερον γενομένῳ πρεσβυτέρῳ εἰς  
 10 τὸν τόπον αὐτοῦ τοῦ Μακαρίου· Ἀκουσόν μου, ἀδελφὲ  
 Ἰωάννη, καὶ ἀνάσχου μου τῆς νοθεσίας· πειράζῃ γάρ, καὶ  
 πειράζει σε τὸ πνεῦμα τῆς φιλαργυρίας. οὕτω γὰρ ἐώρακα·  
 καὶ οἶδα ὅτι ἐάν μου ἀνάσχῃ τελειωθήσῃ ἐν τῷ τόπῳ τούτῳ  
 καὶ δοξασθήσῃ, καὶ μάλιστα οὐκ ἔγγιεῖ ἐν τῷ σκηνώματί σου·  
 15 ἐὰν δέ μου παρακούσῃς, τοῦ Γιεζῆ ἥξει ἐπὶ σε τὰ τέλη, οὐ  
 καὶ τὸ πάθος νοσεῖς. συνέβη δὲ αὐτὸν παρακοῦσαι μετὰ τὴν  
 κοίμησιν τοῦ Μακαρίου μετὰ ἄλλα δεκαπέντε ἢ εἴκοσιν ἔτη,  
 καὶ οὕτως ἠλεφαντίασε νοσφισάμενος τὰ τῶν πτωχῶν, ὥς μὴ  
 εὔρεθῆναι εἰς τὸ σῶμα αὐτοῦ ἀκέραιον τόπον ἐν ᾧ τις δάκτυλον  
 20 πῆξει. αὕτη ἐστὶν ἡ προφητεία τοῦ ἁγίου Μακαρίου. περὶ  
 μὲν οὖν βρώσεως καὶ πόσεως περιττὸν τὸ διηγῆσασθαι, ὅποτε  
 οὐδὲ παρὰ | τοῖς ῥαθύμοις ἔστιν εὔρεθῆναι ἀδδηφαγίαν ἢ ἀδια-  
 φορίαν ἐν τοῖς τόποις ἐκείνοις, καὶ διὰ τὴν σπάνιν τῶν χρειῶν  
 καὶ τὸν ζῆλον τῶν κατοικούντων. περὶ δὲ τῆς ἄλλης αὐτοῦ  
 25 ἀσκήσεως λέγω· ἐλέγετο γὰρ ἀδιαλείπτως ἐξίστασθαι, καὶ  
 μᾶλλον πλείονι χρόνῳ θεῷ προσδιατρίβειν ἢ τοῖς ὑπ' οὐρανὸν  
 πράγμασιν. οὐ καὶ φέρονται θαύματα τοιάδε.

Ἀνὴρ τις Αἰγύπτους ἐρασθεὶς ἐλευθέρας γυναικὸς ὑπάνδρου,  
 καὶ μὴ δυνάμενος αὐτὴν δελεάσαι, προσωμίλησε γόητι λέγων·

14 Ps. xc. 10.

P[33]l<sub>2</sub>s[T]

5 Σκήτιν T 7 ἐσχόλαζεν ἐν κελλίῳ ἐγγυτάτῳ P33 (πλησίον αὐτοῦ for ἐγγυτ.) s  
 ('that was near to him'); ἀνεχώρει κατ' ἰδίαν εἰς κέλλαν (T)Bl<sub>2</sub> 11 νοθεσίας] + καὶ  
 συνενέγκαι σοι ἔχει B1 11, 12 πειράζῃ γὰρ καὶ πειράζει σε] B1s (ἵνα διωκῇ  
 ἡ ~~καὶ~~ ~~καὶ~~ ~~καὶ~~); πειράζει γὰρ σε (om πειράζῃ and καὶ) PT33l<sub>2</sub> 13 τῷ]  
 om T 14 σκηνώματι] corpori l (cf. Prol. 72) 20 πῆξει] + καὶ Bl<sub>2</sub> αὕτη]  
 + τοῖνυν TBl 22 ῥαθυμοτέροις Bl<sub>2</sub> 24 τὸν] + κατὰ θεὸν Bs 25 γὰρ] αὐτὸν  
 (om γὰρ) T; οὗτος ὁ ἅγιος B 28 35 begins here (see Introd. § 9) Αἰγύπτιος]  
 om P ἐλευθέρας] + τινὸς 35 29 λέγων] + δέομαί σου P

“Ελκυσον αὐτὴν εἰς τὸ ἀγαπήσαί με, ἢ ἔργασαί τι ἵνα ῥίψῃ αὐτὴν ὁ ἀνὴρ αὐτῆς. καὶ λαβὼν ὁ γόης τὸ ἱκανὸν ἐχρήσατο ταῖς γοητικαῖς μαγανείαις, καὶ παρασκευάζει φοράδα αὐτὴν φανῆναι. θεασάμενος οὖν ὁ ἀνὴρ ἔξωθεν ἐλθὼν ἐξενίζετο ὅτι εἰς τὸν κράββατον αὐτοῦ φορβὰς ἀνέκειτο. κλαίει, οὐδύρεται 5 ὁ ἀνὴρ· προσομιλεῖ τῷ ζῳῷ ἀποκρίσεως οὐ τυγχάνει. παρακαλεῖ τοὺς πρεσβυτέρους τῆς κώμης· εἰσάγει, δεικνύει· οὐχ εὐρίσκει τὸ πρᾶγμα. ἐπὶ ἡμέρας τρεῖς οὔτε χόρτου μετελάβεν ὡς φορὰς οὔτε ἄρτου ὡς ἄνθρωπος, ἀμφοτέρων ἐστερημένη τῶν τροφῶν. τέλος, ἵνα δοξασθῇ ὁ θεὸς καὶ φανῇ ἡ ἀρετὴ 10 τοῦ ἁγίου Μακαρίου, ἀνέβη ἐπὶ τὴν καρδίαν τοῦ ἀνδρὸς αὐτῆς ἀγαγεῖν αὐτὴν εἰς τὴν ἔρημον· καὶ φορβιάσας αὐτὴν ὡς ἵππον, οὕτως ἤγαγεν εἰς τὴν ἔρημον. ἐν δὲ τῷ πλησιάσαι αὐτοὺς εἰστήκεισαν οἱ ἀδελφοὶ πλησίον τῆς κέλλης τοῦ Μακαρίου, μαχόμενοι τῷ ἀνδρὶ αὐτῆς καὶ λέγοντες· Τί ἤγαγες ὧδε τὴν 15 φορβάδα ταύτην; λέγει αὐτοῖς· Ἵνα ἐλεσθῇ. λέγουσιν αὐτῷ· Τί γὰρ ἔχει; ἀπεκρίνατο αὐτοῖς ὁ ἀνὴρ αὐτῆς ὅτι Γυνὴ μου ἦν, καὶ εἰς ἵππον μετεβλήθη, καὶ σήμερον τρίτην ἡμέραν ἔχει μὴ γευσαμένη τινός. ἀναφέρουσι τῷ ἁγίῳ ἔνδον προσευχομένων· ἀπεκαλύφθη γὰρ αὐτῷ, καὶ προσηύχετο περὶ αὐτῆς. 20 ἀποκρίνεται οὖν τοῖς ἀδελφοῖς ὁ ἅγιος Μακάριος καὶ λέγει αὐτοῖς· Ἵπποι ὑμεῖς ἐστέ, οἱ τῶν ἵππων ἔχοντες τοὺς ὀφθαλμούς. ἐκείνη γὰρ γυνὴ ἐστὶ, μὴ μετασχηματισθεῖσα, ἀλλ’ ἡ

## P35[33]12s[T]

1 ἡ ἔλον 35TB τι+τῇ τέχνῃ σου 35Bs (‘by thy magic’) 1, 2 ἵνα μισήσῃ αὐτὴν ὁ ἀν. καὶ ῥίψῃ 35 2 λαβὼν δὲ 35; λ. οὖν TB 3 ταῖς αὐτοῦ γοητῆταις καὶ μαγ. 35B αὐτὴν φοράδα 35 (ὡς φ. TB) 4 οὖν] δὲ 35 ἔξωθεν] οἴκοι T1 5 φορβὰς] P; φορὰς 35 33TB ἀνάκειται 35 7 κώμης]+εἰς τὸν οἶκον (T)B1 8 εὐρίσκει] P35ls; συνῆκαν B (T-ον); ἔγνωσαν AB; inuenerunt 12 10 τέλος]+οὖν 35 12 φορβιάσας] P; φορβεώσας 35; B φορβαΐσας, φορβεάσας, φορτιάσας; T καπιστρώσας 13 ἀπήγαγεν 35 εἰς τ. ἔρημον] om 35T τῷ] τὸ P 14 τοῦ]+ἁγίου (T)B1(s) τοῦ M.] om 35 15 ἦγες 35 ὧδε] om 35 16 φοράδα 35 TB ἵνα ἱαθῇ τῇ πρεσβείᾳ τοῦ δικαίου M. 35 (τῇ προσευχῇ τοῦ δικ. B) οἱ δὲ πρὸς αὐτόν 35 B 17 ἔχει]+κακόν 35B ἀποκρ. καὶ λέγει (om ὁ ἀν. αὐτῆς) 35 18 ἦν]+ἡ ἀθλία, καὶ οὐκ οἶδα τί γέγονεν αὐτῇ 35 (B) ἔχει τρ. ἡμ. 35T(B) 19 μηδενὸς γευσ. 35 TB: +οἱ δὲ ἀκούσαντες 35 TB ἁγίῳ]+Μακαρίῳ 35B12 προσευχομένῳ]+περὶ αὐτῆς 35TB 20 αὐτῷ]+ἀπὸ θεοῦ B: ἦν γὰρ αὐτῷ κεκαλυμμένον παρὰ θεοῦ τὰ περὶ αὐτῆς T; ἀποκεκάλυφε γὰρ αὐτῷ ὁ θεός 35(12s): txt PAP: +καὶ λέγουσι· Φοράδα ἤγαγέ τις ἐνταῦθα 35(B) καὶ προσηύχ. π. αὐτῆς] om 35TB 21 οὖν] om 35 καὶ λέγει αὐτοῖς] om 35 22 ἵπποι after ἐστὲ 35T

μόνον ἐν τοῖς ὀφθαλμοῖς τῶν ἡπατημένων. καὶ εὐλογήσας  
 ὕδωρ καὶ ἀπὸ κορυφῆς ἐπιχέας αὐτῇ γυμνῇ ἐπηύξατο· καὶ  
 παραχρήμα ἐποίησεν αὐτὴν γυναῖκα φανῆναι πᾶσι. | δούς δὲ  
 αὐτῇ τροφὴν ἐποίησεν αὐτὴν φαγεῖν, καὶ ἀπέλυσεν αὐτὴν  
 5 μετὰ τοῦ ἰδίου ἀνδρὸς εὐχαριστοῦσαν τῷ κυρίῳ. καὶ ὑπέθετο  
 αὐτῇ εἰπών· Μηδέποτε ἀπολειφθῆς τῆς ἐκκλησίας, Ἥμηδέποτε  
 ἀπόσχη τῆς κοινωνίας· ταῦτα γάρ σοι συνέβη τῷ ἐπὶ πέντε  
 ἐβδομάδας μὴ προσεληλυθέναι τοῖς μυστηρίοις.

Ἄλλην αὐτοῦ πρᾶξιν τῆς ἀσκήσεως· τῷ μακρῷ χρόνῳ  
 10 ὑπὸ τὴν γῆν ποιήσας σύριγγα ἀπὸ τῆς κέλλης αὐτοῦ μέχρῃς  
 ἡμισταδίου σπήλαιον εἰς τὸ ἄκρον ἀπετέλεσε. καὶ εἵποτε  
 πλείονες αὐτῷ ὥχλουν, κρυπτῶς ἐκ τῆς κέλλης αὐτοῦ ἐξιὼν  
 ἀπίει εἰς τὸ σπήλαιον, καὶ οὐδεὶς αὐτὸν εὔρισκε. διηγείτο οὖν  
 ἡμῖν τις τῶν σπουδαίων αὐτοῦ μαθητῶν καὶ ἔλεγεν ὅτι ἀπιὼν  
 15 ἕως τοῦ σπηλαίου εἰκοσιτέσσαρας ἐποίει εὐχάς, καὶ ἐρχόμενος  
 εἰκοσιτέσσαρας.

Περὶ τούτου ἐξῆλθε φήμη ὅτι νεκρὸν ἤγειρεν, ἵνα αἰρετικὸν  
 πείσῃ μὴ ὁμολογοῦντα ἀνάστασιν εἶναι σωμάτων. καὶ αὕτη  
 ἡ φήμη ἐκράτει ἐν τῇ ἐρήμῳ.

7 See Note 27. 17—19 Soz. III. 14 (2) Τὸν δὲ Αἰγύπτιον λόγος ὡς καὶ  
 νεκρὸν ζῆν ἐποίησεν ἵν' ἑτεροδόξον πείσῃ νεκρῶν ἀνάστασιν ἔσσεσθαι. P substitutes:  
 Ἦλθε δὲ καὶ εἰς ἐμὲ ἄλλο αὐτοῦ διήγημα πάνυ μέγα καὶ θαυμαστόν· Παρὰ

P35(1—8)[33]ll<sub>2</sub>s[T]

1 μόνον] + φαινόμενη (om ἐν) (T)Bl<sub>2</sub> 2 ἀπὸ κορ. after αὐτῇ 35 ἐπιχέας]  
 35 33TB (ἐκχέας B<sup>4</sup>) ls; ἐπιχρίσας Pl<sub>2</sub> (oleum for ὕδωρ) αὐτῇ γυμνῇ 35TBll<sub>2</sub>;  
 αὐτὴν ὅλην P (s 'her whole body'); om 33: + μέχρῃς ὀνύχων 35: (s 'he poured it  
 (the water) on her head while it flowed down over her whole body') 3 ἐποίησεν  
 .....πᾶσι] 35TBll<sub>2</sub>s; ἔδειξεν αὐτοῖς πᾶσιν ὅπερ ἦν τὸ πρότερον γυναῖκα P πᾶσι] + τοῖς  
 ὀρῶσι 35(B) 4 καὶ] + ἰασάμενος Bs ('in health') 5 ἀνδρὸς] + αὐτῆς (om ἰδίου) 35  
 εὐχαριστοῦντας Bs κυρίῳ] P35s; θεῷ 33TBll<sub>2</sub> 6 λέγων 35 μηδέποτε<sup>1</sup>.....  
 ἐκκλησίας] om l<sub>2</sub> ἀπολειφθῆς] ἀπόσχη P (ὑστερεῖσθαι 33) 6, 7 μηδέποτε<sup>2</sup>.....  
 κοινωνίας] om P35 33; txt TBls ('do not withdraw thyself from the oblation and  
 from the church') 6 μηδὲ T 7 κοινωνίας] + τῶν μυστηρίων Bl διὰ τὸ 35  
 8 τοῖς] + ἀχράντοις 35 33B; θείους T; diuina ll<sub>2</sub> μυστηρίοις] 35 ceases 9 ἄλλην] +  
 πάλιν B (txt A<sup>B</sup>) ll<sub>2</sub> 10 ποιήσας σύριγγα] 33TB (+ ὀρύγματος TB) ll<sub>2</sub>s ('for a long  
 time he made under the earth a cavity (κῶλον) from his cell for half a mile');  
 ὑπενόησε καὶ ὀρύξας P: (s<sup>an</sup> appears to combine both readings) 10—12 αὐτοῦ.....  
 κέλλης] om T (homœotel.) 13 σπήλαιον] + τοῦ ἀπερισπάστως τῷ θεῷ προσομιλεῖν T  
 17—19 περὶ.....ἐρήμῳ] om P, but attested by all the other authorities, including Soz  
 and s, (see Note above) 18 εἶναι] ἔσσεσθαι Soz l; om T: + τῶν T 19 ἐκράτει]  
 + περὶ αὐτοῦ B<sup>4</sup>

Τούτῳ προσηνέχθη ποτὲ δαιμονιῶν νεανίσκος παρὰ τῆς  
ιδίας μητρὸς ὀλοφυρομένης, σὺν δυσὶ νεανίσκοις δεδεμένος.  
καὶ ταύτην εἶχε τὴν ἐνέργειαν ὁ δαίμων μετὰ τὸ φαγεῖν  
τριῶν μοδίῳ ἄρτους καὶ πιεῖν κιλικίσιον ὕδατος, ἐρευγόμενος  
εἰς αἷμὸν ἔλνε τὰ βρώματα· οὕτω γὰρ ἀνηλίσκετο τὰ βρω- 5  
θέντα καὶ ποθέντα ὡς ὑπὸ πυρός. ἔστι γὰρ τάγμα τὸ λεγό-  
μενον πύρινον. διαφοραὶ γάρ εἰσι δαιμόνων, ὥσπερ καὶ  
ἀνθρώπων, οὐκ οὐσίας ἀλλὰ γνώμης. οὗτος τοίνυν ὁ νεανίσκος  
μὴ ἐπαρκοῦμενος παρὰ τῆς ιδίας μητρὸς τὴν οἰκίαν ἥσθιε  
κόπρον· πολλάκις καὶ τὸ ἴδιον ἔπινεν οὖρον. κλαιούσης οὖν 10  
τῆς μητρὸς καὶ παρακαλούσης τὸν ἄγιον, λαβὼν ἐπηύξατο  
αὐτῷ τὸν θεὸν ἰκετεύων. καὶ μετὰ μίαν ἢ δευτέραν ἡμέραν  
ὑπολωφήσαντος τοῦ πάθους λέγει αὐτῇ ὁ ἅγιος Μακάριος·  
Πόσον θέλεις ἵνα ἐσθίῃ; ἡ δὲ ἀπεκρίνατο λέγουσα· Δεκάλιτρον  
ἄρτου. ἐπιτιμήσας οὖν αὐτῇ ὅτι πολὺ ἐστίν, ἐν ἑπτὰ ἡμέραις 15  
ἐπευξάμενος αὐτῷ μετὰ νηστείας, ἔστησεν αὐτὸν εἰς τρίλιτρον,  
ὡς ὀφείλουντα καὶ ἐργάζεσθαι· καὶ οὕτως ἀποθεραπεύσας  
ἀπέδωκεν αὐτὸν τῇ μητρί. καὶ τοῦτο τὸ θαῦμα πεποίηκεν ὁ  
θεὸς διὰ τοῦ θαυμασίου Μακαρίου. τούτῳ ἐγὼ οὐ συντε-  
τύχηκα· πρὸ ἐνιαυτοῦ γὰρ τῆς εἰσόδου μου τῆς εἰς τὴν ἔρημον 20  
ἐκεκοίμητο. |

(XVIII) Τῷ δὲ ἄλλῳ συντετύχηκα Μακαρίῳ τῷ Ἀλε-  
ξανδρεῖ, πρεσβυτέρῳ ὄντι τῶν λεγομένων Κελλίων. εἰς ἃ  
Κελλία παρώκησα ἐγὼ ἐνναετίαν ἐν οἷς τὴν τριετίαν τὴν  
ἐμὴν ἐπέζησε· καὶ τὰ μὲν εἶδον, τὰ δὲ παρ' αὐτοῦ ἀκήκοα, τὰ 25

γὰρ τὸν Ἀρσενόιτην κ.τ.λ. (cf. Migne, *P. G.* xxxiv. 209, and for critical text, Preuschen *Pall. u. Ruf.* 124—130) (see Note 28).

22—2 (p. 48) Soz. III. 14 (3) Ὁ δὲ ἕτερος χρόνῳ μὲν ὕστερον πρεσβύτερος  
ἐγένετο, παντοδαπῆς δὲ σχεδὸν ἀσκήσεως ἐπειράθη, τὰ μὲν αὐτὸς περινοῶν, ἃ  
δὲ παρ' ἄλλοις ἤκουσεν ἐκ παντὸς τρόπου κατορθῶν.

P[33]ll<sub>2</sub>s[T]

2 σὺν] P; om T; συνδεδ. B      δυσὶ δεδεμένος αὐτῷ νεανίσκοις ἐκατέρωθεν T  
5 αἱμάτων] ἐαυτὸν P (33 as text)      γὰρ] om P      6 τάγμα]+ δαιμόνων TBl; txt Pl<sub>2</sub>  
8 γνώμης]+ ἀλλοιουμένης B (txt A<sup>B</sup>) l      11 τῆς μητρὸς] ἐκείνης P      13 αὐτῇ] Ps; τῇ  
μητρὶ αὐτοῦ 33ll<sub>2</sub> (B τοῦ νεανίσκου); (T καὶ προσκαλεσάμενος τὴν μ. τοῦ ν. λέγει αὐτῇ)  
ὁ ἅγιος M.] om ll<sub>2</sub>s (om M. T)      14 ἐσθίῃ]+ ὁ υἱός σου (T)Bl      δέκα λιτρῶν PB†  
15 ἄρτους P      πολλή P      16 τρίλιτρ.] + ἄρτου Bl

XVIII (Περὶ Μακαρίου τοῦ Ἀλεξανδρέως): P[33]ll<sub>2</sub>s[T cf. Note p. 43]

25 μὲν]+ σημεία ls(B)      παρ' αὐτοῦ] om l<sub>2</sub>s(B)

δὲ καὶ παρ' ἐτέρων μεμάθηκα. | ἡ τοίνυν ἄσκησις αὐτοῦ ἦν αὕτη· εἴ τι ἀκήκοε πώποτε, πάντως τοῦτο κατώρθωσεν. ἀκούσας γὰρ παρά τινων ὅτι οἱ Ταβεννησιῶται διὰ πάσης τῆς τεσσαρακοστῆς ἐσθίουσιν ἄπυρον, ἔκρινεν ἐπταετίαν τὸ διὰ πυρὸς 5 διαβαίνειν μὴ φαγεῖν, καὶ πλὴν λαχάνων ὠμῶν εἴ ποτε παρευρέθησαν καὶ ὀσπρίων βρεκτῶν οὐδενὸς ἄλλου ἐγεύσατο. κατορθώσας οὖν ταύτην τὴν ἀρετὴν, ἤκουσε περὶ τινος πάλιν ἄλλου ὅτι λίτραν ἐσθίει ἄρτου· καὶ κλάσας ἑαυτοῦ τὸν βουκέλλατον καὶ καταγγίσας εἰς †σαῖτας τὰ κεράμια†, ἔκρινε τοσοῦτον 10 ἐσθίειν ὅσον ἂν ἡ χεὶρ ἀνενέγκῃ. καὶ ὡς διηγείτο χαριεντιζόμενος ὅτι περ' Ἐδρασσόμην μὲν πλειόνων κλασμάτων, οὐκ ἡδυνάμην δὲ ὅλους ἐξενεγκεῖν ὑπὸ τοῦ στένου τῆς ὀπῆς· τὸ γὰρ παντελῶς μὴ ἐσθίειν ὁ τελώνης μοι οὐ συνεχώρει. ἐπὶ τρία οὖν ἔτη ταύτην ἔσχηκε τὴν ἄσκησιν, τέσσαρας ἡ πέντε 15 οὐγγίας ἄρτου ἐσθίων καὶ τοσοῦτον πίνων ὕδωρ, ξέστην δὲ ἐλαίου τὸν ἐνιαυτόν.

Ἄλλη αὐτοῦ ἄσκησις· ἔκρινεν ὕπνου περιγενέσθαι, καὶ διηγῆσατο ὅτι οὐκ εἰσῆλθεν ὑπὸ στέγην ἐπὶ εἴκοσι ἡμέρας ἵνα νικήσῃ ὕπνου, τοῖς μὲν καύμασι φλεγόμενος, τῇ δὲ νυκτὶ 20 στυφόμενος τῇ ψυχρότητι. καὶ ὡς ἔλεγεν ὅτι Εἰ μὴ τάχιον εἰσῆλθον ὑπὸ στέγην καὶ ἐχρησάμην ὕπνω, οὕτω μου ἐξηράνθη ὁ ἐγκέφαλος, ὡς εἰς ἔκστασιν με ἐλάσαι λοιπόν. καὶ τὸ μὲν ὅσον ἐπ' ἐμοὶ ἐνίκησα· τὸ δὲ ὅσον ἐπὶ τῇ φύσει τὴν χρεῖαν ἐχούσῃ τοῦ ὕπνου παρεχώρησα.

25 Τούτου καθεξομένου πρῶτὸ ἐν τῷ κελλίῳ κώνωψ στας ἐπὶ τοῦ ποδὸς ἐκέντησεν αὐτόν· καὶ ἀλγήσας κατέαξεν αὐτὸν τῇ

25—2 (p. 49) Τούτου.....ἐκδικήσαντος ἑαυτὸν] PBlS; TA<sup>Bl</sup><sub>2</sub> read: Οὗτός ποτε ὠχλήθη ὑπὸ τοῦ πάθους (Tl<sub>2</sub>; πνεύματος A<sup>B</sup>) τῆς πορνείας· καὶ κατεδίκασεν κ.τ.λ.

P[33]l<sub>2</sub>s[T]

2 πώποτε] +τινα πεποιηκότα (T)Bl 3 Ταβεννησ. PTB† 5 καὶ] om TBl<sub>2</sub>  
πλὴν λ. ὠμ.· ἥσθιε δὲ ὠμὰ λάχανα T 6 παρευρέθη T; παρεῦρε B ἐγεύσατο] P;  
γευσάμενος (T)Bl<sub>2</sub>; (l alters; s om οὐδενὸς ἄλ. ἐγεύσ.) 7 ταύτην τὴν ἀρετὴν] Ps;  
τοῦτο 33Bl<sub>2</sub>; om T: +κατέπνυσε ταύτης τῆς πολιτείας (T)Bl<sub>2</sub> 9 καταγγίσας] T  
(-σαι); καταλύσας P; κατήγαγε B†; ἔβαλε A<sup>B</sup>B†; (ll<sub>2</sub>s misit) εἰς σαῖτας τὰ κεράμια]  
P; the others om σαῖτας τὰ κεράμια Tl<sub>2</sub>s 10 διηγείτο] + ἡμῶν Bl (mih)  
11 ὅτι Περιεδρασσ. (T)B 12, 13 τὸ γὰρ.....συνεχώρει] om l<sub>2</sub>; (l and s alter text  
independently, yet somewhat similarly) 15 οὐγγίας P; οὐγκίας TB†; ὀγκίας B†  
ἄρτου] Pls; om TBl<sub>2</sub> 17 αὐτοῦ] + πάλιν Tll<sub>2</sub> 19 ὕπνον] αὐτὸν P φλεγόμενος]  
+ τὴν ἡμέραν Bll<sub>2</sub>; (s 'at midday')



χειρὶ μετὰ κόρον τοῦ αἵματος. καταγνοὺς οὖν ἑαυτοῦ ὡς ἐκδικήσαντος ἑαυτόν, κατεδίκασεν ἑαυτὸν εἰς τὸ ἔλος τῆς Σκίτηως, ὃ ἐστὶν ἐν τῇ πανερήμῳ, καθίσαι γυμνὸν ἐπὶ μῆνας ἕξ, ἔνθα οἱ κώνωπες καὶ συάγων δέρματα τιτρώσκουσιν, ὡς σφῆκες ὄντες. οὕτως οὖν κατετρώθη ὅλος καὶ σπονδύλους ἐξέβαλεν 5 ὡς νομίσαι τινὰς ὅτι ἠλεφαντίασεν. ἐλθὼν οὖν μετὰ μῆνας ἕξ εἰς τὸ κελλίον αὐτοῦ, ἀπὸ τῆς φωνῆς ἐγνώσθη ὅτι αὐτός ἐστιν ὁ Μακάριος.

Ἐπεθύμησέ ποτε οὗτος εἰς τὸ κηποτάφιον εἰσελθεῖν Ἰαννῇ καὶ Ἰαμβρῇ, ὡς αὐτὸς ἡμῖν διηγῆσατο. | τοῦτο δὲ τὸ κηπο- 10 τάφιον ἐγένετο παρὰ τῶν τότε μάγων παραδυναστευόντων τῷ Φαραῶ. ὡς οὖν κεκτημένοι τὴν δυναστείαν ἐκ μακρῶν τῶν χρόνων, ἐν τετραποδικαῖς λίθοις ἔκτισαν τὸ ἔργον, καὶ τὸ μνῆμα δὲ αὐτῶν ἐκεῖ ἐποίησαν, καὶ χρυσὸν ἀπέθεντο πολὺν ἐφύτευσαν δὲ καὶ δένδρα, ὑπικμος γάρ ἐστιν ὁ τόπος, ἐν οἷς 15 καὶ φρέαρ ὤρυξαν. ἐπεὶ οὖν τὴν ὁδὸν ἠγνόει ὁ ἅγιος, στοχασμῷ δέ τινι ἠκολούθει τοῖς ἄστροις καθάπερ ἐν πελάγει τὴν ἔρημον διοδεύων, λαβὼν καλάμων δέμα κατὰ μίλιον ἐν ἴστα σημειούμενος ἵνα εὕρῃ τὴν ὁδὸν ὑποστρέφων. διοδεύσας οὖν ἐντὸς ἐννέα ἡμερῶν τῷ τόπῳ ἐπλησίασεν. ὁ τοίνυν 20 δαίμων ὁ αἰὲ τοῖς ἀθληταῖς τοῦ Χριστοῦ ἀντιπράττων, συναγαγὼν ὅλους τοὺς καλάμους, καθεύδοντας ὡς ἀπὸ σημείου τοῦ κηποταφίου πρὸς τῇ κεφαλῇ αὐτοῦ τέθεικεν. ἀναστὰς οὖν εὔρε τοὺς καλάμους, τάχα καὶ τοῦτο τοῦ θεοῦ συγχωρήσαντος εἰς πλείονα αὐτοῦ γυμνασίαν, ἵνα μὴ καλάμοις ἐπελ- 25 πίζῃ, ἀλλὰ τῷ στύλῳ τῆς νεφέλης τῷ ὁδηγήσαντι τὸν Ἰσραὴλ τεσσαράκοντα ἔτη ἐν τῇ ἐρήμῳ. ἔλεγεν ὅτι Ἐβδομήκοντα

9 On this episode see Note 29.

P[33]112s[T]

2 ἑαυτὸν<sup>2</sup>] + ὥστε B1 3 μῆνας] TBl12s; ἡμέρας P 4 δέρμα 112T (συνάγρον δέρμα) 5 ἐξέβαλεν] + καθ' ὅλου τοῦ σώματος (T)B1 (per omnia ipsius membra) 6 μῆνας] ἡμέρας P 7 ἐγνώσθη] + μόνον B1 (T μόνης)

P[33]112ss2[T]

9 ἐπεθύμησε] s<sub>2</sub> begins 10 Ἰαμβρῇ] PTBss<sub>2</sub>; Mambre 112 herv. (from the Latin Bibles) 16 ὁδὸν] + ἄγουσιν ἐπὶ τοῦτον τὸν τόπον B1 (κῆπον B<sup>1</sup>) 17 τινί] + μόνον B1 καθάπερ] + οἱ ναυτικοὶ B112s<sub>2</sub> 19 σημειούμενος] P1; χάριν σημείου B1<sub>2</sub>; (om ss<sub>2</sub>) τὴν ὁδὸν] om B1 ὑποστρέφων] Ps<sub>2</sub>; ὑποστρέψαι B112s 21 ὁ] ὡς P 22 καθεύδοντας] + τοῦ ἀγίου P; τοῦ M. B 27, 1 (p. 50) ἐβδ. δαίμονες ἐξῆλθον] PBlss<sub>2</sub>; παρατάξεις δαιμόνων ὑπὸντων ἐξερχόμενοι T1<sub>2</sub>

δαίμονες ἐξήλθον εἰς συνάντησίν μου ἀπὸ τοῦ κηποταφίου, βοῶντες καὶ πτερυσομένοι ὡς κόρακες κατὰ τῆς ὄψεώς μου, καὶ λέγοντες· Τί θέλεις, Μακάριε; τί θέλεις, μοναχέ; τί ἦλθες ἡμῶν εἰς τὸν τόπον; οὐ δύνασαι μείναι ὧδε. εἶπον οὖν αὐτοῖς, 5 φησίν, ὅτι Εἰσέλθω μόνον καὶ ἱστορήσω καὶ ἀπέρχομαι. εἰσελθὼν οὖν, φησίν, εὗρον κάδιον χαλκοῦν κρεμάμενον καὶ ἄλυσιν σιδηρᾶν κατὰ τοῦ φρέατος, λοιπὸν τῷ χρόνῳ ἀναλωθέντα, καὶ | καρπὸν ῥοῶν οὐκ ἐχουσῶν ἔνδον οὐδὲν τῷ ἐξηράνθαι ὑπὸ τοῦ ἡλίου. οὕτως οὖν ὑποστρέψας ἦλθε διὰ εἴκοσι ἡμερῶν. 10 ἐκλείψαντος δὲ τοῦ ὕδατος οὐ ἐβάσταζε καὶ τῶν ἄρτων, ἐν πολλῇ περιστάσει ἐγένετο. καὶ ὡς ἐγγὺς ἐγένετο τοῦ ὀκλάσαι ὠφθη αὐτῷ κόρη τις, ὡς διηγήσατο, καθαρὰν ὀθόνην φοροῦσα καὶ κατέχουσα βαυκάλιον ὕδατος στάζον· ἣν ἔλεγεν ἄποθεν αὐτοῦ εἶναι, ὡς ἀπὸ σταδίου, καὶ ἐπὶ ἡμέρας τρεῖς ὁδεύειν, βλέπων 15 μὲν αὐτὴν μετὰ τοῦ βαυκαλίου ὡς ἐστῶσαν καταλαβεῖν δὲ μὴ δυνάμενος, †ὡς ἐπὶ τῶν ἱερέων,† τῇ δὲ ἐλπίδι τοῦ πιεῖν ὑπομείνας ἠτύονει. μεθ' ἣν ἐφάνη πλήθος βουβάλων, ἐξ ὧν ἡ μία ἔστιν ἔχουσα μόσχον· εἰσὶ γὰρ πολλαὶ ἐν τοῖς τόποις ἐκείνοις·

5 ἀπέρχομαι] Here and infra, pp. 51, 57, occur passages in PTA<sub>12</sub>(c) which are not found in B<sub>12</sub>ss<sub>2</sub>: on this series of interpolations cf. *Intro.* § 10.

PTA<sub>12</sub> (c vac): + εἰσερχομένου δὲ αὐτοῦ ἐν τῷ κηποταφίῳ ὑπήντησεν αὐτῷ ὁ σατανᾶς μετὰ ῥομφαίας ἐσπασμένης ἀπειλῶν αὐτῷ. πρὸς δὲ ταύτην ἀπεκρίνατο τὴν ῥῆσιν ὁ ἅγιος Μακάριος· Σὺ ἔρχῃ πρὸς με ἐν ῥομφαίᾳ ἐσπασμένῃ, κἀγὼ ἔρχομαι πρὸς σε ἐν ὀνόματι κυρίου σαβαὼθ θεοῦ παρατάξεω 1 Cραήλ (om B<sub>12</sub>ss<sub>2</sub>).

[1 ἐν τῷ κ.] εἰς τὸν παράδεισον TA<sub>12</sub> 2 διάβολος A ἐπαπειλῶν TA ταύτην] + τὴν φωνὴν (om τὴν ῥῆσιν) A 3 1 Regn. xvii 45 4 πορεύομαι A; πορεύσομαι T 4, 5 ἐν παρατάξει θεοῦ Ἰσ. TA]

9 ἡλίου] PTA<sub>12</sub> (c vac): + καὶ ἀναθήματα δὲ (+ ἦν ἐκεῖ A) πλείστα χρυσᾶ (om B<sub>12</sub>ss<sub>2</sub>).

PA[33]l<sub>2</sub>ss<sub>2</sub>[T]

1 εἰς συνάντ. μου] Bls (ⲕⲁⲓ ⲛⲁⲛⲁⲛⲧⲁⲓ ⲙⲟⲩ); om P (Tl<sub>2</sub> cf. p. 49) 6 κἀδ-  
διον P ἀλύσει σιδηρᾶ (om καὶ) TBl 13 κανκάλιον B ἄποθεν] TA<sup>B</sup> (ἄπωθεν);  
μακρόθεν B<sup>†</sup>; ἀπὸ μήκοθεν B<sup>†</sup>; a se separatam l; longe esse a se l<sub>2</sub>; 'distant from  
him' ss<sub>2</sub>; ἔμπροσθεν PB<sup>†</sup> 14 εἶναι] ἰέναι P ὡς] om Tl καὶ] om P ὥδενσε  
TBs(l<sub>2</sub>) s<sub>2</sub> 'she came after him and she was distant from him about a stade,  
and for three days he saw her coming after him' (om μετὰ τοῦ.....ἱερέων) 15 δέ]  
+ αὐτὴν TB (ταύτην) l 16 ὡς ἐπὶ τῶν ἱερέων] PTB (+ καὶ τῶν μυστηρίων ἔστιν ἰδεῖν  
TB); sicut somnians l<sub>2</sub>; quod in curuatura celi fieri (ras.) uideri ambulantibus solet  
l<sup>cas</sup> (erasures in l<sup>ss</sup>); om A<sup>B</sup>ss<sub>2</sub>l<sup>rev</sup>; s quite altered: l<sub>2</sub> suggests ωσεπιγεονειρων  
17-2 (p. 51) ἐξ ὧν.....ἠρκέσθη] om s<sub>2</sub>

καὶ ὡς ἔλεγεν ὅτι ἔρρει αὐτῆς τὸ οὖθαρ τοῦ γάλακτος. ὑπείσελθὼν οὖν τῇ βουβάλῳ καὶ θηλάσας ἠρκέσθη. καὶ ἔως τοῦ κελλίου αὐτοῦ ἦλθεν ἡ βουβάλος θηλάζουσα αὐτόν, τὸ δὲ μοσχάριον αὐτῆς μὴ δεχομένη.

Ἄλλοτε πάλιν ὀρύσσω φρέαρ πλησίον βλαστῶν φρυγάνων 5 ὑπὸ ἀσπίδος ἐδήχθη· ἀναιρετικὸν δέ ἐστι τὸ ζῶον· λαβὼν οὖν αὐτὴν ταῖς δύο χερσὶν ἀπὸ τῶν χελυνίων κρατήσας διέσχισεν, εἰπὼν αὐτῇ· Μὴ ἀποστείλαντός σε τοῦ θεοῦ, πῶς ἐπελθεῖν μοι ἐτόλμησας; |

Εἶχε δὲ κέλλας διαφόρους ἐν τῇ ἐρήμῳ· μίαν ἐν τῇ Σκήτει 10 τῇ ἐνδοτέρᾳ πανερήμῳ, καὶ μίαν εἰς Λίβα, καὶ μίαν εἰς τὰ λεγόμενα Κελλία, καὶ μίαν εἰς τὸ ὄρος τῆς Νιτρίας. ὧν ἔνιαι εἰσιν ἀθυρίδωτοι, εἰς ἃς ἔλεγετο καθέζεσθαι τῇ τεσσαρακοστῇ ἐν σκοτίᾳ· ἡ δὲ ἄλλη στενωτέρα, εἰς ἣν ἐκτεῖναι πόδας οὐκ ἴσχυεν· ἄλλη δὲ πλατυτέρα, ἐν ᾗ συνετύγχανε τοῖς φοιτῶσι 15 πρὸς αὐτόν.

Οὗτος τοσοῦτον πλῆθος δαιμονιζομένων ἐθεράπευσεν ὡς ἀριθμῷ μὴ ὑποπεσεῖν. ὄντων δὲ ἡμῶν ἐκεῖ παρθένος ἠνέχθη αὐτῷ ἀπὸ Θεσσαλονίκης εὐγενῆς, πολυετίαν ἔχουσα ἐν παραλύσει. ταύτην ἐν εἴκοσι ἡμέραις ἐλαίῳ ἀγίῳ ἀλείφων ταῖς 20 ἑαυτοῦ χερσὶ καὶ προσευχόμενος, ὑγιῇ ἀπέστειλεν εἰς τὴν ἰδίαν πόλιν. ἥτις ἀπελθοῦσα πολλὴν καρποφορίαν αὐτῷ ἀπέστειλεν. |

1 γάλακτος] PTA<sub>12</sub>C: + καὶ φωνὴ ἐγένετο ἄνωθεν λέγουσα· Μακάριε, πρόσ-  
ελθε τῇ βουβάλῳ καὶ θήλασον (om Bls) (s<sub>2</sub> vac).

[1 ἐγένετο] γέγονεν αὐτῷ TA(c) ἄνωθεν] om Tc 2 θηλάσθητι A]

10—23 In A, this section, which presents a pure text, is transferred to p. 54, l. 21. 10—12 See Note 14.

P[33]ll<sub>2</sub>cs<sub>2</sub> (1—4) [T]

1 ἔρρει] c begins here 4 δεχομένη] s<sub>2</sub> ceases 5 βλαστῶν φρυγάνων] Pl<sub>2</sub>(l);  
θρύων καὶ φ. (T)B; 'reeds' c; (s om)

PA[33]ll<sub>2</sub>cs[T]

10 οὗτος ὁ ἅγιος εἶχε διαφ. κελ. (om ἐν τῇ ἐρ.) A μίαν] + μὲν A τῇ<sup>2</sup>] om A  
11 τῇ ἐνδοτέρᾳ παν.] ATBll<sub>2</sub>C (om τῇ Σκήτει) s; τῆς πανερήμου (om τῇ ἐνδοτέρᾳ) P  
Λίβα] PA; Λιβύην TBlc (s Aulbia); (l<sub>2</sub> om clause) καὶ μίαν<sup>2</sup>] om (T)B 12 λεγόμενα] om A Νητρίας PA ὧν ἔνιαι] Ps; καὶ αἱ μὲν ATB 13 καθ.] + ἐν A  
17—23 For trans. of c see Prol. 149 17 δαιμονιώντων A 18 ἡμῶν] 'I and holy  
Evagrius' s<sup>an</sup> 19 αὐτῷ] A(B)l<sub>2</sub>cs; illuc l; om PT εὐγενῆς] om l<sub>2</sub>cs ἐν] + τῇ A  
20 ἐν] om A 21 ἐξάπεστ. A 22 αὐτῷ] PA (after ἀπ.) s(c); τῷ ἀγίῳ 33; τοῖς  
ἀγίοις B; τοῖς ἐν τῇ ἐρήμῳ ἀγίοις T; ad solitudines l; per diuersa sancta monasteria l<sub>2</sub>

Οὗτος ἀκούσας ὅτι μεγάλην ἔχουσι πολιτείαν οἱ Ταβεννη-  
 σιώται, μεταμφιασάμενος καὶ λαβὼν κοσμικὸν σχῆμα ἐργάτου,  
 δι' ἡμερῶν δεκαπέντε ἀνήλθεν εἰς τὴν Θηβαΐδα διὰ τῆς ἐρήμου  
 ὁδεύσας. καὶ ἔλθων ἐν τῷ ἀσκητηρίῳ τῶν Ταβεννησιωτῶν  
 5 ἐπεζήτητε τὸν ἀρχιμανδρίτην τούτων, Παχώμιον ὀνόματι, ἄνδρα  
 δοκιμώτατον καὶ χάρισμα ἔχοντα προφητείας· ᾧ ἀπεκρύβη τὰ  
 κατὰ τὸν Μακίριον. περιτυχὼν οὖν αὐτῷ λέγει· Δέομαί σου  
 δέξαι με εἰς τὴν μονὴν σου ἵνα γένωμαι μοναχός. λέγει αὐτῷ  
 ὁ Παχώμιος· Λοιπὸν εἰς γῆρας ἤλασας, καὶ ἀσκεῖν οὐ δύνασαι·  
 10 οἱ ἀδελφοί εἰσιν ἀσκηταί, καὶ οὐ φέρεις αὐτῶν τοὺς πόνους·  
 καὶ σκανδαλίζῃ καὶ ἐκβαίνεις κακολογῶν αὐτούς. καὶ οὐκ  
 ἐδέξατο αὐτὸν οὔτε τὴν πρώτην οὔτε τὴν δευτέραν, μέχρις  
 ἡμερῶν ἑπτὰ. ὥς δὲ ἡγτόνησε παραμένων νῆστις, ὕστερον λέγει  
 αὐτῷ· Δέξαι με, ἀββᾶ, καὶ ἐὰν μὴ νηστεύσω κατ' αὐτοὺς καὶ  
 15 ἐργάσωμαι, κέλευσον ἐκριφῆναί με. πείθει τοὺς ἀδελφούς εἰς-  
 δέξασθαι αὐτόν· ἔστι δὲ τὸ σύστημα τῆς μιᾶς μονῆς χίλιοι  
 τετρακόσιοι ἄνδρες μέχρι τῆς σήμερον. εἰσῆλθεν οὖν· παρελ-  
 θόντος δὲ χρόνου ὀλίγου | ἐπέστη ἡ τεσσαρακοστή, καὶ εἶδεν  
 ἕκαστον διαφόρους πολιτείας ἀσκοῦντας· τὸν μὲν ἐσθίοντα  
 20 ἐσπέρας, τὸν δὲ διὰ δύο, τὸν δὲ διὰ πέντε· ἄλλον δὲ πάλιν  
 ἐστώτα διὰ πάσης νυκτός, ἐν ἡμέρᾳ δὲ καθήμενον. βρέξας οὖν  
 θαλλοὺς τοὺς ἐκ φοινίκων εἰς πλήθος ἔστη ἐν γωνίᾳ μιᾷ, καὶ  
 μέχρις οὗ αἱ τεσσαράκοντα ἐπληρώθησαν ἡμέραι καὶ τὸ πάσχα  
 παραγέγονεν οὐκ ἄρτου ἤψατο, οὐχ ὕδατος· οὐ γόνυ ἔκαμψεν,  
 25 οὐκ ἀνέπεσε· παρεκτὸς φύλλων κράμβης ὀλίγων οὐκ ἐλάμβανε,  
 καὶ τοῦτο κατὰ κυριακὴν, ἵνα δόξῃ ἐσθίω. καὶ εἴ ποτε ἐξέ-  
 βαιεν εἰς τὴν χρεῖαν ἑαυτοῦ, θάπτον πάλιν εἰσιὼν ἵστατο, μὴ  
 λαλήσας μηδενί, μὴ ἀνοίξας τὸ στόμα, ἀλλὰ σιωπῇ ἐστώς·  
 ἐκτὸς δὲ προσευχῆς τῆς ἐν τῇ καρδίᾳ καὶ τῶν θαλλῶν τῶν

1 For  $l_2$  see *Bibl. Casin. III. Florileg.* 294.

9 See Note 30.

P[33]l<sub>2</sub>css<sub>2</sub>[T]

1 s<sub>2</sub> recommendations: for c see *Prol.* 120—22 αὐτὸς οὗτος Bl (hic ipse) ἀκούσας]  
 + ὁ Μακάριος Bl<sub>2</sub>c 5 τούτων] + θεάσασθαι T(l<sub>2</sub>) 6 ἀπεκρύβη] + nutu dei l<sub>2</sub>  
 (c 'God did not tell him') 7 σου] + κύριε TBs<sub>2</sub>; ἀββᾶ sc; domine pater l<sub>2</sub>  
 8 σου] om P (l<sub>2</sub><sup>a</sup>) 10 πόνους] κόπους 33 13 ἡγτόνησε] c as if ἡτόνησε cf. *Prol.*  
 122, and ὑπομείνας ἡγτόνει p. 50, l. 17 where s translates as if ἡτόνει 15 ἐργάσω-  
 μαι] + sicut et illi l<sub>2</sub>c(B) με] + τῆς μονῆς (T)Bc; foras l<sub>2</sub>s: + (ἀκούσας) l<sub>2</sub>  
 19 ἀναλαβόντα[s] B; ποιῶντα T 26 τοῦτο] τούτων T καί<sup>2</sup>] From this point  
 to the end of the chapter l<sub>2</sub> becomes rather loose

ἐν ταῖς χερσὶν οὐδὲν ἐποίει. θεασάμενοι οὖν πάντες οἱ ἀσκηταὶ ἐστασίασαν κατὰ τοῦ ἡγουμένου λέγοντες· Τοῦτον ἡμῖν πόθεν ἤγαγες τὸν ἄσκαρον, εἰς κατάκρισιν ἡμῶν; ἢ ἔκβαλε αὐτόν, ἢ ἵνα εἰδῆς ὅτι πάντες ἡμεῖς ἀναχωροῦμέν σου. ἀκούσας οὖν αὐτοῦ τὰ τῆς πολιτείας, προσηύξατο τῷ θεῷ, ἵνα αὐτῷ ἀποκαλυφθῇ 5 τίς ἐστίν. ἀπεκαλύφθη οὖν αὐτῷ· καὶ κρατήσας αὐτοῦ τῆς χειρὸς ἐξάγει αὐτὸν εἰς τὸν εὐκτήριον οἶκον, ἔνθα τὸ θυσιαστήριον ἦν, καὶ λέγει αὐτῷ· Δεῦρο, καλόγηρε· σὺ εἰ Μακάριος, καὶ ἀπέκρυψας σεαυτὸν ἀπ' ἐμοῦ. διὰ πολλῶν σε ἐτῶν ἐπεπόθουν ἰδεῖν. χάριν σοι ἔχω ὅτι ἐκονδύλισας τὰ παιδία μου, ἵνα μὴ 10 μέγα φρονῶσιν ἐπὶ ταῖς ἑαυτῶν ἀσκήσεσιν. ἄπελθε οὖν εἰς τὸν τόπον σου· αὐτάρκως γὰρ ὠκοδόμησας ἡμᾶς· καὶ εὐχον ὑπὲρ ἡμῶν. τότε ἀξιωθεὶς ἀνεχώρησεν.

Ἄλλοτε πάλιν διηγῆσατο ὅτι Πᾶσαν πολιτείαν ἣν ἐπε- 15 θύμῃσα κατορθώσας, τότε εἰς ἄλλην ἦλθον ἐπιθυμίαν ὅθεν ἠθέ- λησά ποτε πέντε ἡμέρας μόνον τὸν νοῦν μου ἀπερίσπαστον ἀπὸ τοῦ θεοῦ ποιῆσαι. καὶ κρίνας τοῦτο ἀπέκλεισα τὴν κέλλαν καὶ τὴν αὐλήν, ὥστε μὴ δοῦναι ἀνθρώπῳ ἀπόκρισιν, καὶ ἔστην ἀρξάμενος ἀπὸ τῆς δευτέρας. παραγγέλλω οὖν μου τῷ νῷ εἰπών· Μὴ κατέλθης τῶν οὐρανῶν· ἔχεις ἐκεῖ ἀγγέλους, ἀρχαγ- 20 γέλους, τὰς ἄνω δυνάμεις, τὸν θεὸν τῶν ὅλων· μὴ κατέλθης ὑποκάτω τοῦ οὐρανοῦ. καὶ διαρκέσας ἡμέρας δύο καὶ νύκτας δύο, οὕτω παρώξυνα τὸν δαίμονα ὡς φλόγα πυρὸς γενέσθαι καὶ κατακαυσαί μου πάντα τὰ ἐν τῷ κελλίῳ, ὡς καὶ τὸν ψιάθιον ἐν ᾧ εἰστήκειν πυρὶ καταφλεχθῆναι καὶ νομίσαι με 25 ὅτι ὅλως ἐμπέπηρσμαι. τέλος πληγεὶς φόβῳ ἀπέστην τῇ τρίτῃ

P[33]l<sub>2</sub>ess<sub>2</sub>[T]

2 ἡγουμένου] + αὐτῶν B1(s); monasterii l<sub>2</sub>c 3 αὐτὸν] + ἐντεῦθεν B(c); ἔξω T; a nobis l 4 οὖν] + ὁ Παχώμιος (T)Bc; praepositus monasterii l<sub>2</sub>s 6 ἐστίν] + οὗτος B1 αὐτῷ] + ὅτι οὗτός ἐστι Μακάριος (T)B1<sub>2</sub> (+ ὁ μοναχὸς B; 'the Alexandrian, he who dwelt in Scete,' c) (s<sub>2</sub> 'then God said to him: "This is M." for he had changed his name') 8 καὶ] + ἀσπασάμενος αὐτὸν B1<sub>2</sub> 10 ἰδεῖν] om P

P[33]les[T]

14 διηγῆσατο] + ἡμῖν B1c 17 ποιῆσαι] + καὶ μηδὲν ἄλλο τι ὅλως (om T) ἐννοῆσαι (T)B; 'being above all anxiety and thought of creatures' s; 'taking no trouble in any work (way) of this world' c τοῦτο] + ἐν ἐμᾶντῳ B1c 20 εἰπών] om P: + βλέπε (T)Bc(l) 21 δυνάμεις] + τὰ Χερουβίμ, τὰ Σεραφίμ Bc (which, however, has long list—patriarchs, prophets, apostles &c.) 26 ἀπέστην] + τῆς προθέσεως ταύτης B1



ἡμέρα, μὴ δυνηθεὶς ἀπερίσπαστόν μου τὸν νοῦν ποιῆσαι, ἀλλὰ κατῆλθον εἰς θεωρίαν τοῦ κόσμου, | ἵνα μή μοι λογισθῇ τύφος.

Τούτῳ ποτὲ τῷ ἁγίῳ Μακαρίῳ παρέβαλον ἐγώ, καὶ εὗρον ἔξω τῆς κέλλης αὐτοῦ πρεσβύτερον κώμης κατακείμενον, οὗ ἡ κεφαλὴ πᾶσα ἐβέβρωτο ὑπὸ τοῦ πάθους τοῦ λεγομένου καρκίνου, καὶ αὐτὸ τὸ ὀστέον ἀπὸ τῆς κορυφῆς ἐφαίνετο. παρεγένετο οὖν ἰαθῆναι, καὶ οὐκ ἐδέχετο αὐτὸν εἰς συντυχίαν. παρεκάλεσα οὖν αὐτὸν ὅτι Δέομαί σου, κατοικτείρησον αὐτόν, καὶ δὸς αὐτῷ τὴν ἀπόκρισιν. καὶ λέγει μοι Ἀνάξιός ἐστι τοῦ ἰαθῆναι· παιδεία γὰρ αὐτῷ ἀπεστάλη. εἰ δὲ θέλεις αὐτὸν ἰαθῆναι, πείσον αὐτὸν ἀποστῆναι τῆς λειτουργίας· πορνεύων γὰρ ἐλειτούργει, καὶ διὰ τοῦτο παιδεύεται· καὶ ὁ θεὸς αὐτὸν ἰάται. ὥς οὖν εἶπον τῷ κακουμένῳ συνέθετο, ὁμόσας μηκέτι ἱερατεύειν. τότε ἐδέξατο αὐτὸν καὶ λέγει αὐτῷ Πιστεύεις ὅτι ἐστὶ θεός; λέγει αὐτῷ· Ναί. Μὴ ἡδυνήθης διαπαῖξαι τὸν θεόν; ἀπεκρίνατο ὅτι Οὐ. Ἦ λέγει αὐτῷ· Ἐλγνωρίζεις σου τὴν ἁμαρτίαν καὶ τὴν τοῦ θεοῦ παιδείαν δι' ἣν τοῦτο ὑπέστης, διορθώθητι εἰς τὸ ἐξῆς. ἔξωμολογήσατο οὖν τὴν αἰτίαν, καὶ ἔδωκε λόγον μηκέτι ἁμαρτῆσαι μήτε λειτουργῆσαι, ἀλλὰ τὸν λαικὸν ἀσπάσασθαι κλήρον. καὶ οὕτως ἐπέθηκεν αὐτῷ χεῖρα, καὶ ἐν ὀλίγαις ἡμέραις ἰάθη καὶ ἐτρίχωσε καὶ ἀπῆλθεν ὑγιής.

Ἐπ' ὅψεσιν ἐμαῖς προσηνέχθη αὐτῷ παιδαρίσκος ἐνεργούμενος ὑπὸ πονηροῦ πνεύματος. ἐπιθείς οὖν αὐτῷ χεῖρα ἐπὶ τῆς κεφαλῆς καὶ τὴν ἄλλην ἐπὶ τῆς καρδίας, ἐπὶ τοσοῦτον

P[33]lcs[T]

2 τύφος] + 'he said also: "I have spent fifty years in ascetical practices; I have not suffered as on that day"' c

P[33]llcs[T]

3 ἐγὼ] + 'with the holy Albinus' c (cf. *Prol.* 151) 4 κώμης] om l<sub>2</sub>s 6 καρκινου] + ὡς (T) B1 7-11 εἰς συντυχίαν... πείσον αὐτόν] om T 8 σου] om P 10, 11 παιδεία..... ἰαθῆναι] om l<sub>2</sub>c (c om πείσον..... λειτουργίας) 10 γὰρ] + κυρίου B1 (ex praecepto diuinitatis) s ('from God') αὐτῷ] + αὐτῇ B1 12 παιδεύεται] (Bll<sub>2</sub>s each inserts a clause here, but the clauses are different) 13 κακουμένῳ] + ταῦτα TB (ll<sub>2</sub>s); txt PA<sup>B</sup> 15 θεός] + ὃν οὐδὲν λανθάνει (T) B1<sub>2</sub> Να] + εἴτα (om l<sub>2</sub>) λέγει αὐτῷ (+ ὁ M. B) B1<sub>2</sub>s 16 Οὐ] PT (οὐχὶ κύριέ μου) l<sub>2</sub>s; οὐκ ἡδυνήθην B1 λέγει αὐτῷ B1<sub>2</sub>s(l); om PT 21 ὑγιής] + εἰς τὸν οἶκον αὐτοῦ B (l ad propria)

PA[33]llcs[T]

22-10 (p. 56) A presents a pure text 22 ἐπ' ὅψ. ἐμ.] In l<sub>2</sub> attached to preceding section; in l<sub>2</sub> it occurs in both places ἐπ'] PB<sup>+</sup>; ὑπ' ATB<sup>+</sup> ὅψεσιν] + δὲ AT παῖς A 23 πονηροῦ] om Ales οὖν] δὲ AB

ἠΰξατο ἕως οὗ αὐτὸν ἀπὸ αἰέρος ἐποίησε κρεμασθῆναι. οἰδῆσας οὖν ὡς ἀσκὸς ὁ παῖς τοσοῦτον ἐφλέγμανεν ὡς γενέσθαι †πᾶς ρυσιπέλαντος†. καὶ αἰφνίδιον ἀνακράξας, διὰ πασῶν τῶν αἰσθήσεων ὕδωρ ἐνήνοχε, καὶ λωφήσας πάλιν γέγονεν εἰς τὸ μέτρον ὃ ἦν. παραδίδωσιν οὖν τῷ πατρὶ αὐτόν, ἀλείψας ἐλαίῳ ἀγίῳ, 5 καὶ ἐπιχέας ὕδωρ, | παρήγγειλεν ἐπὶ τεσσαράκοντα ἡμέρας μὴ κρεῶν ἕψασθαι, μὴ οἶνου. καὶ οὕτως αὐτὸν ἰάσατο.

᾽Ωχλησαν τούτῳ ποτὲ λογισμοὶ κενοδοξίας ἐκβάλλοντες αὐτὸν τῆς κέλλης, καὶ ὑποτιθέμενοι οἰκονομίας χάριν καταλαμβάνειν τὴν Ῥωμαίων πρὸς θεραπείαν τῶν ἀρρωστούντων· 10 μεγάλως γὰρ ἐνήργει ἡ χάρις εἰς αὐτὸν κατὰ πνευμάτων. καὶ ὡς ἐπὶ πολὺ οὐχ ὑπήκουσε, σφοδρῶς δὲ ἠλαύνετο, πεσὼν ἐπὶ τῆς φλιᾶς τῆς κέλλης τοὺς πόδας ἀφήκεν ἐπὶ τὰ ἔξω καὶ λέγει· Ἔλκετε, δαίμονες, καὶ σύρετε· ἐγὼ γὰρ τοῖς ποσὶ τοῖς ἐμοῖς οὐκ ἀπέρχομαι· εἰ δύνασθέ με οὕτως ἀπενεγκεῖν ἀπε- 15 λεύσομαι· διομνὺς αὐτοῖς ὅτι Κεῖμαι ἕως ἐσπέρας· ἐὰν μὴ με σαλεύσετε, οὐ μὴ ὑμῶν ἀκούσω. ἐπὶ πολὺ οὖν πεσὼν ἀνέστη. ἐπιγενομένης δὲ νυκτὸς πάλιν αὐτῷ ἐπέθεντο· καὶ σπυρίδα μοδίῳν δύο ψάμμου πληρώσας καὶ θεῖς ἐπὶ τῶν ὤμων, διεκίνει ἀνὰ τὴν ἔρημον. συνήνητησεν οὖν αὐτῷ Θεοσέβιος ὁ 20 κοσμήτωρ, Ἀντιοχεὺς τῷ γένει, καὶ λέγει αὐτῷ· Τί βαστάξεις, ἀββᾶ; παραχώρησον ἐμοὶ τὸ φορτίον, καὶ μὴ σκύλλου. ὁ δὲ λέγει αὐτῷ· Σκύλλω τὸν σκύλλοντά με· ἄνετος γὰρ ὢν

PA[33]ll<sub>2</sub>(1—18)cs[T]

1 ἐπηύξατο AB οὐ] om AB† αὐτὸν] τὸ πνεῦμα 33 sc(cf. Prol. 151) (l<sub>2</sub> spendit eum ille immundus spiritus) ἐποίησε before αὐτὸν A 2 παῖς]+δλω τψ σώματι B; totus ll<sub>2</sub>: +ἐπὶ A 2, 3 τοσοῦτον.....ρυσιπέλαντος] om s πᾶς ρυσιπέλαντος] (sic) P; πολυτάλαντον A33TB (+τῷ σηκώματι (T)B); supra quam aestimare quis possit l; (l<sub>2</sub>cs om clause): (perhaps ἐρυσσιπέλατος?) 4 πάλιν] PA; om TBl<sub>2</sub>cs 5 καὶ παραδίδ. αὐτὸν A 6 καὶ ἐπ. ὕδωρ] om l<sub>2</sub>s ὕδωρ]+ἠύλογημένον Bl 7 καὶ] om A ἰάσατο] A folio of P has here been displaced in binding: f. 57 should come before f. 56 8 ποτε τούτῳ ATB πειρώμενοι ἐκβάλλειν (T)Bl (uolentes ..abstrahere) 10 Ῥωμαίων] P; Ῥώμην ATB; ἐν Ῥώμῃ 33 θεραπ.] Pl<sub>2</sub>cs; εὐεργεσίαν ATB 11 εἰς αὐτὸν before ἐνήργει AB πνευμάτων]+immundi ll<sub>2</sub> 12 σφόδρα (om δὲ) A ἠλαύνετο]+καὶ A 13 τῆς²]+ἐαυτοῦ TB(ll<sub>2</sub>cs) 14 δαίμονες]+ἐὰν δύνασθε 33 (+βαστάξετε καὶ ἀπαγάγετε) Blc τοῖς ἐμοῖς π. AB 15 εἰ δύνασθε.....ἀπελεύσομαι] om A 16, 17 ἐὰν.....ἀκούσω] om l<sub>2</sub>c 17 σαλεύσητε AB οὐν] δὲ AT 18—2 (p. 56) ἐπιγενομένης.....σῶμα] om l<sub>2</sub> 18 ὥχλησαν ATB 20 ἀνὰ] ὄλην A ἔρημον]+τούτῳ (om οὖν αὐτῷ) ATB(l) 23 αὐτῷ] Plcs; om ATB

ἀποδημίας μοι ὑποβάλλει. ἐπὶ πολλὸν οὖν διακινήσας εἰσῆλθεν εἰς τὴν κέλλαν, συντρίψας τὸ σῶμα. |

Οὗτος ἡμῖν ὁ ἅγιος Μακάριος διηγήσατο, ἣν γὰρ πρεσβύτερος, ὅτι Ἐπεσημηνάμην κατὰ τὸν καιρὸν τῆς διαδόσεως  
5 τῶν μυστηρίων ὅτι Μάρκῳ τῷ ἀσκητῇ οὐδέποτε ἔδωκα ἐγὼ προσφοράν, ἀλλὰ ἄγγελος αὐτῷ ἐπεδίδου ἐκ τοῦ θυσιαστηρίου·  
μόνον δὲ τὸν ἀστράγαλον ἐθεώρουν τῆς χειρὸς τοῦ διδόντος. Μάρκος δὲ οὗτος νεώτερος ἦν, παλαιὰν καὶ καινὴν γραφὴν  
ἀποστηθίζων, πρᾶϋς καθ' ὑπερβολήν, σῶφρων εἰ καὶ τις  
10 ἄλλος.

Μιᾶς οὖν τῶν ἡμερῶν εὐκαιρηθεὶς ἐγὼ, εἰς τὸ ἔσχατον αὐτοῦ γῆρας, ἀπέρχομαι καὶ παρακαθέζομαι αὐτοῦ τῇ θύρᾳ νομίσας αὐτὸν ὑπὲρ ἄνθρωπον, ὡς ἅτε ἀρχαῖον, ἀκροώμενος  
τί λέγει ἢ τί διαπραττεται. καὶ μονώτατος ὢν ἔνδον, περὶ τὰ  
15 ἑκατὸν ἐλάσας ἔτη ἤδη καὶ τοὺς ὀδόντας ἀπολέσας, ἑαυτῷ διεμάχετο καὶ τῷ διαβόλῳ, καὶ ἔλεγε· Τί θέλεις, κακόγηρε; ἰδοὺ καὶ ἐλαίου ἥψω καὶ οἴνου μετέλαβες· λοιπὸν τί θέλεις, πολιοφάγε; ἑαυτὸν ὑβρίζων. εἶτα καὶ τῷ διαβόλῳ· Μὴ ἀκμήν

3—10 Soz. VI. 29 (11) Φασὶ δὲ Μάρκον μὲν καὶ ἐν τῷ νέῳ τῆς ἡλικίας εἰς ἄγαν πρᾶον καὶ σῶφρονα καὶ μνήμονα ἱερῶν γραφῶν γενέσθαι· θεοφιλῇ δὲ ἐπὶ τοσοῦτον ὡς ἰσχυρίζεσθαι Μακάριον τὸν αὐτόν, πρεσβύτερον ὄντα τῶν Κελλίων, μὴδὲ πώποτε παρ' αὐτοῦ λαβεῖν ἃ θέμις ἱερεῦσι διδόναι τοῖς μεμνημένοις περὶ τὴν ἱερὰν τράπεζαν· ἄγγελος δὲ αὐτῷ ἐδίδου οὐ τὴν χεῖρα μέχρι τοῦ καρποῦ μόνου ἔλεγε θεωρεῖν.

PA[33]ll<sub>2</sub>cs[T]

1 οὖν PT; δὲ A; καὶ B 3—10 For s in this paragr. cf. *Introd.* § 9 3—3 (p. 57) This section is transferred to end of cap. in A 3 ἣν γὰρ πρεσβ.] ATB Soz ll<sub>2</sub>cs (om ἣν γὰρ); om P 5 τῶν] + θείων Tll<sub>2</sub> (sacrosancta communio) ἐγὼ ἐδ. A 6 ἐπέδ. αὐτῷ A 8 Μάρκος] On confusions in the Greek mss. between Marcus and Macarius, from this point to the end of the chapter, see Note 30: at this point a new cap. begins in P (and several B mss.), περὶ Μάρκου τοῦ νεωτέρου γραφὴν] om P 9 καὶ σ. εἰς ἄκρον] A: here A ceases and A<sup>B</sup> recommences

P[33]ll<sub>2</sub>cs[T]

11 εὐκαιρηθεὶς] PB<sup>+</sup> (εὐκαιρούμενος) l; ἀκαιρούμενος TB<sup>+</sup>A<sup>B</sup>; om l<sub>2</sub>c; (s 'when a feverish chill held me') 12 αὐτοῦ viz. Macarius, named in l<sub>2</sub>c; but the Greek mss. understand it of Marcus ἀπέρχομαι] + πρὸς αὐτὸν Bll<sub>2</sub>c θύρᾳ] + ἡσυχῇ P 13 νομίσας.....ἄνθρωπον] om l<sub>2</sub>c ὑπὲρ ἄνθ.] om s ὡς ἅτε ἀρχαῖον] Ps; ὡς ἅτε ἐγὼ ἀρχαῖος ὢν B1 (quasi inperitus ac nouus) before νομίσας; om Tl<sub>2</sub>c 17 καὶ ἐλαίου ἥψω] om P; (Be transfer clauses) 18 πολιοφάγε] TB<sup>+</sup>A<sup>B</sup>lsc (l in extremis aetatis tuae canis: sc 'thou that eatest white hairs'); πολυφάγε PB<sup>+</sup>; decrepite senex l<sub>2</sub> (so l for κακόγηρε l. 16) 18—3 (p. 57) μὴ ἀκμήν.....μετὰ σοῦ] om l<sub>2</sub>

τί σοι χρεωστῶ; οὐδὲν εὐρίσκεις· ἄπελθε ἀπ' ἐμοῦ. καὶ ὡς  
τερετίζων ἑαυτῷ διελέγετο· Δεῦρο, πολιοφάγε· ἕως πότε ἔσομαι  
μετὰ σοῦ; |

Διηγείτο δὲ ἡμῖν Παφνύτιος ὁ μαθητὴς αὐτοῦ, ὅτι μιᾷ  
τῶν ἡμερῶν ὕαινα λαβοῦσα τὸν ἑαυτῆς σκύμνον, τυφλὸν ὄντα, 5  
ἤνεγκε τῷ Μακαρίῳ· καὶ τῇ κεφαλῇ κρούσασα τῆς αὐλῆς  
τὴν θύραν εἰσῆλθεν ἔξω αὐτοῦ καθημένου, καὶ ἔρριψεν ὑπὸ  
τοὺς πόδας αὐτοῦ τὸν σκύμνον. λαβὼν δὲ ὁ ἅγιος καὶ ἐπι-  
πτύσας τοῖς ὀφθαλμοῖς αὐτοῦ ἐπηύξατο, καὶ παραχρῆμα 10  
ἀνέβλεψε. καὶ θηλάσασα αὐτὸν ἡ μήτηρ αὐτοῦ λαβοῦσα 10  
αὐτὸν ἀπῆλθε. καὶ τῇ ἄλλῃ ἡμέρᾳ κώδιον μεγάλου προ-  
βάτου ἐνῆνοχε τῷ ἀγίῳ. ὡς δὲ ἡ μακαρία Μελανία μοι εἶπεν  
ὅτι Παρὰ τοῦ Μακαρίου ἐγὼ ἔλαβον τὸ κώδιον ἐκείνο ξένιον.

12 τῷ ἀγίῳ] PTA<sub>2</sub>c: + καὶ θεασάμενος ὁ ἅγιος τὸ κώδιον ταῦτ' ἔλεγε  
τῇ υἱῇ· Πόθεν σοι τοῦτο, εἰ μὴ βεβρώκεις πρόβατόν τινος; τὸ οὖν ἐξ ἀδικίας  
ὃν ἐγὼ οὐ λαμβάνω παρὰ σοῦ. ἡ δὲ ὕαινα κλίνασα τὴν κεφαλὴν ἑαυτῆς εἰς τὸ  
ἔδαφος ἐγονυπέτει αὐτῷ, καὶ πρὸς τοῖς ποσὶ τοῦ ἀγίου ἐτίθει τὸ κώδιον. αὐτὸς  
δὲ ἔλεγεν αὐτῇ· Εἴρηκά σοι ὅτι οὐ λαμβάνω αὐτό, ἐὰν μὴ μοι ἀπὸ τοῦ νῦν συνθῇ  
τοῦ μηκέτι λυπεῖν πένητας κατεσθίουσα αὐτῶν τὰ πρόβατα. ἡ δὲ καὶ ἐπὶ  
τούτῳ ἐπένευσε τῇ κεφαλῇ αὐτῆς, ὡς συντιθεμένη τῷ ἀγίῳ. τότε ἐδέξατο τὸ  
κώδιον παρὰ τῆς υἱῆς (om Bls) (s<sub>2</sub> vac).

[1 ἅγιος] + Μάρκος P; Μακάριος T ταῦτ'] om T λέγει T 2 βεβρώκεις  
(sic) PTA τινος] + πτωχοῦ T<sub>2</sub> 3 ὃν ἐγὼ] om T δέχομαι A ἑαυτῆς] om TA  
4 αὐτῷ καὶ] om TA ἀγίου] + Μακαρίου T: + καὶ A 5 ἔφη T αὐτὸ] om A  
μοῦ (sic) P 5, 6 ἀπὸ.....τοῦ] ὁμολογίαις A 5 συνθῇ] σωθῇ (sic) T 6 μηκέτι] μὴ T  
7 τοῦτο A διένευσε A ἀγίῳ] + Μακαρίῳ TA τότε] + οὖν A 8 παρὰ τῆς υἱῆς]  
om T]

12, 13 ὡς δὲ.....ξένιον] The text has been reconstructed in the following  
manner: the B mss present a progressive series of corruptions, and the  
group A<sup>B</sup> preserves in this place the purest extant form of the B text. It  
reads: 'Ὡς δὲ ἡ μακαρία δούλη τοῦ Χριστοῦ Μελάνη μοι εἶπεν ὅτι Παρὰ  
τοῦ μακαρίου ἐκείνου ἐγὼ ἔλαβον τὸ κώδιον ἐκείνο ξένιον [ξένην] τῆς

P[33]ll<sub>2</sub>cs[T]

1 εὐρίσκεις] + ἐν (or παρ') ἐμοί (T) Bsc: (+ δ θέλεις συλῆσαι (T) B; 'that belongeth  
to thee' c) 2 πολιοφάγε] TB<sup>†</sup> (λῆρε, πολ., φαγόγηρε B); πολυφάγε PB<sup>†</sup>; pessime  
senex l; 'traitorous horse' c; om's 4 διηγείτο κ.τ.λ.] c of this episode is trans-  
lated *ProL*. 123—6 6 Μακαρίῳ] P (Μάρκῳ interlined m. 2) TA<sup>B</sup>l<sub>2</sub>; Μάρκῳ B; om  
lsc 7 εἰσῆλθεν] added in margin of P; attested by TBl<sub>2</sub> (s 'she came and  
knocked'; c altered) 8 ὁ ἅγιος] PTB (+ Μακάριος or Μάρκος); om ll<sub>2</sub>cs 10 θηλά-  
σαντα TB<sub>1</sub>; txt PA<sup>B</sup>l<sub>2</sub>s 12 τῷ ἀγίῳ] αὐτῷ Pl<sub>2</sub>: + Μακαρίῳ TAB<sup>B</sup>l<sub>1</sub>; Μάρκῳ B<sup>†</sup>  
12, 13 ὡς δὲ.....ξένιον] Blsc; om Pl<sub>2</sub>: T influenced by B: (for text see above)

καὶ τί θαυμαστὸν εἰ ὁ τοὺς λέοντας τῷ Δανιὴλ ἡμερώσας, καὶ τὴν ὕαιναν ἐσυνέτισεν;

Ἔλεγε δὲ ὅτι ἀφ' οὗ ἐβαπτίσθη οὐκ ἔπτυσσε χαμαί, ἐξηκοστὸν | ἔχων ἔτος ἀφ' οὗ ἐβαπτίσθη. ἦν δὲ τὸ εἶδος αὐτοῦ  
5 ὑποκόλοβον, σπανόν, ἐπὶ τοῦ χείλους μόνον ἔχων τρίχας, καὶ εἰς τὸ ἄκρον τοῦ πώγωνος· ὑπερβολῇ γὰρ ἀσκήσεως οὐδὲ αἱ τρίχες τῆς γενειάδος αὐτοῦ ἐφύησαν.

Τούτῳ ἐγὼ προσῆλθόν ποτε ἀκηδιάσας, καὶ λέγω αὐτῷ· Ἀββᾶ, τί ποιήσω; ὅτι θλίβουσί με οἱ λογισμοὶ λέγοντες ὅτι  
10 Οὐδὲν ποιεῖς, ἄπελθε ἔνθεν. καὶ λέγει μοι ὅτι Εἰπὲ αὐτοῖς· Ἐγὼ διὰ τὸν Χριστὸν τοὺς τοίχους τηρῶ.

Ταῦτα ἐκ τῶν πολλῶν ὀλίγα σοι ἐσήμηνα τοῦ ἀγίου Μακαρίου.

(XIX) Μωσῆς οὕτω τις καλούμενος, Αἰθίοψ τῷ γένει,  
15 μέλας, οἰκέτης ὑπῆρχε πολιτευομένου τινός· ὃν διὰ πολλὴν δυστροπίαν καὶ ληστείαν ἔρριψεν ὁ ἴδιος δεσπότης· ἐλέγετο γὰρ καὶ μέχρι φόνων φθάνειν· ἀναγκάζομαι γὰρ λέγειν αὐτοῦ τὰ τῆς πονηρίας, ἵνα δείξω αὐτοῦ τὴν ἀρετὴν τῆς μετanoiás.

υαίνης ἐπιλεγόμενον. The words in spaced type represent the text of s: 'As also the holy Melanou said to me that: "That fleece I received from the hands of Macarius as a blessing": l quam mihi et sancta Melania [Melaninus l<sup>sess</sup>, sanctae Melaniæ (sic) l<sup>cass</sup>] postea accepisse se dixit: c 'he (Macarius) gave her (Melania) as an inheritance that skin' (cf. *Prol.* 126). On the corruptions in BT, and the introduction of St Athanasius' name, see Note 31. 6, 7 Soz. III. 14 (3) 'Ὁς ὑπὸ τοῦ ἁγαν κατεσκληκέναι μὴ φύειν τοῦ γενείου τὰς τρίχας. 14 On Moses see Note 33. For l<sub>2</sub> see *Bibl. Casin. III. Florileg.* 296. 14—2 (p. 59) Soz. VI. 29 (15) Μωσῆς δὲ δούλος ὢν διὰ μοχθηρίαν ἐξηλάθη τῆς οἰκίας τοῦ κεκτημένου· καὶ εἰς ληστείας τραπεῖς ληστρικοῦ τάγματος ἡγείτο.

P[33]l<sub>2</sub>cs[T]

1, 2 καὶ τί.....ἔσυν.] om s 1 τῷ]+προφήτῃ Bl<sub>2</sub> 2 τὴν ὕαιναν ἐσυνέτισεν] Tl<sub>2</sub> (hienam fecit sensatam, *Bibl. Casin.*) B (ταύτῃ τῇ υαίνῃ σύνεσιν ἐχαρίσατο) l (huic beluae talem sapientiam dedit) c ('who giveth understanding to beasts also,' altered, cf. *Prol.* 125); τὴν ὕαιναν τεταπεινώκεν P; (s om, 33 vac): +εἰς τὴν τιμὴν τοῦ δούλου αὐτοῦ T 3 ἐλέγετο TBl ἀφ' οὗ ἐβαπτ.] 'it is seven years to-day' c οὐκ ἔπτυσσε χαμαί] om T; (l<sub>2</sub> non est locutus otiosum sermonem) ἔπτυσσε] ἥπλωσε P 3, 4 ἐξηκοστὸν.....ἐβαπτ.] om c 4 ἀφ' οὗ ἐβαπτ.] om P 6 πώγωνος] PA<sup>B</sup>; γενείου TBs: +εἶχεν ὀλίγας Bl(s) 7 c ceases here 13 Μάρκου PB<sup>†</sup> (cf. Note 30)

XIX (Περὶ Μωσέως τοῦ Αἰθίοπος): Pl<sub>2</sub>s<sub>2</sub>[T]

14 Μωσῆς] PB<sup>†</sup>[cass]<sub>2</sub><sup>a</sup> Soz; Μωϋσῆς TB<sup>†</sup>[scss]<sub>2</sub><sup>b</sup> 18 τὴν ἀρετὴν τῆς μετanoiás] TBl<sub>2</sub>s<sub>2</sub>; τῆς ἀρετῆς τὴν μεγαλόνειαν P



διηγούντο γοῦν ὅτι καὶ ἀφηγούμενος ἦν ληστηρίου ἐνός· οὐ καὶ τὸ ἔργον φαίνεται ἐν τοῖς ληστροκοῖς, ὅτι ποιμένοι τινὲ ἐμνησικάκησέ ποτε παρεμποδίσαντι αὐτῷ εἰς πρᾶγμά τι | μετὰ τῶν κυνῶν ἐν νυκτί· ὃν ἀποκτείνειν θελήσας περινοστει τὸν τόπον ἔνθα τὴν στάσιν εἶχε τὴν τῶν προβάτων· καὶ ἐμηνύθη 5 αὐτῷ πέραν τοῦ Νείλου· καὶ πλημμυροῦντος τοῦ ποταμοῦ καὶ κρατοῦντος ὥσεί σημειον ἔν, δακῶν τὴν μάχαιραν ἐν τῷ στόματι καὶ τὸν χιτωνίσκον θείς τῇ κεφαλῇ διεπέρασεν οὕτω κολυμβήσας τὸν ποταμόν. ἐν τῷ τούτῳ οὖν διακολυμβᾶν ἡδυνήθη ὁ ποιμὴν διαλαθεῖν αὐτόν, ἑαυτὸν καταχώσας εἰς τὴν 10 ἄμμον. τοὺς οὖν ἐξ ἐπιλογῆς τέσσαρας κριοὺς σφάξας καὶ δῆσας σειρᾷ, διεκολύμβησεν αὐθις· καὶ ἔλθων εἰς μικρὸν προαύλιον ἀπέδειρε, καὶ φαγὼν τὰ κάλλιστα τῶν κρεῶν καὶ εἰς οἶνον διαπωλήσας τὰ κώδια καὶ σαΐτην πιὼν ὡς ἰταλικῶν δεκαοκτῶ ξεστῶν, πεντήκοντα σημεία ἀπῆλθεν ὅπου τὸ κολλή- 15 γιον εἶχεν.

Οὗτος ὁ τοσοῦτος ὁψέ ποτε καταφυγεῖς ἐκ περιστάσεώς τινος, ἐπέδωκεν ἑαυτὸν μοναστηρίῳ καὶ οὕτως τῷ πράγματι τῆς μετανοίας ὡς καὶ αὐτὸν τὸν συμπράκτην αὐτοῦ τῶν κακῶν ἐκ νεότητος δαίμονα τὸν αὐτῷ συναμαρτόντα ἄντικρυς εἰς 20 ἐπίγνωσιν ἀγαγεῖν τοῦ Χριστοῦ. ἐν οἷς λέγεται ποτε ὅτι ληστὰι τούτῳ ἐπέπεσον ἐν τῷ κελλίῳ καθημένῳ ἀγνοήσαντες

17—4 (p. 60) Soz. (15) Πολλοὺς δὲ κακουργήσας καὶ πολλοὺς φόνους τολμήσας, ἐκ περιπετείας τινὸς τὸν μοναδικὸν μετῆλθε βίον, καὶ ἀθρόον εἰς ἀρετὴν φιλοσοφίας ἐπέδωκεν. (18) Λέγεται γοῦν ποτὲ ληστὰς καταδραμόντας τὸν τόπον ἐν ᾧ μόνος ἐφιλοσόφει συλλαβέσθαι πάντας καὶ δῆσαι, καὶ τέσσαρας ὄντας τοῖς ὅμοις ἐπιθεῖναι καὶ εἰς τὴν ἐκκλησίαν ἀγαγεῖν, καὶ συμμονάζουσιν ἐπιτρέψαι τὰ περὶ αὐτῶν, ὡς μὴ θεμιτὸν αὐτῷ ἔτι μηδένα κακῶς ποιεῖν.

19 See Note 34.

Pl<sub>2</sub>s<sub>2</sub>[T]


1 γοῦν] οὖν T<sup>A</sup>B      2 καὶ]+τοῦτο T B l s<sub>2</sub>      φαίνεται] Pl<sub>2</sub> (ostenditur); φέρεται T B l s<sub>2</sub>      3 ποτε] P; om T B (l<sub>2</sub>s<sub>2</sub>)      6 πέραν]+εἶναι T; ὅτι...ἐστὶ B      7 ἐν]+ἐν πλάτει B l<sub>2</sub>      μάχαιραν]+αὐτοῦ B l      10 διαβρᾶσαι (sic) T      εἰς τὴν ἄμμον] Pl s<sub>2</sub>; om T l<sub>2</sub>; (εἰς κρύφιον B; πού A<sup>B</sup>)      12 σειρᾷ] Pl<sub>2</sub>; σειρὰν T A<sup>B</sup>; σειράδην B; om s<sub>2</sub>      προαύλιον] P B<sup>+</sup>; ἐπαύλιον T A<sup>B</sup>; ἐναύλιον B<sup>+</sup>      13 ἀπέδειρε]+τοὺς κριοὺς B (l s<sub>2</sub>)      18 οὕτως]+προσῆλθε (T) B (Soz l<sub>2</sub>s<sub>2</sub>)      19—21 ὡς καὶ αὐτὸν...τοῦ Χρ.] B l s<sub>2</sub>; ὡς ἔδει P; ὡς τὰ πράγματα ἔδειξαν A<sup>B</sup>; om T; (l<sub>2</sub> enlarges and alters): (l<sup>rev</sup> clemonem is for demonem)      19 αὐτοῦ]+καὶ ὑποβολέα B<sup>+</sup>      20 τὸν]+εἰς πάντα B      22 καθημένῳ] P B (καθεζομένῳ); om T l<sub>2</sub>s<sub>2</sub>; +εἰς τὴν ρημον (sic) P

τὸ τίς ἐστίν. ἦσαν δὲ τέσσαρες· οὓς δῆσας πάντας καὶ καθάπερ  
 ζαβέρναν ἐπιθεὶς ἀχύρου τῷ νώτῳ ἤνεγκεν εἰς τὴν ἐκκλησίαν  
 τῶν ἀδελφῶν εἰπών· Ἐπειδὴ οὐκ ἔξεστί μοι ἀδικεῖν οὐδένα, τί  
 κελεύετε περὶ τούτων; οὕτως ἐκείνοι ἐξομολογησάμενοι, καὶ  
 5 γνόντες ὅτι Μωσῆς ἐστὶν ἐκεῖνος, ὃ ποτε ὀνομαστός καὶ περι-  
 βόητος ἐν τοῖς λησταῖς, δοξάσαντες τὸν θεὸν κάκεινοι ἀπετά-  
 ξαντο διὰ τὴν τούτου μεταβολήν, λογισάμενοι ὅτι Εἰ οὗτος  
 ὁ οὕτως ἱκανὸς καὶ δυνάμενος ἐν τοῖς ληστρικοῖς τὸν θεὸν  
 ἐφοβήθη, ἡμεῖς τί ἀναβαλλόμεθα τὴν σωτηρίαν;

- 10 Τούτῳ τῷ Μωσεὶ ἐπέθεντο δαίμονες εἰς τὴν συνήθειαν τῆς  
 ἀκολασίας τῆς πορνικῆς κατελαύνοντες· ὃς ἐπὶ τοσοῦτον  
 ἐπειράσθη, ὥς αὐτὸς διηγείτο, ὥς μικροῦ δεῖν τῆς προθέσεως  
 ἐξοκεῖλαι. παραγενόμενος οὖν πρὸς τὸν μέγαν Ἰσίδωρον τὸν  
 ἐν τῇ Σκήτει, ἀνήνεγκε τὰ τοῦ πολέμου. καὶ λέγει αὐτῷ·  
 15 Μὴ λυπηθῇς· ἀρχαί εἰσι, καὶ διὰ τοῦτο σφοδρότερόν σοι ἐπέ-  
 θεντο ζητοῦντες τὴν συνήθειαν. ὥσπερ γὰρ κύων ἐν μακέλλῳ  
 τῇ συνηθείᾳ οὐκ ἀφίσταται, αὐτὸν δὲ κλεισθῇ τὸ μάκελλον καὶ  
 μηδεὶς αὐτῷ μηδὲν δῶ, οὐκέτι ἐγγίζει· οὕτω καὶ σὺ ἐὰν ἐπι-  
 μείνης, ἀκηδιάσας ὁ δαίμων ἔχει σου ἀποστήναι. ἀναχωρήσας  
 20 οὖν ἀπὸ τῆς ὥρας ἐκείνης σφοδρότερον ἡσκεῖτο, καὶ μάλιστα |  
 ἀπὸ βρωμάτων, οὐδενὸς μεταλαμβάνων πλὴν ἄρτου ξηροῦ ἐν  
 δώδεκα οὐγγίαις, ἐργαζόμενος ἔργον πλείστον, καὶ πεντήκοντα  
 προσευχὰς ἐκτελῶν. κατατήξας οὖν αὐτοῦ τὸ σωματίον, ἔμεινε  
 πυρούμενος ἔτι καὶ ἐνυπνιαζόμενος. πάλιν παρέβαλεν ἄλλῳ  
 25 τινὶ τῶν ἀγίων καὶ λέγει αὐτῷ· Τί ποιήσω ὅτι σκοτίζουσί

20—23 Soz. (16) Ἐπεὶ γοῦν ἐκ τῆς προτέρας διαίτης εὐεξία ζέων καὶ πρὸς  
 φαντασίας ἡδονῶν κινούμενος, μυρίαὶ ἀσκήσεις τὸ σῶμα κατέτηξε· πῇ μὲν δίχα  
 ὄψου ὀλίγῳ ἄρτῳ ἀρκούμενος· πῇ δὲ πλείστον ἔργον ἀνῶν καὶ πεντηκοστὸν  
 εὐχόμενος.

Pl<sub>2</sub> (1—13) s<sub>2</sub>[T]

1 πάντας] om TA<sup>B</sup> 2 ζαβέρναν] PT ven (-νον) l<sub>2</sub> (see Du Cange); σάκκον Bl;  
 marsupium =  s<sub>2</sub> 3 οὐκ] PTA<sup>B</sup>s<sub>2</sub>; οὐκέτι Bl(Soz) 4—7 οὕτως.....  
 λογισάμενοι] T adds to and alters the B text in a manner not found in any other  
 authority 9 σωτηρίαν] + ἐαυτῶν A<sup>Bl</sup> (nostram); τῶν ἡμετέρων ψυχῶν B(T τῶν  
 ψ. ἡμῶν); (l<sub>2</sub>s<sub>2</sub> altered) 10 εἰς] οἱ P τὴν] + ἀρχαίαν Bl<sub>2</sub>s<sub>2</sub> 13—9 (p. 61) παρα-  
 γενόμενος ..... ἡδυνήθη] l<sub>2</sub> omits nearly all 13 οὖν] δὲ TA<sup>B</sup> 14 ἀνήνεγκε] + αὐτῷ  
 TB (τούτῳ) l<sub>2</sub> 15 ἀρχαί] + γὰρ TBls<sub>2</sub> ἐπέθεντο] + οἱ δαίμονες P;  
 huiusmodi cogitationes l; txt TBs<sub>2</sub> 16 τὴν] + προτέραν Bl 23 ἐκτελῶν] + τὴν  
 ἡμέραν TBs<sub>2</sub>

μου τὸν λογισμὸν τὰ ἐνύπνια τῆς ψυχῆς κατὰ συνήθειαν ἡδονῆς ; λέγει αὐτῷ· Ἐπειδὴ τὸν νοῦν σου οὐκ ἀπέστησας τῶν περὶ ταῦτα φαντασιῶν, τούτου χάριν ὑφίστασαι τοῦτο· Ἦδὼς ἑαυτὸν εἰς ἀγρυπνίαν καὶ προσεύχου νηφόντως καὶ ἐλευθεροῦσαι ἀπὸ τούτων ταχέως<sup>7</sup>. ὃς ἀκούσας καὶ ταύτης τῆς ὑποθέσεως ἀπελθὼν 5 ἐν τῇ κέλλῃ ἔδωκε λόγον μὴ κοιμηθῆναι διὰ πάσης νυκτός, μὴ κλίνειν γόνυ. μέινας οὖν ἐν τῷ κελλίῳ ἐπὶ ἔτη ἕξ, τὰς νύκτας πάσας εἰς τὸ μέσον τοῦ κελλίου ἴστατο προσευχόμενος, ὀφθαλμὸν μὴ καμμύων· καὶ τοῦ πράγματος περιγενέσθαι οὐκ ἡδυνήθη. ὑπέθετο οὖν ἑαυτῷ πάλιν ἄλλην πολιτείαν, καὶ ἐξερχόμενος τὰς 10 νύκτας ἀπῆει εἰς τὰς κέλλας τῶν γερόντων καὶ ἀσκητικωτέρων, καὶ λαμβάνων τὰς ὑδρίας αὐτῶν λεληθότως ἐπλήρου ὕδατος. ἀπὸ μήκους γὰρ ἔχουσι τὸ ὕδωρ, οἱ μὲν ἀπὸ δύο, οἱ δὲ ἀπὸ πέντε σημείων, ἄλλοι ἀπὸ ἡμίσεος. μιᾶς οὖν τῶν νυκτῶν ἐπιτηρήσας ὁ δαίμων καὶ μὴ καρτερήσας, ἐγκύψαντι αὐτῷ εἰς 15 τὸ φρέαρ δέδωκε κατὰ τῶν ψοῶν ῥοπάλῳ τινὶ καὶ ἀφήκεν αὐτὸν νεκρόν, μὴ αἰσθανόμενον μήτε ὃ πέπονθε μήτε παρὰ τίνος. τὴν ἄλλην οὖν ἡμέραν ἐλθὼν τις ἀντλήσαι ὕδωρ εὔρειν αὐτὸν ἐκεῖ κείμενον, καὶ ἀνήγγειλε τῷ μεγάλῳ Ἰσιδώρῳ τῷ πρεσβυτέρῳ τῆς Σκήτεως. λαβὼν οὖν αὐτὸν ἀνήνεγκεν εἰς 20 τὴν ἐκκλησίαν· καὶ ἐπὶ ἔτος ἐν ἐνόσησεν ὥς μόλις γενέσθαι τὸ σῶμα αὐτοῦ καὶ τὴν ψυχὴν ἐν ἰσχυΐ. λέγει οὖν αὐτῷ ὁ

5—14 Soz. (16) πῇ δὲ ἐπὶ ἕξ ἔτεσιν ὁλόκληρον ἐκάστην νύκτα ἐστὼς προσ-  
 ηύχετο, μήτε γόνυ κλίνων, μήτε τοὺς ὀφθαλμοὺς μύων εἰς ὕπνον. (17) ἄλλοτε δε  
 νύκτωρ περιῶν τὰς οἰκήσεις τῶν μοναχῶν, λάθρα τὴν ἐκάστου ὑδρίαν ἐπλήρου  
 ὕδατος· ἦν δὲ τοῦτο λίαν ἐργώδες· τῶν μὲν γὰρ σταδίου δέκα, τῶν δὲ ἕκκοσι, τῶν  
 δὲ καὶ τριάκοντα καὶ πλεον διειστέκει ὁ τόπος ὅθεν ὑδρεύοντο. διέμεινε δὲ ἐπὶ  
 πολὺ τὴν προτέραν ἰσχὺν ἔχων καίπερ ταῖς πολλαῖς ἀσκήσεσι καθελείν ταύτην  
 σπουδάζων καὶ τὸ σῶμα ταῖς ταλαιπωρίαις πιέζων.

Pl<sub>2</sub> (10—22) s<sub>2</sub>[T]

1 κατὰ] + τὴν ἀρχαίαν (T)Bs<sub>2</sub> 3—5 ὁδς.....ταχέως] TBls<sub>2</sub>; om P: (l<sub>2</sub> vac)  
 4 ἀγρυπνίαν] + κατὰ μικρὸν B1 ἐλευθεροῦσαι] TB<sup>+</sup>A<sup>B</sup>; ἐλευθερωθήσῃ B<sup>+</sup> ἀπὸ  
 τούτων] om T 7 κλίνει] TB Soz; κάμψαι P 9 καὶ] + ταῦτα ποιῶν B<sup>+</sup> (l nec sic  
 quidem) 10 ὑπέθετο] l<sub>2</sub> recommences καὶ] Pl; om TBl<sub>2</sub>s<sub>2</sub> ἐξερχόμενος]  
 + γὰρ Ts<sub>2</sub> 11 καὶ ἀσκητικωτέρων] om l<sub>2</sub>s<sub>2</sub> 12 λεληθότως] P(Soz); ἀγροοῦντων  
 ἐκείνων (T)B; nullo sentiente l; om l<sub>2</sub>s<sub>2</sub> 14 ἄλλοι ἀπὸ ἡμίσεος] om ll<sub>2</sub> 16 φρέαρ]  
 + dum aquam tollit ll<sub>2</sub> (hauriret) 19 ἐκεῖ] PB; om Tll<sub>2</sub>s<sub>2</sub> 20 Σκήτεως] + qui  
 misit l<sub>2</sub>s<sub>2</sub> 21 ἐν] PT; πλήρη B; ὄλον A<sup>B</sup>; totum l 22 l<sub>2</sub> much paraphrased  
 to end

μέγας Ἰσιδωρος· Παῦσαι φιλονεικῶν, Μωσεῖ, τοῖς δαίμοσι·  
μέτρα γάρ εἰσι καὶ τῆς ἀνδρείας τῆς ἐν τῇ ἀσκήσει. ὁ δὲ  
λέγει αὐτῷ· Οὐ μὴ παύσωμαι μέχρις οὗ παύσηται μου ἡ  
φαντασία τῶν δαιμόνων. λέγει οὖν αὐτῷ· Ἐν τῷ ὀνόματι  
5 Ἰησοῦ Χριστοῦ πέπαυταί σου τὰ ἐνύπνια· κοινωνήσῃ οὖν  
μετὰ παρρησίας· ἵνα γὰρ μὴ καυχῆσθαι ὡς περιγενόμενος | πάθους,  
τούτου χάριν κατεδυναστεύθης πρὸς τὸ συμφέρον. καὶ ἀπῆλθε  
πάλιν ἐπὶ τὴν κέλλαν αὐτοῦ. μετὰ ταῦτα ἐρωτηθεὶς παρὰ  
Ἰσιδώρου ὡς μετὰ μῆνας δύο, ἔλεγε μηκέτι μηδὲν πεπονθέναι.  
10 κατηξιώθη δὲ οὗτος χαρίσματος κατὰ δαιμόνων οὕτως ὡς τὰς  
μυίας ταύτας ἡμᾶς φοβεῖσθαι μᾶλλον ἢ ἐκείνον τοὺς δαίμονας.  
αὕτη ἡ πολιτεία Μωσέως τοῦ Αἰθίοπος, ὅς καὶ αὐτὸς ἦν ἐν τοῖς  
μεγάλοις τῶν πατέρων συναριθμούμενος. τελευτᾷ οὖν ἐτῶν  
ἐβδομήκοντα πέντε ἐν τῇ Σκῆτει γενόμενος πρεσβύτερος, κατα-  
15 λιπὼν καὶ μαθητὰς ἐβδομήκοντα.

(XX) Ὅρος ἐστὶν ἐν τῇ Αἰγύπτῳ ἀπάγον ἐπὶ τὴν Σκῆτιν  
τὴν πανέρημον ὃ καλεῖται Φέρμη. ἐν τούτῳ τῷ ὄρει καθέζονται  
ὡς πεντακόσιοι ἄνδρες ἀσκούμενοι· ἐν οἷς καὶ Παῦλός τις, οὕτω  
καλούμενος, ταύτην ἔσχε τὴν πολιτείαν· οὐκ ἔργου ἤψατο, οὐ  
20 πράγματος, οὐκ ἔλαβε παρά τινος παρεκτὸς οὗ ἦσθιν. ἔργον

10—15 Soz. (19) Φασὶ γὰρ ἀπὸ κακίας εἰς ἀρετὴν μηδενὶ τοσαύτην ὑπάρξαι  
μεταβολήν, ὥστε ἄκρου μὲν ἐπιπαῦσαι μοναστικῆς φιλοσοφίας, ἐξαισίων δὲ φόβον  
τοῖς δαίμοσιν ἐμποῖσθαι καὶ πρεσβύτερον γενέσθαι τῶν ἐν Σκῆτει μοναχῶν. ὁ μὲν  
οὖν τοιοῦτος ὢν πολλοὺς ἀρίστους μαθητὰς καταλιπὼν ἀμφὶ τὰ ἐβδομήκοντα καὶ  
πέντε ἔτη γεγονὼς ἐτελεύτησεν.

16 See Note 35.

16—4 (p. 63) Soz. VI. 29 (20) Ὡκοὺν δέ, Παῦλος μὲν ἐν Φέρμῃ· ὄρος δὲ τοῦτο  
ἐν Σκῆτει οὐ μείους πεντακοσίων ἀσκητὰς ἔχον (al. ἔχων). εἰργάζετο δὲ οὐδέν, οὐδὲ  
†ἐλάμβανέ τι παρά του† πλὴν ὅσον ἦσθιν. (21) ἠῦχετο δὲ μόνον ὥσπερ φόρον  
τινὰ τριακοσίας εὐχὰς ἐκάστης ἡμέρας ἀποδιδούς τῷ θεῷ· ἵνα δὲ μὴ λαθὼν διαμάρτη  
τοῦ ἀριθμοῦ, τριακοσίας ψηφίδας τῷ κόλπῳ ἐμβάλλων καθ' ἐκάστην εὐχὴν ψηφίδα  
ἐκρίπτει· ἀναλωθέντων δὲ τῶν λίθων δῆλον ἐγένετο τὰς ἰσαρίθμους τοῖς λίθοις  
εὐχὰς πεπληρωσθαι.

Pl<sub>2</sub>S<sub>2</sub>[T]

1 δαίμοσι] + καὶ μὴ αὐτοῖς (+ οὕτως B<sup>1</sup>) ἐπέμβαινε (T)Bl<sub>2</sub> ('and do not wish to  
attack them') 4 δαιμόνων] ἐνυπνίων (T)Bl 5 οὖν] + τοῖς μυστηρίοις Bl<sub>2</sub>

14 Σκῆτει] TBll<sub>2</sub>S<sub>2</sub> Soz; ἀσκήσει P

XX (Περὶ Παύλου): Ptl<sub>2</sub>S<sub>2</sub>

17 Φέρμῃ] TBl<sub>2</sub>S<sub>2</sub> Soz; Φερμῶν P 19 καλούμενος] + ὃς TBl ἤψατο] + ποτε Bl  
20 πραγματείας TB ἔλαβε] + τι B<sup>1</sup> (Soz) ἐκτὸς T

δὲ αὐτῷ καὶ ἄσκησις γέγονε τὸ ἀδιαλείπτως προσεύχεσθαι. τετυπωμένας οὖν εἶχεν εὐχὰς τριακοσίας, τοσαῦτα οὖν ψηφία συνάγων καὶ ἐν τῷ κόλπῳ κατέχων, καὶ ῥίπτων καθ' ἑκάστην εὐχὴν ἔξω τοῦ κόλπου μίαν ψηφον. οὗτος παραβαλὼν συντυχίας ἔνεκεν τῷ ἁγίῳ Μακαρίῳ τῷ λεγομένῳ πολιτικῷ, λέγει 5 αὐτῷ· Ἀββᾶ θλίβομαι. ἠνάγκασεν οὖν αὐτὸν εἰπεῖν διὰ ποίαν αἰτίαν. ὁ δὲ λέγει αὐτῷ· Ἐν κόμῃ τινὶ παρθένος κατοικεῖ τις τριακοστὸν ἔτος ἔχουσα ἀσκουμένη· περὶ ἧς μοι διηγήσαντο ὅτι παρεκτὸς σαββάτου ἢ κυριακῆς οὐδέποτε γεύεται· ἀλλὰ τὸν χρόνον ὅλον ἔλκουσα τὰς ἐβδομάδας διὰ πέντε ἐσθίουσα ἡμερῶν 10 ποιεῖ εὐχὰς ἑπτακοσίας. καὶ ἀπευδόκησα ἑμαυτοῦ ὅτι ὑπὲρ τὰς τριακοσίας οὐκ ἠδυνήθην ποιῆσαι. ἀποκρίνεται αὐτῷ ὁ ἅγιος Μακάριος· Ἐγὼ ἐξηκοστὸν ἔτος ἔχω τεταγμένας ἑκατὸν εὐχὰς ποιῶν καὶ τὰ πρὸς τροφὴν ἐργαζόμενος καὶ τοῖς ἀδελφοῖς τὴν ὀφειλὴν τῆς συντυχίας ἀποδιδούς, καὶ οὐ κρίνει με ὁ 15 λογισμὸς ὡς ἀμελήσαντα. εἰ δὲ σὺ τριακοσίας ποιῶν ὑπὸ τοῦ συνειδότος κρίνῃ, δῆλος εἶ καθαρῶς αὐτὰς μὴ εὐχόμενος, ἢ δυνάμενος πλείονας εὐχεσθαι καὶ μὴ εὐχόμενος.

(XXI) Κρόνιός μοι διηγήσατο ὁ πρεσβύτερος τῆς Νιτρίας ὅτι Νεώτερος ὢν καὶ ἀκηδίας χάριν φυγὼν ἐκ τῆς μονῆς τοῦ 20 ἀρχιμανδρίτου μου, ἀλώμενος ἔφθασα ἕως τοῦ ὄρους τοῦ ἁγίου Ἀντωνίου. | ἐκάθητο δὲ μεταξὺ Βαβυλῶνος καὶ Ἡρακλέους εἰς τὴν πανέρημον τὴν φέρουσιν κατὰ θάλασσαν τὴν ἐρυθρὰν ὡς ἀπὸ τριάκοντα σημείων τοῦ ποταμοῦ. ἐλθὼν οὖν αὐτοῦ εἰς τὸ μοναστήριον τὸ παρὰ τὸν ποταμόν, ἔνθα οἱ τούτου 25 μαθηταὶ ἐκαθέζοντο εἰς τὸ λεγόμενον Πίσπιρ Μακάριος καὶ

9 See Note 36.

19 For  $l_2$  see *Bibl. Cusin. III. Florileg.* 297.

21, 26 See Note 37.

26, 1 (p. 64) On Macarius and Amatas see Note 26.

PTIs<sub>2</sub>

2 τριακοσίας] + καὶ T οὖν] om B 4 ψ. μίαν TB οὗτος] + ποτε Tl  
6 ἀββᾶ] + Μακάριε TBlS<sub>2</sub> θλίβομαι] + σφόδρα BlS<sub>2</sub><sup>add</sup> (om s<sub>2</sub><sup>vat</sup>) τὴν αἰτίαν διὰ  
ποίαν T 7 τις κατ. TB 8 τις διηγήσατο Ts<sub>2</sub> ('abba Pior') 10 σύμ-  
παντα χρ. TB ἐβδομ.] + καὶ TB ἡμερῶν] om T 11 ποιεῖ] + quotidie Is<sub>2</sub>  
ἑμαυτοῦ] + τοῦτο μαθὼν BlS<sub>2</sub> 12 ποιῆσαι] om T ἀποκρ.] + οὖν T 17 εἶ] + ἡ  
TB<sup>tl</sup> ταύτας T


XXI (Περὶ Εὐλογίου καὶ τοῦ λελωβημένου): PTW<sup>oll</sup>SS<sub>2</sub>19 Chronius ll<sub>2</sub><sup>c</sup> Νητρίας PW<sup>o</sup> 20 ἐξελθὼν W<sup>o</sup> 21 ὄρους] 'monastery' SS<sub>2</sub>22 Ἡρακλίου W<sup>o</sup>; -κλείας B<sup>t</sup> 23 κατὰ τὴν ἐρ. θαλ. TB; ἐπὶ (om θαλ.) W<sup>o</sup>24 αὐτοῦ] om Tl<sub>2</sub> 25 ἐνθα] + αὐτοῦ (om τούτου) W<sup>o</sup> 26 Πίσπιρ] TW<sup>o</sup>B<sup>tl</sup> Rufinus (Pispiri *Hist. Eccl.* II. 8); Πίσπηρ B<sup>tl</sup><sub>2</sub>; Πίσπις P; Isper s; Pester s<sub>2</sub>



Ἀμάτας οὐ καὶ ἔθαψαν αὐτὸν κοιμηθέντα, ἐξεδεξάμην ἡμέρας  
 πέντε ἵνα συντύχω τῷ ἁγίῳ Ἀντωνίῳ. ἐλέγετο γὰρ παρα-  
 βάλλειν τῷ μοναστηρίῳ τούτῳ, ποτὲ μὲν διὰ δέκα, ποτὲ δὲ διὰ  
 εἴκοσι, ποτὲ δὲ διὰ πέντε ἡμερῶν, καθὼς ἂν αὐτὸν ὁ θεὸς ἦγεν  
 5 ἐπ' εὐεργεσίᾳ τῶν παρατυγχανόντων ἐν τῷ μοναστηρίῳ. διά-  
 φοροι οὖν συνήχθησαν ἀδελφοί, διαφόρους ἔχοντες χρείας·  
 ἐν οἷς καὶ Εὐλόγιος τις Ἀλεξανδρεὺς μονάζων καὶ ἄλλος  
 λελωβημένος, οἱ παρεγένοντο δι' αἰτίαν τοιάνδε·

Οὗτος ὁ Εὐλόγιος σχολαστικὸς ὑπῆρχεν ἐκ τῶν ἐγκυκλίων  
 10 παιδευμάτων, ὃς ἔρωτι πληγεὶς ἀθανασίας ἀπετάξατο τοῖς  
 θορύβοις, καὶ πάντα διασκορπίσας τὰ ὑπάρχοντα κατέλιπεν  
 ἑαυτῷ βραχέα νομίσματα, ἐργάσασθαι μὴ δυνάμενος. ἀκηδιῶν  
 οὖν καθ' ἑαυτὸν καὶ μήτε εἰς συνοδίαν βουλόμενος εἰσελθεῖν  
 μήτε μόνος πληροφορούμενος, εὗρέ τινα κατὰ τὴν ἀγορὰν ἐρριμ-  
 15 μένον λελωβημένον ὃς οὔτε χεῖρας εἶχεν οὔτε πόδας. τούτῳ  
 μόνη ἡ γλῶττα ἀκατάτριπτος ὑπῆρχε πρὸς συμφορὰν τῶν  
 ἐντυγχανόντων. ὁ οὖν Εὐλόγιος στὰς ἐνατενίζει αὐτῷ καὶ  
 προσεύχεται τῷ θεῷ, καὶ διατίθεται διαθήκην μετὰ τοῦ θεοῦ  
 ὅτι Κύριε, ἐπὶ τῷ ὀνόματί σου λαμβάνω τοῦτον τὸν λελωβημένον  
 20 καὶ διαναπαύω αὐτὸν μέχρι θανάτου, ἵνα διὰ τούτου κἀγὼ σωθῶ.  
 χάρισαί μοι ὑπομονὴν τῆς τούτου ὑπηρεσίας. καὶ προσελθὼν  
 τῷ λελωβημένῳ λέγει αὐτῷ· Θέλεις, ὁ μέγας, λαμβάνω σε εἰς τὴν  
 οἰκίαν καὶ διαναπαύω σε; λέγει αὐτῷ· Καὶ πάνυ. Οὐκοῦν, φησί,

PTW<sup>o</sup>ll<sub>2</sub>ss<sub>2</sub>

1 Ἀμάτας B<sup>1</sup>l<sub>2</sub><sup>a</sup> Hieron. (Amathas et Mac. Vita Pauli); Ἀμμάτος PA<sup>B</sup> (-tās);  
 Ἀμάτος W<sup>o</sup>ll<sub>2</sub><sup>b</sup>; Ματώιος B<sup>t</sup>; Σαρματὰς T (cf. Hieron. Chron. 'Sarmata Amathas  
 et Macarius discipuli Antonii'); s  ἐξεδεχόμεν T; ἐξεδεξάμεθα  
 W<sup>o</sup> 2 συντύχωμεν W<sup>o</sup> μακαρίῳ T παραβαλεῖν W<sup>o</sup> 3 δέκα] + πέντε W<sup>o</sup>  
 4 ποτὲ δὲ διὰ πέντε ἡμ.] om ll<sub>2</sub>ss<sub>2</sub> 5 εὐεργεσίας T; (εὐεργετεσία P) 6 συνήχ-  
 θημεν B<sub>12</sub> 7 μονάζων] om l<sub>2</sub>s 8 λελωβημένος] elephantiosus l; leprosus l<sub>2</sub>;  
 'a leper mutilated in his body' s; (s<sub>2</sub> sim.) 9 ὁ] om T ἐκ] om W<sup>o</sup>  
 10 τοῖς θορύβοις] PB<sup>45-6</sup>; τοῖς βιωτικοῖς θορ. W<sup>o</sup>; τῶν θορύβων TB<sup>t</sup> 11 ὑπάρχοντα  
 διασκορπ. (om τὰ) W<sup>o</sup> κατέλειπεν T 12 βραχέα] ὀλίγα T ἐργάζεσθαι TB  
 μὴ] οὐ TW<sup>o</sup> 12, 13 ἀκηδιῶν.....ἑαυτὸν] om l<sub>2</sub>s 13 οὖν] om T 13, 14 μήτε  
 μόνος πλ. before μήτε.....εἰσελθεῖν W<sup>o</sup> 15 λελωβ.] om T οὔτε χ. ἔχοντα (om  
 δs) W<sup>o</sup>B<sup>45-6</sup> 16 μόνον W<sup>o</sup> ἀκατάτρ. ἡ γλ. W<sup>o</sup> συμπάθειαν T 17 ἐντυγχ.]  
 PB<sup>45-6</sup>; παρατυγχ. TW<sup>o</sup>B<sup>t</sup> στὰς οὖν ὁ Εὐλ. W<sup>o</sup> 18 τίθεται TB θεοῦ]  
 + εἰπὼν B<sub>12</sub>(lss<sub>2</sub>) 19 ἐπὶ] ἐν W<sup>o</sup> τὸν λελ. τ. W<sup>o</sup> 20 ἀναπαύω W<sup>o</sup>  
 μέχρ.] + ἡμέρας B<sub>1</sub> τούτου] PA<sup>B</sup>B<sup>t</sup>; αὐτοῦ TW<sup>o</sup>B<sup>45-6</sup> κἀγὼ before διὰ TB<sup>t</sup> (not  
 A<sup>B</sup>B<sup>45-6</sup>) 21 χάρισαι] + οὖν TBll<sub>2</sub> μοι] + Χριστὲ Bll<sub>2</sub>; + τὴν TW<sup>o</sup>B 23 οἰκίαν]  
 + μοῦ TW<sup>o</sup>B<sup>45-6</sup>ll<sub>2</sub>(s) ἀναπαύω TW<sup>o</sup>B σε] om TB<sub>1</sub>; + ὁ δὲ W<sup>o</sup> φησί] om TW<sup>o</sup>

φέρω ὄνον καὶ λαμβάνω σε ; συνέθετο. ἐνέγκας οὖν ὄνον ἤρεν  
 αὐτόν, καὶ ἀπήνεγκεν εἰς τὸ ἴδιον ξένιον, καὶ ἦν αὐτοῦ ἐπιμελού-  
 μενος. διακαρτερήσας οὖν ὁ λελωβημένος ἐπὶ ἔτη δεκαπέντε  
 ἐνοσοκομεῖτο παρ' αὐτοῦ, λονόμενος καὶ θεραπευόμενος ταῖς  
 χερσὶ τοῦ Εὐλόγιου καὶ ἀξίως τρεφόμενος τῆς νόσου. μετὰ δὲ 5  
 τὰ δεκαπέντε ἔτη δαίμων ἐνέσκηψεν εἰς αὐτὸν καὶ ἀποστασιάζει  
 πρὸς τὸν Εὐλόγιον· καὶ ἤρξατο τοσαύταις δυσφημίαις καὶ  
 λοιδορίαις πλύνειν τὸν ἄνδρα, ἐπιλέγων· Σχάστα, φυγοκύρι,  
 ἀλλότρια χρήματα ἔκλεψας, καὶ δι' ἐμοῦ θέλεις σωθῆναι. | ῥίψόν  
 με εἰς τὴν ἀγοράν· κρέα θέλω. ἤνεγκεν αὐτῷ κρέα. πάλιν οὖν 10  
 ἀνέκραξεν· Οὐ πληροφοροῦμαι· ὄχλους θέλω· εἰς τὴν ἀγορὰν  
 θέλω. ὦ βία· ῥίψόν με ὅπου με εὔρες. ὥς εἰ εἶχε χεῖρας τάχα  
 ἂν καὶ ἀπήγξατο, τοῦ δαίμονος αὐτὸν οὕτως ἀγριώσαντος.  
 ἀπέρχεται τοίνυν πρὸς τοὺς ἐκ γειτόνων ἀσκητὰς ὁ Εὐλόγιος  
 καὶ λέγει αὐτοῖς· Τί ποιήσω, ὅτι εἰς ἀπελπισμόν με ἤγαγεν ὁ 15  
 λελωβημένος οὗτος ; ῥίψω αὐτόν ; θεᾶ δεξιὰς ἔδωκα καὶ φο-  
 βούμαι. ἀλλὰ μὴ ῥίψω αὐτόν ; κακὰς μοι ἡμέρας καὶ νύκτας  
 δίδωσι. τί οὖν αὐτῷ ποιήσω οὐκ οἶδα. οἱ δὲ λέγουσιν αὐτῷ·  
 Ὡς ἔτι ζῇ ὁ μέγας, οὕτω γὰρ ἐκάλουν τὸν Ἀντώνιον, ἀνελθε  
 πρὸς αὐτὸν βαλὼν τὸν λελωβημένον εἰς πλοῖον, καὶ ἀνένεγκε 20

19—1 (p. 66) s (add. 17177) 'Go to him, taking him with thee in a boat and going up to him, and convey him to his monastery, and wait there till he come from the desert.'

PTW<sup>o</sup>ll<sub>2</sub>ss<sub>2</sub>

1 ζῶον T λαμβάνω] ἀπενέγκω W<sup>o</sup> σε] + ὁ δὲ TW<sup>o</sup>B ἐνεγκὼν TB  
 ἤνεγκεν οὖν ὄν. καὶ W<sup>o</sup> ἐπῆρεν TW<sup>o</sup>B 2 ξενίδιον TW<sup>o</sup>B ἐπιμελούμενος]  
 + diligenter l<sub>2</sub>s; 'in everything' s<sub>2</sub> (cf. B κατὰ πᾶσαν αὐτοῦ χρεῖαν) 4, 5 αὐτοῦ  
 and τοῦ Εὐλ. tr P 5 καὶ before ταῖς χ. W<sup>o</sup> δὲ] om T 6 τὰ] PW<sup>o</sup>B<sup>45-6</sup>;  
 om TB<sup>†</sup> στασιάζει TW<sup>o</sup>: + ὁ λελ. W<sup>o</sup> 7 τοιαύταις TW<sup>o</sup> 8 λέγων T: + αὐτῷ  
 W<sup>o</sup>B σχάστα] PTW<sup>o</sup>B<sup>†</sup>; σχάτα B<sup>†</sup>; σχατα l<sub>2</sub> (ultima mala); fugitive l; om  
 ss<sub>2</sub>: + γλοῦττων B φυγοκύρι] PTW<sup>o</sup>B<sup>†</sup>l<sub>2</sub>s; φαγοκύρι B<sup>†</sup>l<sub>2</sub>s 10 θέλω] + ἐσθίειν  
 Bll<sub>2</sub>ss<sub>2</sub> αὐτῷ αὐτόν W<sup>o</sup>: + καὶ W<sup>o</sup>B<sup>45-6</sup> οὖν] om TW<sup>o</sup> 11 ἀνέκραξεν] P;  
 ἀνέκραξεν TW<sup>o</sup> (ἐκρ.); ἀνακράζει B θέλω] + θεωρεῖν W<sup>o</sup>; βλέπειν B<sup>†</sup>; (ll<sub>2</sub>ss<sub>2</sub>)  
 12 θέλω] on insertion in T cf. *Introd.* § 2 13 οὕτως] om W<sup>o</sup> ἐξαγρ. W<sup>o</sup>B  
 14 τοίνυν] οὖν TW<sup>o</sup>; om B ἐκ γείτ.] ἔγγιστα W<sup>o</sup> 16 αὐτόν] + ἀλλὰ B l; + τῷ TB  
 17 ἀλλὰ after αὐτόν B<sup>†</sup>l 18 οὖν] om W<sup>o</sup> οὐκ οἶδα] om TW<sup>o</sup> οἱ δὲ] om TW<sup>o</sup>  
 19 μέγας] + Ἀντώνιος l<sub>2</sub> οὕτω..... Ἀντ.] om. l<sub>2</sub>s ἀνελθε] B(P)l; ἀπελθε TW<sup>o</sup>  
 20 καὶ ἀνελθε π. αὐτόν after πλοῖον P(s) πρὸς αὐτόν] om TW<sup>o</sup> βαλὼν]  
 W<sup>o</sup>B(l)s; λαβὼν T; βάλε P καὶ ἀνένεγκε αὐτόν] om P ἀπένεγκαι W<sup>o</sup> (ἀν.  
 corr. m. 1); ἀπένεγκον A<sup>B</sup>

αὐτὸν εἰς τὸ μοναστήριον καὶ ἔκδεξαι ἕως ἐξέλθῃ ἐκ τῆς ἐρήμου,  
καὶ ἀνένεγκε αὐτῷ τὸ κρίμα· καὶ ὁ ἐάν σοι εἴπῃ, στοίχησον  
αὐτοῦ τῇ ἐπικρίσει, ὁ θεὸς γάρ σοι λαλεῖ δι' αὐτοῦ. καὶ ἡνέ-  
σχετο αὐτῶν, καὶ βαλὼν τὸν λελωβημένον εἰς σκαφίδιον βουκο-  
5 λικόν, ἐξῆλθεν ἐν νυκτὶ τῆς πόλεως, καὶ ἀνήνεγκεν αὐτὸν εἰς τὸ  
μοναστήριον τῶν μαθητῶν τοῦ ἁγίου Ἀντωνίου. συνέβη δὲ  
τὴν ἄλλην ἡμέραν ἐλθεῖν τὸν μέγαν ἐσπέραν βαθεῖαν, ὡς διηγῇ-  
σατο ὁ Κρόνιος, ἐμπεφιβλωμένος χλανίδα δερματίνην. ἐρχόμενος  
οὖν εἰς τὸ μοναστήριον αὐτῶν ταύτην εἶχε τὴν συνήθειαν  
10 καλεῖν τὸν Μακάριον καὶ ἐρωτᾶν αὐτόν· Ἀδελφὲ Μακάριε,  
ἦλθόν τινες ἀδελφοὶ ὧδε; ἀπεκρίνατο· Ναί. Αἰγύπτιοί εἰσιν  
ἢ Ἱεροσολυμίται; σημεῖον δὲ αὐτῷ δεδώκει ὡς Ἐὰν ἀπραγο-  
τέρους ἴδῃς, λέγε ὅτι Αἰγύπτιοί εἰσιν· ὅταν δὲ εὐλαβεστέρους  
καὶ λογιωτέρους, λέγε Ἱεροσολυμίται. ἠρώτησεν οὖν αὐτᾶ  
15 κατὰ τὸ εἰωθός· Αἰγύπτιοί εἰσιν οἱ ἀδελφοί, ἢ Ἱεροσολυμίται;  
ἀπεκρίνατο ὁ Μακάριος καὶ λέγει αὐτῷ· Μίγμα εἰσίν. ὅτε μὲν  
ἔλεγεν αὐτῷ· Αἰγύπτιοί εἰσιν, ἔλεγε πρὸς αὐτὸν ὁ ἅγιος Ἀντώ-  
νιος· Ποίησον φακὸν καὶ δὸς αὐτοῖς φαγεῖν· καὶ ἐποίει αὐτοῖς  
εὐχὴν μίαν, καὶ ἀπέλυσεν αὐτούς. ὅτε δὲ ἔλεγεν ὅτι Ἱεροσολυ-  
20 μίται εἰσιν, ἐκάθητο διὰ πάσης νυκτός, λαλῶν αὐτοῖς τὰ πρὸς  
σωτηρίαν. ἐν ἐκείνῃ οὖν τῇ ἐσπέρᾳ καθεσθείς, φησί, προσκα-  
λεῖται | πάντας, καὶ μηδενὸς μηδὲν αὐτᾶ εἰρηκότος ὁποῖον ὄνομα

PTW<sup>o</sup>ll<sub>2</sub>ss<sub>2</sub>

1 εἰς τὸ μον. after ἔκδεξαι P ἀσκητήριον W<sup>o</sup> ἔκδεξαι] + ibi ll<sub>2</sub>s ἕως] + οὐ  
TB; ὅτε W<sup>o</sup> ἔλθῃ TW<sup>o</sup>AB τῆς ἐρήμου] Ps; τοῦ σπηλαίου TW<sup>o</sup>Bll<sub>2</sub> 2 ἀνένεγκα  
P; -κον AB ὡς ἂν (om σοι) T; εἴ τι ἐάν W<sup>o</sup> 3 ὁ γὰρ θ. TW<sup>o</sup>B λαλεῖ] Ps;  
λέγει TW<sup>o</sup> (after αὐτοῦ) Bl<sub>2</sub>; (1 paraphr.) δι' αὐτοῦ] ὁ δ' ἂν σοι εἴπῃ T(l) ἡνέσχ.  
οὖν αὐτῶν W<sup>o</sup>; om Tl<sub>2</sub> 4 τὸν λελ.] αὐτὸν TW<sup>o</sup> σκαφίδιον] PW<sup>o</sup>B<sup>45-6</sup>; σκάφος  
B†; σκάφην (βουκολικὴν) T 4, 5 βουκολικόν.....πόλεως] om l<sub>2</sub>s 6 δὲ] οὖν W<sup>o</sup>  
7 διηγέιτο TW<sup>o</sup> 8 ὁ] om TB ἐμπεφληβομένος W<sup>o</sup> χλανίδα] PTA<sup>B</sup>;  
χλαμύδα BW<sup>o</sup>(ls) 9 αὐτῶν] Pl; ἐαυτοῦ W<sup>o</sup>BT (αὐτοῦ) s; om l<sub>2</sub> τῇ] om T  
11 ἦλθαν W<sup>o</sup> ἀδ. τινες T ὧδε] + ὁ δὲ TB εἰσιν] om W<sup>o</sup> 12 ὡς] P;  
ἴνα T; ὅτι B<sup>45-6</sup>; om W<sup>o</sup>B† ἐάν] P; ὅταν TW<sup>o</sup>B 13 ἴδῃ λέγει T εἰσιν]  
om W<sup>o</sup> 14 λογιοτέρους W<sup>o</sup>; ὀλιγωτέρους T λέγει T: + ὅτι TW<sup>o</sup>B αὐτῷ]  
(sic) P; αὐτὸν T; om W<sup>o</sup> 16 ἀποκρίνεται TW<sup>o</sup> αὐτῷ] PTW<sup>o</sup>Bs; om ABll<sub>2</sub>ss<sub>2</sub>  
μὲν] P; δὲ TW<sup>o</sup>; οὖν B 17 αὐτῷ] P; ὅτι TW<sup>o</sup>B εἰσιν] om W<sup>o</sup> ἐλεγε<sup>2</sup>]  
φησί T πρὸς.....Ἀντ.] om W<sup>o</sup> Ἀντώνιος] om TBs 18 ποίησον] + αὐτοῖς  
TW<sup>o</sup>B 18, 19 καὶ ἐποίει.....αὐτοῦς] TW<sup>o</sup> (om μίαν) Bll<sub>2</sub>ss<sub>2</sub>; om P 19 ὅτι] om T  
20 εἰσιν] om W<sup>o</sup>B 21 οὖν] om W<sup>o</sup> νυκτὶ W<sup>o</sup> παρακαθ. W<sup>o</sup> φησί] om  
TB<sup>45-6</sup> 22 μηδέν] om TW<sup>o</sup>B εἰρηκότος] + ὅτι T: + τίς Tl(s): + τὸ B  
ποῖον TB

ἔχει, σκοτίας οὐσης φωνεῖ καὶ λέγει· Εὐλόγιε, Εὐλόγιε, Εὐλόγιε, ἐκ τρίτου. ἐκεῖνος οὐκ ἀπεκρίνατο ὁ σχολαστικός, οὐόμενος ἄλλον Εὐλόγιον καλεῖσθαι. λέγει αὐτῷ ἔπειτα πάλιν· Σοὶ λέγω, Εὐλόγιε, τῷ ἀπὸ Ἀλεξανδρείας ἐλθόντι. λέγει αὐτῷ ὁ Εὐλόγιος· Τί κελεύεις, δέομαί σου; Τί ἦκες; ἀποκρίνεται ὁ 5 Εὐλόγιος καὶ λέγει αὐτῷ· Ὁ ἀποκαλύψας σοι τὸ ὄνομά μου, καὶ τὸ πρᾶγμα σοι ἀπεκάλυψε. λέγει αὐτῷ ὁ Ἀντώνιος· Οἶδα διὸ ἦλθες· ἀλλ' ἐπὶ πάντων τῶν ἀδελφῶν εἰπέ, ἵνα καὶ αὐτοὶ ἀκούσωσι. λέγει αὐτῷ ὁ Εὐλόγιος· Τοῦτον τὸν λελωβημένον εὔρον ἐν τῇ ἀγορᾷ· καὶ δεξιὰς ἔδωκα τῷ θεῷ ἵνα αὐτὸν νοσο- 10 κομήσω, κἀγὼ σωθῶ δι' αὐτοῦ, καὶ αὐτὸς δι' ἐμοῦ. ἐπεὶ οὖν μετὰ τοσαῦτα ἔτη εἰς ἄκρον με χειμάζει καὶ ἐνεθυμήτην αὐτὸν ῥῖψαι, τούτου χάριν ἦλθον πρὸς τὴν σὴν ἀγιωσύνην, ἵνα μοι συμβουλεύσης τί ὀφείλω ποιῆσαι, καὶ προσεύξῃ περὶ ἐμοῦ· δεινῶς γὰρ χειμάζομαι. λέγει αὐτῷ ὁ Ἀντώνιος ἐμβριθεῖ καὶ αὐστηρᾷ τῇ 15 φωνῇ· Ῥίπτεις αὐτόν; ἀλλ' ὁ ποιήσας αὐτὸν οὐ ῥίπτει αὐτόν. ῥίπτεις αὐτόν σύ; ἐγείρει ὁ θεὸς τὸν καλλιονά σου καὶ συνάγει αὐτόν. ἐφησυχάσας οὖν ὁ Εὐλόγιος κατέπτηξε. καὶ καταλείψας πάλιν τὸν Εὐλόγιον ἄρχεται τῇ γλώττῃ μαστίζειν τὸν λελωβημένον καὶ ἀποβοᾶν. Λελωβημένε πεπηρωμένε, ἀνάξιε τῆς 20 γῆς καὶ τοῦ οὐρανοῦ, οὐ παύῃ θεομαχῶν; οὐκ οἶδας ὅτι ὁ Χριστὸς ἐστίν ὁ ὑπηρετῶν σοι; πῶς τολμᾷς κατὰ τοῦ Χριστοῦ τοιαῦτα φθέγγεσθαι; οὐ διὰ τὸν Χριστὸν ἑαυτὸν ἐδούλωσεν εἰς

PTW°ll<sub>2</sub>ss<sub>2</sub>

1 οὐσης]+ subito l<sub>2</sub>s Εὐλογ. Εὐ. Εὐ.] twice only in TA<sup>B</sup><sub>2</sub>; suo illum nomine ter uocauit l<sub>2</sub>s 2 ἐκ τρίτου] om Ts ἐκεῖνος]+ δὲ TW° ὁ ἀπὸ σχολαστικῶν W° σχολ.] + Εὐλόγιος Bsl<sub>2</sub> (om σχολ.) 3 Εὐλόγιον] om Bs εἶπε (om αὐτῷ) W° ἔπειτα] Pl<sub>2</sub>; ἐκ δευτέρου B; om TW°ABss<sub>2</sub>; l vac πάλιν] om AB<sub>2</sub> 4 ἐξ W° 5 σου]+ λέγει ὁ μέγας TB; ἔφη ὁ Ἀντ. W° (various similar clauses in ss<sub>2</sub>l<sub>2</sub>rev(l vac)) ἦκας TW° ἀπεκρίθη TW° 6 ὁ Εὐ. κ. λεγ. αὐτῷ] om T 7 ἀποκαλύψει Bss<sub>2</sub>; + δι' οὗ ἦλθον Bs<sub>2</sub>(ls) 8 διὸ] πῶς W° καὶ αὐτοὶ] om TW°s 9 ὁ δὲ ἔφη (om ὁ Εὐλ.) W° αὐτῷ] PTW°s; ἐπὶ πάντων B; om ll<sub>2</sub>s<sub>2</sub> 10 ἀγορᾷ]+ ἐρριμμένον ... ἀνέλαβον αὐτόν B<sub>2</sub> (iacentem in platea et leuauit eum) 11 αὐτὸς]+ ἀναπαυθῇ B (ἀναπαῇ B<sup>45-6</sup>)l<sub>2</sub> (repausationem habeat) 12 τόσα TW° χ. με εἰς ἄκρον T καὶ] om PB† ῥῖψαι αὐτόν W° 15 χειμάζομαι] TB<sup>45-6</sup>ll<sub>2</sub>s; χειμάζει με PA<sup>B</sup>B†s<sub>2</sub>; με χειμ. W°: (ll<sub>2</sub>s have two synonymous verbs) τῇ] om T 17 ἐγερεῖ B<sup>45-6</sup>l 18 ἀφησ. W°B† οὖν] δὲ T κατέπτηξε]+ ταῦτ' ἀκούσας Bs καταλείψας δὲ TB 19 πάλιν] om TW°Bs 20 βοᾶν TB<sup>45-6</sup>; ἀναβ. W°: + πρὸς αὐτόν Bll<sub>2</sub> πεπηρωμένε] PTs (see Note 38); πεπηλωμένε Bl(s<sub>2</sub> 'unclean'); ven λελωβημένον καὶ πεπηρωμένον (sic ap. Rosw.); inueterate dierum malorum l<sub>2</sub>; om ABW° ἀνάξιε]+ καὶ TB (A<sup>B</sup>txt) 21 tr τ. γῆς and τ. οὐρ. W°B<sup>45-6</sup>l<sub>2</sub> θεομαχεῖν W° 22 πῶς]+ οὖν W°



τὴν σὴν ὑπηρεσίαν; στύψας οὖν καὶ τοῦτον ἀφῆκε. καὶ  
 διαλεχθεῖς τοῖς λοιποῖς πᾶσι τὰ πρὸς τὴν χρείαν ἀπολαμ-  
 βάνεται τὸν Εὐλόγιον καὶ τὸν λελωβημένον καὶ λέγει αὐτοῖς·  
 Μὴ περιστραφῆτε μηδαμοῦ, ἀπέλθετε· μὴ χωρισθῆτε ἀπ’  
 5 ἀλλήλων, ἀλλ’ ἢ εἰς τὴν κέλλαν ὑμῶν εἰς ἣν ἐχρονίσατε. ἤδη  
 γὰρ ἀποστέλλει ὁ θεὸς ἐφ’ ὑμᾶς. ὁ πειρασμὸς γὰρ οὗτος  
 συνέβη ὑμῖν ἐπειδὴ ἀμφότεροι περὶ τὸ τέλος ἔχετε καὶ στεφάνων  
 μέλλετε ἀξιουσθαι. μὴ οὖν ἄλλο τι ποιήσητε, καὶ ἐλθὼν ὁ  
 ἄγγελος μὴ εὔρη ὑμᾶς ἐν τῷ τόπῳ. θᾶπτον οὖν ὁδεύσαντες  
 10 ἦλθον εἰς τὴν κέλλαν ἑαυτῶν. καὶ ἐντὸς τεσσαράκοντα ἡμερῶν  
 τελευτᾷ ὁ Εὐλόγιος· ἐντὸς δὲ ἄλλων τριῶν ἡμερῶν τελευτᾷ ὁ  
 λελωβημένος. |

Χρονοτριβήσας δὲ ὁ Κρόνιος ἐν τοῖς περὶ τὴν Θηβαΐδα  
 τόποις κατήλθεν εἰς τὰ μοναστήρια Ἀλεξανδρείας. καὶ συνέβη  
 15 τοῦ μὲν τὰ τεσσαρακοστὰ ἐπιτελεῖσθαι, τοῦ δὲ τὰ τρίτα παρὰ  
 τῆς ἀδελφότητος. ἔμαθεν οὖν ὁ Κρόνιος καὶ ἐξέστη· καὶ λαβὼν  
 εὐαγγέλιον καὶ θεὸς ἐν μέσῳ τῆς ἀδελφότητος διωμόσατο ἀφη-  
 γούμενος τὸ συμβὰν ὅτι Τῶν λόγων τούτων ὅλων ἐρμηνεύς

4, 5 s (add. 17177): ‘Do not turn anywhere, but go; and do not  
 separate from one another, but return to your cell in which you lived long.’

15 See Note 39.

PTW<sup>o</sup>ll<sub>2</sub>ss<sub>2</sub>

1 τοῦτον] + τοῖς ἐπιπλήκτοις λόγοις Bl (mordaci sermone) ἀφῆκε] + τοὺτους Bs  
 2 ἐπιλαμβ. W<sup>o</sup>: + πάλιν Bl 3 τὸν λελ. καὶ τὸν Εὐ. T 4, 5 μὴ περιστρ...ἐχρονί-  
 σατε] thus s (see above) s<sub>2</sub>(B) 4 μὴ περιστρ...ἀπέλθετε] om l<sub>2</sub> μηδαμοῦ] + ἀλλ’  
 B(ss<sub>2</sub>) ἀπέλθετε] om l: + εἰς τὸν τόπον ὑμῶν P; μετ’ εἰρήνης B: + καὶ W<sup>o</sup>  
 ἀπ’ ἀλλήλων] B inserts a clause 5 ἀλλ’ ἢ...ἐχρονίσατε] om P ἀλλ’ ἢ] TW<sup>o</sup>  
 (om ἦ); ἀλλ’ ὑποστρέψατε B (ll<sub>2</sub>ss<sub>2</sub>) εἰς ἣν ἐχρονίσατε] om l<sub>2</sub> 6 ὁ θεός] + τὸν  
 ἄγγελον αὐτοῦ P; ἄγγελον B<sup>45-6</sup>; ‘the end’ s: txt TW<sup>o</sup>ABll<sub>2</sub>ss<sub>2</sub> (l iam nunc enim  
 ad uos dn̄s deus mittet; l<sub>2</sub> incontinenter enim uisitāt vos dn̄s al deus); (same  
 use of ἀποστέλλω in Vita Pachomii passim) 7 ὑμῖν συν. T τὸ] om T 8 μὴ  
 οὖν...ποιήσητε] om l<sub>2</sub>s καὶ] TW<sup>o</sup>B; as if μὴ ll<sub>2</sub>ss<sub>2</sub> (ne ueniens ang. non inueniat  
 l<sub>2</sub>); ἵνα P 9 μὴ] οὐχ W<sup>o</sup>; om P τῷ] + αὐτῷ B(l<sub>2</sub>); ‘your’ ss<sub>2</sub> 10 αὐτῶν  
 TW<sup>o</sup> ἐντὸς] + δὲ T (om καὶ) τριάκοντα B<sup>45-6</sup>; εἴκοσι τεσσάρων AB 11 Εὐ.]  
 + καὶ (om δὲ) T ἄλλων] om l<sub>2</sub> ἡμερῶν] om T τελευτᾷ<sup>2</sup>] + καὶ W<sup>o</sup> 13 δὲ]  
 οὖν W<sup>o</sup> εἰς τοὺς π. Θ. τόπους W<sup>o</sup>B 14 τὸ μοναστήριον W<sup>o</sup>AB 15 τοῦ μὲν]  
 Tlss<sub>2</sub>; + Εὐλογίου PW<sup>o</sup>Bl<sub>2</sub> τὰ] om T τεσσαρακοστὰ] W<sup>o</sup>Bl<sub>2</sub>ss<sub>2</sub>; τριακοστὰ  
 PTA<sup>B</sup> τοῦ δὲ] Tlss<sub>2</sub>; + λελωβημένου PW<sup>o</sup>Bl<sub>2</sub> 17 θήσας W<sup>o</sup> τῆς ἀδελφ.]  
 om T ἀφηγησάμενος TW<sup>o</sup>B 18 τὸ συμβὰν] τὴν πρόγνωσιν τοῦ μεγάλου Ἀντ.  
 περὶ αὐτῶν καὶ περὶ πάντων τῶν συμβεβηκότων Bl<sub>2</sub> (quomodo omnia quae uenerunt  
 Eulogio et leproso praedixisset beatus Ant.) τῶν λόγων] om W<sup>o</sup> ἐρμηνεύς]  
 + ἐγὼ W<sup>o</sup> 18—3 (p. 69) ὅτι...αἰγυπτιστὶ] om l<sub>2</sub>



γέγονα τοῦ μακαρίου Ἀντωνίου, ἑλληνιστὶ μὴ εἰδότος· ἐγὼ γὰρ ἠπιστάμην ἀμφοτέρας τὰς γλώσσας, καὶ ἡρμήνευσα αὐτοῖς, τοῖς μὲν ἑλληνιστί, ἐκείνῳ δὲ αἰγυπτιστί.

Καὶ τοῦτο δὲ διηγῆσατο ὁ Κρόνιος, ὅτι Ἐν τῇ νυκτὶ ἐκείνῃ διηγῆσατο ἡμῖν ὁ μακάριος Ἀντώνιος ὅτι Ἐνιαυτὸν ὁλόκληρον 5 ἠϋξάμην ἀποκαλυφθῆναί μοι τὸν τόπον τῶν δικαίων καὶ τῶν ἀμαρτωλῶν. καὶ ἔθεασάμην μακρόν τινα γίγαντα μέχρι τῶν νεφελῶν, μέλανα, τὰς χεῖρας ἐκτεταμένας ἔχοντα ἐπὶ τὸν οὐρανόν, καὶ ὑποκάτω αὐτοῦ λίμνην ἔχουσιν μέτρον θαλάσσης· καὶ ἑώρων ψυχὰς ἀνιπταμένας ὡς ὄρνεα. καὶ ὅσαι μὲν ὑπερί- 10 πταντο αὐτοῦ τῶν χειρῶν καὶ τῆς κεφαλῆς διεσώζοντο· ὅσαι δὲ παρὰ τῶν χειρῶν αὐτοῦ ἐκοσσίζοντο ἐνέπιπτον εἰς τὴν λίμνην. ἦλθεν οὖν μοι φωνὴ λέγουσα· Ταύτας ἂς βλέπεις ὑπεριπταμένας ψυχὰς τῶν δικαίων αἱ ψυχαὶ εἰσιν αἱ εἰς τὸν παράδεισον σώζονται· αἱ δὲ ἄλλαι εἰσιν αἱ εἰς τὸν ἄδην ὑποσυρόμεναι, τοῖς 15 θελήμασι τῆς σαρκὸς καὶ τῇ μνησικακίᾳ ἐξακολουθήσασαι.

(XXII) Διηγείτο δὲ καὶ τοῦτο ὁ Κρόνιος καὶ ὁ ἅγιος Ἰέραξ καὶ πλείονες ἄλλοι περὶ ὧν μέλλω λέγειν, ὅτι Παῦλός τις ἄγροικος γεωργός, καθ' ὑπερβολὴν ἄκακος καὶ ἀπλοῦς, ὠραιότητη ἐξεύχθη γυναικὶ κακοτρόπῳ τῇ γνώμῃ, ἥτις διελάνθανεν ἀμαρτά- 20

17 The text of s in cc. XXII, XXIII is contained in Tullberg's MSS A and B (*Paradisus* pp. 21—33). Cap. XXII exists in W<sup>o</sup>; but as W<sup>o</sup> and O are twin texts (see *Introd.* § 9) it seemed sufficient to cite O: any differences will be recorded after the List of Readings of W, at end of Text. On Paul the Simple see Note 40.

18—8 (p. 70) Soz. I. 13 (13) Καὶ Παῦλος ὁ ἐπὶ κλινῇ ἀπλοῦς· ὃν φασιν ἄγροικον ὄντα καλῇ τὸ εἶδος γυναικὶ συνοικῆσαι· ἐπ' αὐτοφώρῳ δὲ αὐτὴν καταλαβόντα

PTW<sup>o</sup>lss<sub>2</sub>

1 γὰρ] δὲ T

2 τοῦτοις (om τοῖς) W<sup>o</sup>

2, 3 τοῖς...αἰγ.] om T

PTW<sup>o</sup>[l<sub>2</sub>]s<sub>2</sub>

4 καὶ τοῦτο to end of chapter is wanting in s: l<sub>2</sub> much interpolated 4, 5 διηγείτο (bis) TB 5 ὁ μ. Ἀντ.] om TW<sup>o</sup> Ἀντ.] om B 7 τινα] Pl<sub>2</sub>; om TW<sup>o</sup>B 9 λίμνην θαλ. μὴ ἐχούσης μέτρον W<sup>o</sup> θαλ. before ἔχουσιν TB 10 διπταμένας W<sup>o</sup> ὅσοι P 12 παρὰ] ὑπὸ T ἐπιπτον W<sup>o</sup> 13 φωνή]+ φησί W<sup>o</sup> 14 ψυχὰς before ὑπεριπτ. W<sup>o</sup> τῶν δικ. after εἰσιν TW<sup>o</sup>B αἱ] καὶ T 15 αἱ<sup>2</sup>] om T 16 ἐξακολουθήσαντες W<sup>o</sup>

XXII (Περὶ Παύλου τοῦ ἀπλοῦς): PTOlss<sub>2</sub>

17, 18 διηγείτο...ὅτι] om Ts 17 διηγῆσατο OB<sup>45-6</sup> δὲ] om O καὶ τοῦτο] Ps<sub>2</sub>; om OBl 18 τις]+ ὀνόματι B<sup>45-6</sup>ls 19 ὠραιότητη]+ τινι O 20 ἥτις] om O διέλαθεν TB†

νουςα ἐπὶ μήκιστον χρόνον. εἰσελθὼν οὖν ἐξ ἀγροῦ αἰφνίδιον  
 ὁ Παῦλος εὗρεν αὐτοὺς αἰσχροπραγούοντας, τῆς προνοίας εἰς τὸ  
 συμφέρον ὁδηγούσης τὸν Παῦλον. καὶ γελάσας σεμνὸν ἐπι-  
 φωνεῖ αὐτοῖς καὶ λέγει· Καλῶς, καλῶς· ἀληθῶς οὐ μέλει μοι.  
 5 μὰ τὸν Ἰησοῦν ἐγὼ αὐτὴν οὐκέτι αἴρω. ὕπαγε, ἔχε αὐτὴν καὶ  
 τὰ παιδία αὐτῆς· ἐγὼ γὰρ ὑπάγω γίνομαι μοναχός. καὶ μηδεὶν  
 μηδὲν εἰρηκῶς ἀνατρέχει τὰς ὀκτῶ μονὰς καὶ ἀπέρχεται πρὸς  
 τὸν μακάριον Ἀντώνιον καὶ κρούει τὴν θύραν. ἐξελθὼν οὖν  
 ἐρωτᾷ αὐτόν· Τί θέλεις; λέγει αὐτῷ· Μοναχός θέλω γενέσθαι.  
 10 ἀποκρίνεται | ὁ Ἀντώνιος καὶ λέγει αὐτῷ· Ἐτῶν ἐξήκοντα γέρων  
 ἄνθρωπος ὧδε μοναχός οὐ δύνασαι γενέσθαι· ἀλλὰ μᾶλλον  
 ἄπελθε εἰς κώμην καὶ ἐργάζου, καὶ ζῇθι ἐργατικὸν βίον εὐχα-  
 ριστῶν τῷ θεῷ· ὑπομεῖναι γὰρ τὰς θλίψεις τῆς ἐρήμου οὐ  
 δύνασαι. ἀποκρίνεται ὁ γέρων πάλιν καὶ λέγει αὐτῷ· Εἴ τι ἄν  
 15 με διδάξης ἐκεῖνο ποιῶ. λέγει αὐτῷ ὁ Ἀντώνιος· Εἴρηκά σοι  
 ὅτι γέρων εἶ καὶ οὐ δύνασαι· ἄπελθε εἰ ἄρα θέλεις μοναχός  
 γενέσθαι εἰς κοινόβιον πλειόνων ἀδελφῶν, οὔτινες δύνανται σου  
 τῆς ἀσθενείας ἀνέχεσθαι. ἐγὼ γὰρ μόνος κάθημαι ὧδε διὰ  
 πέντε ἐσθίων καὶ τοῦτο λιμῷ. τούτοις καὶ τοῖς τοιούτοις ῥήμασιν  
 20 ἀπεσόβει τὸν Παῦλον· καὶ ὡς οὐκ ἠνείχετο αὐτοῦ κλείσας τὴν

μοιχενομένην, ἡρέμα ἐπιγελάσαι καὶ ὄρκον προσθεῖναι ὡς οὐκ ἔτι αὐτῇ συνοικήσει.  
 "Ἐχε δὲ αὐτὴν, πρὸς τὸν μοιχὸν εἰπὼν εὐθὺς ἐπὶ τὴν ἐρημίαν ἦλθε πρὸς Ἀντώνιον.

19—10 (p. 72) A and B are printed in full *Prol.* pp. 30—34.

PTOISS<sub>2</sub>

1 ἐπὶ μήκον[s] τῶν χρόνων O οὖν] + ποτὲ B†(ISS<sub>2</sub>) αἰφνιδίως O 2 αὐτὴν  
 αἰσχροπραγοῦσαν OLS<sub>2</sub> 3 καὶ] + θεασάμενος ταύτην μετὰ τοῦ συνήθους B; cum eam  
 ...cum alio iacentem uiro deprehendisset l; 'when he entered and saw them' s  
 σεμνῶς O ἐπιφέρει T 5 ἔχε] PTA<sup>B</sup> Soz.; ἔχεις OB: + καὶ O 6 αὐτῆς] s<sub>2</sub>  
 breaks off to end of chapter

PTOLs

6 ὑπάγω] + καὶ OB†(ls) 7 εἰρηκῶς] + ἀναχωρεῖ καὶ T 8 ἐλθὼν T οὖν] + ὁ  
 ἄγιος T; ὁ μακάριος Ἀντώνιος OB (al. ἄγιος, al. μέγας) s 9 ἐρωτᾷ αὐτόν] λέγει  
 αὐτῷ T αὐτῷ] ἐκεῖνος T: + ὁ Παῦλος Bs 10 ὁ] om O καὶ λέγει] om TA<sup>B</sup>  
 αὐτῷ] PB (before δ' Αντ.) s; om TOL 11 δύνασαι] PA<sup>B37B†</sup>ls; δύναται TOA<sup>B37B†</sup>  
 γενέσθαι before οὐ TOB 12 ζῇθι] νήθαι (sic) O 14 πάλιν before ὁ TOB  
 αὐτῷ] Ps; om TOB: (l ille) 15 ἐκεῖνο] τοῦτο TB† ποιῶ] PTA<sup>B</sup>B<sup>45-6</sup>s; ποιήσω  
 OB†l ὁ] + ἄγιος P 16 δύνασαι] + ὧδε εἶναι P; + μονάσαι A<sup>B</sup>B†; implere quod  
 quaeris l: txt TOB†s 17 κοινόβιον] + εἴσελθε TOB l; txt Ps 18 τῆς ἀσθ.]  
 om O ἀνέχεσθαι] PTB†; ἀνασχέσθαι OB<sup>45-6</sup>; ἀντέχεσθαι A<sup>B</sup>; ἀνέξασθαι B†  
 20 ἠνείχετο] PTA<sup>B</sup>; ἠνέσχeto OB

θύραν ὁ Ἀντώνιος οὐκ ἐξήλθεν ἐπὶ ἡμέρας τρεῖς δι' αὐτόν, οὐδὲ  
 πρὸς τὴν χρείαν. ὁ δὲ οὐκ ἀνεχώρησε. τῇ δὲ τετάρτῃ ἡμέρᾳ  
 χρείας αὐτὸν ἀναγκαζούσης ἀνόξας ἐξήλθε καὶ πάλιν λέγει  
 αὐτῷ· Ἀπελθε ἐντεῦθεν, γέρων· τί με ὑποπιάξεις; οὐ δύνασαι  
 ὦδε μέναι. λέγει αὐτῷ ὁ Παῦλος· Ἀμήχανόν μοί ἐστιν ἀλ- 5  
 λαχοῦ τελευτῆσαι ἀλλ' ἢ ὦδε. περιβλεψάμενος οὖν ὁ Ἀντώνιος  
 καὶ θεασάμενος ὅτι τὰ πρὸς τροφήν οὐ βαστάζει, οὐκ ἄρτον, οὐχ  
 ὕδωρ, καὶ τετάρτην ἔχει καρτερήσας νῆστις, Μήποτε καὶ ἀπο-  
 θάνῃ, φησί, καὶ κηλιδῶσθαι μου τὴν ψυχὴν, εἰσδέχεται αὐτόν.  
 καὶ τοιαύτην ἀνέλαβεν ὁ Ἀντώνιος ἐν ταῖς ἡμέραις ἐκείναις 10  
 πολιτεῖαν οἷαν οὐδέποτε ἐν νεότητι. καὶ βρέξας θαλλοὺς λέγει  
 αὐτῷ· Δέξαι, πλέξον σειρὰν ὡς κἀγώ. πλέκει ὁ γέρων ἕως  
 ἐννάτης ὀργυίας δεκαπέντε μοχθήσας. θεασάμενος οὖν ὁ  
 Ἀντώνιος δυσηρεστήθη καὶ λέγει αὐτῷ· Κακῶς ἔπλεξας·  
 ἀπόπλεξον καὶ ἄνωθεν πλέξον· νῆσται αὐτῷ ὄντι καὶ ἡλικιωτῇ 15  
 ταύτην ἐπαγαγὼν τὴν σῆψιν, ἵνα δυσφορήσας ὁ γέρων φύγῃ τὸν  
 Ἀντώνιον. ὁ δὲ καὶ ἀπέπλεξε καὶ πάλιν ἔπλεξε τοὺς αὐτοὺς  
 θαλλοὺς, εἰ καὶ δυσχερέστερον διὰ τὸ ἐρρυτιδῶσθαι. θεασά-  
 μενος δὲ ὁ Ἀντώνιος ὅτι οὔτε ἐγόγγυσεν οὔτε ἐμικροψύχησεν  
 οὔτε ἡγανάκτησε, κατενύγη. καὶ δύναντος τοῦ ἡλίου λέγει αὐτῷ· 20  
 Θέλεις φάγωμεν ἄρτου κλάσμα; λέγει αὐτῷ ὁ Παῦλος· Ὡς

15—19 Soz. (14) Πραότατον δὲ καὶ καρτερικὸν εἰς ἄγαν λέγεται τόνδε  
 γενέσθαι τὸν ἄνδρα· ἀμέλει τοι καὶ γηραλέῳ ὄντι καὶ μοναστικῆς τληπαθείας (al.  
 πολιτείας) ἀήθει, ἔτι γὰρ νέηλος ἦν, παντοδαπαῖς πείραις προσβαλὼν Ἀντώνιος, ἐν  
 οὐδενὶ ἀγεννῇ ἐφώρσατε.

## PTOlS

2 ὁ ὡς T δέ<sup>2</sup> PA<sup>B</sup>; οὖν OB; om T 3 ἀναγκαζούσης] POB<sup>+</sup>; ἀναγκασάσης  
 TB<sup>+</sup>; καταλαβούσης AB<sup>B</sup><sup>+</sup> αὐτῷ λεγ. TO 4 ἐντεῦθεν] PTA<sup>B</sup>; ἔνθεν OB  
 γέρον TB<sup>+</sup> 5 μέναι] εἶναι OB<sup>45-6</sup> ἀμήχανον] ἀδύνατον A<sup>B</sup> μοι] με O  
 6 ἀλλ' ἢ] TOB<sup>45-6</sup>; ἀλλ' (om ἢ) PB<sup>+</sup>; εἰ μὴ A<sup>B</sup>; ls nisi 8 τετάρτην] + ἡμέραν  
 OA<sup>B</sup>B<sup>45-6</sup> καὶ<sup>2</sup>] om O 9 φησὶ] om T αὐτόν] + τότε B1 (tandem)  
 11 πολιτεῖαν before ὁ Ἀντ. O; after ὁ Ἀντ. T οὐδὲ TO; οὔτε ὅτε ἦν A<sup>B</sup> ἐν]  
 + τῇ TB<sup>45-6</sup> θαλλοὺς] + ἐκ φοινίκων B1 (s, om s<sup>an</sup>) 12 μέχρις OB<sup>+</sup> 13 ἐννάτης]  
 + ὥρας T μοχθήσας] PTOB<sup>45-6</sup>; μόχθῳ πολλῷ AB<sup>B</sup>1 (cum maximo labore)  
 οὖν] δὲ TB 14 δυσηρεστήθη O 16 ἐπάγων TOB<sup>+</sup> σῆψιν] sic PTB<sup>+</sup>; σκέψιν O;  
 στῦψιν B<sup>45-6</sup>; κόπον B<sup>+</sup>; pondus ls 17 τοὺς θαλ. τοὺς αὐτοὺς T 18 ἐρρυτιδῶσθαι]  
 PTO (ἐρν. TO, and -δεσθ- O); εἶναι αὐτοὺς ἐκ τῆς πρώτης πλοκῆς ἐρρυτιδωμένους  
 (B<sup>45-6</sup>, al. ἐρρυσιδωμένους) B: ('bent' i.e. 'wrinkled' ls) 19 δέ] P; οὖν OB;  
 om T 19, 20 οὔτε ἡγανάκτησεν οὔτε ἐγόγγυσεν (om οὔτε ἐμικροψ.) O 21 ἄρτων,  
 om κλάσμα O

δοκεῖ σοι, ἀββᾶ. καὶ τοῦτο πάλιν ἔκαμψε τὸν Ἀντώνιον, τὸ  
μὴ προσδραμεῖν προθύμως τῇ τῆς τροφῆς ἀγγελίᾳ ἀλλ' αὐτῷ  
ἐπιρρῦναι τὴν ἐξουσίαν. θεῖς οὖν τὴν τράπεζαν φέρει ἄρτους.  
καὶ θεῖς ὁ Ἀντώνιος τοὺς παξαμάδας ἔχοντας ἀνὰ ἐξ οὐγγίων,  
5 αὐτῷ μὲν | ἔβρεξεν ἓνα, ξηροὶ γὰρ ἦσαν, ἐκείνῳ δὲ τρεῖς. καὶ  
βάλλει ψαλμὸν ὁ Ἀντώνιος ὃν ἤδει, καὶ δωδέκατον αὐτὸν  
ψάλλας δωδέκατον ἠϋξάτο, ἵνα δοκιμάσῃ τὸν Παῦλον. ὁ δὲ  
πάλιν προθύμως συνηύχετο· ἡρεῖτο γὰρ ὡς οἶμαι σκορπίους  
ποιμᾶναι ἢ μοιχαλίδι γυναικὶ συζῆσαι. μετὰ δὲ τὰς δώδεκα  
10 προσευχὰς ἐκαθέσθησαν φαγεῖν ἐσπέρας βαθείας. φαγὼν οὖν  
ὁ Ἀντώνιος τὸν ἓνα παξαμᾶν ἄλλου οὐχ ἠψάτο. ὁ δὲ γέρων  
σχολαιότερον ἐσθίων ἔτι εἶχε τοῦ παξαμαδίου· ἐξεδέχετο ὁ  
Ἀντώνιος ἕως οὗ τελέσῃ καὶ λέγει αὐτῷ· Φάγε, παπία, καὶ  
ἄλλον παξαμᾶν. λέγει αὐτῷ ὁ Παῦλος· Ἐὰν σὺ ἐσθίῃς, κἀγώ·  
15 σοὺ δὲ μὴ ἐσθίουτος οὐκ ἐσθίω. λέγει αὐτῷ ὁ Ἀντώνιος· Ἐμοὶ  
ἐπαρκεῖ· μοναχὸς γάρ εἰμι. λέγει αὐτῷ ὁ Παῦλος· Ἀρκεῖ  
κἀμοί· κἀγὼ γὰρ θέλω μοναχὸς γενέσθαι. ἐγείρεται πάλιν καὶ  
ποιεῖ δεκαδύο εὐχὰς καὶ δεκαδύο ψαλμοὺς ψάλλει. καθεύδει  
μικρὸν τοῦ πρωτοπνίου, καὶ πάλιν ἐγείρεται ψάλλειν μεσο-  
20 νυκτίῳ ἕως ἡμέρας. ὡς οὖν εἶδε τὸν γέροντα προθύμως ἐπακο-  
λουθήσαντα αὐτοῦ τῇ πολιτείᾳ λέγει αὐτῷ· Ἐὰν δύνασαι καθ'

## PTOLs

1 πάλιν] + ἐπὶ πλείον B; 'greatly' s 3 ἐπιρρῦναι] POA<sup>B</sup>; ἐπιτρέψαι TB  
θεῖς...ἄρτους] PO (om τὴν); θες οὖν, φησί, (+ ὁ Ἀντ. τῷ γέροντι Bt) τὴν τράπεζαν. καὶ  
ὑπήκουσε. φέρει ἄρτους ὁ Ἀντ. B; καὶ εἶπεν αὐτῷ· Θές τράπ. (om φέρει ἄρτους) T; pone  
ergo mensam, inquit Antonius, et panes affer ls (om Ant.) 4 καὶ θεῖς] PTO;  
ἐπιτεθεικώς B<sup>45-6</sup>; καὶ ἐπιτίθῃσι B(ls): + τῇ τραπέζῃ Bs παξαμάδας] POB<sup>+</sup>; -ιμαδ-  
T; (-αματ-, -αμιτ-, -αμιδ-, Bt): + τέσσαρας Bs ἔχοντας] + ὡς TOB<sup>ts</sup> ἀνὰ] PB<sup>+</sup>;  
ἐξ B<sup>+</sup>; ἀπὸ B<sup>+</sup>; om TO οὐγγίων] PB<sup>+</sup> (T τοῦ κιῶν sic); οὐγκίας OB<sup>+</sup> 5 ξηροὶ  
γὰρ ἦσαν] om O καὶ] om TOB<sup>+</sup> 6 βάλλει] PB; βάλλων O; ψάλλει T ὃν ἤδει  
before ὁ Ἀντ. T 7 ἵνα] + καὶ ἐν τούτῳ B; sic l τὸν Π.] αὐτῷ O 8 συνηύ-  
χετο] P; συνῆξατο TOB ὡς] om T οἶμαι] + ὁ Π. O σκορπίους] + μᾶλλον B1  
9 γυναικί] om TBI συνοικῆσαι γυν. O δέ] γούν T 10 εὐχὰς T ἐσπέρας  
βαθείας] PB (+ οὐσης); ἐσπέραν βαθείαν TOA<sup>B</sup> 11 τὸν παξ. τὸν ἓνα TOB  
12 ἐξεδέχετο] POA<sup>B</sup>; ἐξεδέξατο TB: + οὖν OB 13 καὶ<sup>1</sup>] om P αὐτῷ] τῷ Παύλῳ O  
παπία] PTB<sup>+</sup>; παππία OB<sup>+</sup> 15 οὐκ] οὐδὲ ἐγὼ OA<sup>B</sup> 16 ἐπαρκεῖ] ἐν ἀρκεῖ O;  
ἀρκεῖ T κἀμοὶ ἐπαρκεῖ T 17 μον. γὰρ θέλω γεν. (om κἀγὼ) T μοναχὸς θέλω  
OB<sup>+</sup> 18 δεκαδύο] (bis) P; δώδεκα TOB προσευχὰς OB ψάλλει] ψαλὼν  
(sic) O 19 πρωτοπνίου OB<sup>45-6</sup> προυπνίου T ἐγείρονται OB ψάλλειν] ψάλλον  
μικρὸν (sic) O μεσονυκτίῳ] P; ἀπὸ τοῦ μεσονυκτίου TB (om τοῦ); μεσονυκτίῳ O  
20 ἕως] + πρῶτῳ O προθύμως] μετὰ προθυμίας T: + αὐτῷ OB ἐπακολουθοῦντα O  
21 αὐτοῦ] after πολιτεία T; om OB

ἡμέραν οὕτως, μένε μετ' ἐμοῦ. λέγει αὐτῷ ὁ Παῦλος· Ἐὰν μὲν τί ποτε πλέον, οὐκ οἶδα· ἐπεὶ ταῦτα ἂ εἶδον ποιῶ εὐχερῶς. λέγει αὐτῷ ὁ Ἀντώνιος τῇ ἐξῆς· Ἰδὸν γέγονας μοναχός.

Πληροφορηθεῖς οὖν ὁ Ἀντώνιος μετὰ μῆνας ῥητοὺς ὅτι τελείας ἐστὶ ψυχῆς, | λίαν ὦν ἀπλοῦς, τῆς χάριτος αὐτῷ συνερ- 5 γούσης, ποιεῖ αὐτῷ κέλλαν ὡς ἀπὸ σημείων τριῶν ἢ τεσσάρων, καὶ λέγει αὐτῷ· Ἰδὸν γέγονας μοναχός· μένε κατ' ἰδίαν ἵνα καὶ πείραν δαιμόνων λάβῃς. οἰκήσας οὖν ἔτος ἓν ὁ Παῦλος χάριτος ἠξιώθη κατὰ δαιμόνων καὶ νοσημάτων. ἐν οἷς ποτὲ καθ' ὑπερ-βολὴν δεινότητος ἤχθη τῷ Ἀντωνίῳ δαιμονιῶν ἀρχοντικόν 10 ἔχων πνεῦμα, ὃς καὶ αὐτὸν τὸν οὐρανὸν ἐδυσφήμει. προσχὼν οὖν ὁ Ἀντώνιος λέγει τοῖς ἀγαγοῦσιν· Οὐκ ἔστιν ἐμὸν τοῦτο τὸ ἔργον· κατὰ γὰρ τούτου τοῦ τάγματος τοῦ ἀρχοντικοῦ οὐπω ἠξιώθην χαρίσματος, ἀλλὰ τοῦτο Παύλου ἐστίν. ἀπελθὼν οὖν Ἀντώνιος πρὸς τὸν Παῦλον ἀπάγει αὐτοὺς καὶ λέγει αὐτῷ· 15 Ἀββᾶ Παῦλε, ἔκβαλε τὸ δαιμόνιον τοῦτο ἀπὸ τοῦ ἀνθρώπου ἵνα ὑγιαίνων ἀπέλθῃ εἰς τὰ ἴδια. λέγει αὐτῷ ὁ Παῦλος· Σὺ γὰρ τί; λέγει αὐτῷ ὁ Ἀντώνιος· Οὐ σχολάζω ἐγώ, ἄλλο ἔχω ἔργον. καὶ καταλείψας αὐτὸν ὁ Ἀντώνιος πάλιν ἦλθεν εἰς τὴν ἰδίαν κέλλαν. ἀναστὰς οὖν ὁ γέρων καὶ προσευξάμενος ἐνεργῇ 20 προσευχὴν προσλαλεῖ τῷ δαιμονιῶντι· Εἴρηκεν ὁ ἀββᾶς Ἀντώνιος ὅτι Ἐξελθε ἀπὸ τοῦ ἀνθρώπου. ὁ δὲ δαίμων μετὰ δυσφημίας ἔκραξε λέγων· Οὐκ ἐξέρχομαι, κακόγηρε. λαβὼν οὖν τὴν μηλωτὴν αὐτοῦ κατὰ νώτου ἔτυπτεν αὐτὸν λέγων· Ἐξελθε

4—13 Soz. (14) τελείαν δὲ αὐτῷ φιλοσοφίαν ἐπιμαρτυρήσας καθ' ἑαυτὸν διαγίνει ἐπέτρεπεν, ὡς μηδὲν διδασκάλου δεόμενον. ἐπεψηφίζετο δὲ καὶ ὁ θεὸς τῇ Ἀντωνίου μαρτυρίᾳ καὶ τοῖς ἔργοις ἐπεδείκνυε τὸν ἄνδρα ἐνδοξότατον· κρείττονα δὲ καὶ αὐτοῦ τοῦ διδασκάλου εἰς τὸ κακοῦν καὶ ἀπελαύνειν τοὺς δαίμονας.

## PTOLs

1 μέναι O 2 πλέον]+ἐχῃς μοι δείξαι B; iubeas l α εἶδον] ἴδε O 3 ἐξῆς] ἄλλη T; τὴν ἄλλην ἡμέραν B 4 οὖν] om O δ]+μακάριος B1 μετὰ μῆνας οὖν ῥητοὺς πλ. ὁ Ἀντ. T ῥητοὺς] τρεῖς O 5 τέλειος OB† ἀπ. ὦν TB† τῆς] +τοῦ θεοῦ B1 (diuina) 6 ποιεῖ]+δὲ T κέλλαν αὐτῷ O ὡς] om T ἢ τεσσ.] om T 7 μένε]+τοῖνον P (s<sup>en</sup>, not s) 8 χάριτος] PTO; χαρίσματος B 10 ἠνέχθη TA<sup>B</sup> ἀρχικὸν B 11 ὅς] ὅτι O τὸν] om T προσέχων T 12 οὖν] om T ἀπαγοῦσιν T: +αὐτὸν TB1 ἐμοῦ P τοῦτο after ἔργον O τοῦτο τὸ] om T 13 ἀρχοντικοῦ] PO; ἀρχικῷ TB 14 οὖν]+ὁ TOB: +μακάριος B1 15 ἀγαγὼν (om καὶ) O αὐτῷ] om T1 19 πάλιν] om Ts 20 ἐναργῇ T ἐνεργεῖ προσευχῇ O 21 δαίμονι ὅτι O 22 ὅτι] om O 23 κακόγηρε] PTvenOA<sup>B1</sup>; φαγόγηρε Bs: (+λῆρε BA<sup>B</sup>) 24 κατὰ]+τοῦ TOB



ἔρρηκεν ὁ ἀββᾶς Ἀντώνιος. λοιδορεῖ καὶ τὸν Ἀντώνιον καὶ  
 αὐτὸν πάλιν ὁ δαίμων σφοδρότερον. τέλος λέγει αὐτῷ· Ἐκβαί-  
 νεις, ἢ ὑπάγω λέγω τῷ Χριστῷ. μὰ τὸν Ἰησοῦν, ἐὰν οὐκ  
 ἐκβαίνης ἤδη ἄρτι ὑπάγω λέγω τῷ Χριστῷ, καὶ οὐαὶ σοι ἔχει  
 5 ποιῆσαι. προσεδυσφήμει πάλιν ὁ δαίμων κράζων· Οὐκ ἐξέρ-  
 χομαι. χολέσας οὖν ὁ Παῦλος κατὰ τοῦ δαίμονος ἐξῆλθεν ἔξω  
 τῆς ξενίας κατ' αὐτὴν τὴν σταθερὰν μεσημβρίαν· τῶν δὲ  
 Αἰγυπτίων τὸ καῦμα συγγενές ἐστι τῆς καμίνου τῆς Βαβυλωνίας.  
 καὶ στὰς κατὰ πέτρας ἐν τῷ ὄρει προσεύχεται καὶ λέγει οὕτως·  
 10 Σὺ βλέπεις, Ἰησοῦ Χριστέ, ὁ σταυρωθεὶς ἐπὶ Ποντίου Πιλάτου,  
 ὅτι οὐ μὴ κατέλθω ἀπὸ τῆς πέτρας, οὐ φάγω οὐ πῖω ἕως οὗ  
 ἀποθάνω, ἐὰν μὴ ἐκβάλῃς τὸ πνεῦμα ἀπὸ τοῦ ἀνθρώπου καὶ  
 ἐλευθερώσῃς τὸν ἄνθρωπον. πρὸ τοῦ δὲ τελεσθῆναι τοὺς λόγους  
 τοῦ στόματος αὐτοῦ ἀνέκραξεν ὁ δαίμων λέγων· Ὡ βία, ἐλαύνο-  
 15 μαι· ἡ ἀπλότης με τοῦ Παύλου ἐλαύνει, | καὶ ποῦ ἀπέλθω; καὶ  
 παραχρῆμα ἐξῆλθε τὸ πνεῦμα καὶ εἰς δράκοντα μέγαν ἐβδομή-  
 κοντα πῆχεων μετεβλήθη συρόμενος ἐπὶ τὴν θάλασσαν τὴν  
 ἐρυθράν, ἵνα πληρωθῇ τὸ ῥήθην· ἘΠΙΔΕΙΚΝΥΜΕΝΗΝ ΠΙΣΤΙΝ ἈΠΑΓΓΕΛΕΙ  
 ΔΙΚΑΙΟΣ. τοῦτό ἐστι τὸ θαῦμα Παύλου ὃς ἐπεκλήθη ἀπλοῦς  
 20 παρὰ πάσης τῆς ἀδελφότητος.

(XXIII) Πάχων τις ὀνόματι ἀμφὶ τὸ ἐβδομηκοστὸν ἔτος

18 Prov. xii. 17.

21 Critical texts of l and l<sub>2</sub> and full collations of s and s<sub>2</sub> for the first half of this chapter are supplied in *Introd.* § 5. Tullberg's mss. A and B give the full text of s for the whole chapter (*Paradisus Patrum* 29—33).

#### PTOlS

2 αὐτῷ] + ὁ Παῦλος Bls    3, 4 Μὰ...Χρ.] om TB<sup>†</sup> (homoeotel.)    3 οὐκ] om O  
 4 ᾗδη] Pl (iam nunc); ἐγὼ OB<sup>†</sup>(s)    5 δυσφημεῖ T    6 χολώσας O    7 αὐτὴν]  
 om O    δέ] οὖν O    8 τῆς Βαβ. καμ. TOB    9 πέτραν TO    ἐν τῷ ὄρει] om A<sup>B</sup>s  
 προσηύξατο O    καὶ λέγει] PT; λέγων OB    οὕτως] TOBlS; om P    10 βλέπεις]  
 + κύριε T    11 ὅτι] om T    ἀπὸ] ἐκ T    οὐ] οὐ μὴ (bis) TB<sup>†</sup>    οὐ] ἂν O  
 12 πνεῦμα] PO; δαιμόνιον T; δαίμονα B    12, 13 καὶ...ἀνθ.] om. Tl    13 ἀνθρω-  
 πον] + ἔτι ταῦτα λαλοῦντος αὐτοῦ Bl (quo ista dicente)    καὶ πρὸ T    δέ] PO; om  
 TB    14 λέγων before ὁ δ. TO    14, 15 ἐλαύνομαι] ἐλαύνει με, stop after Παύλου  
 and om με, O    15 τοῦ] PO; om TB    ἀπέλθω] + οὐκ οἶδα Bl    17 πῆχεων]  
 PB<sup>45-6</sup>; πηχῶν TOB<sup>†</sup>    πῆχ. ἐβδ. TB    συρόμενον T    18 ἀπαγγέλλει O  
 19 τοῦτο] + δέ O    20 π. τῆς ἀδ.] PB; π. τῇ ἀδ. (dat.) TA<sup>B</sup>; π. τὴν ἀδ. (acc.) O

XXIII (Περὶ Πάχωνος): PTV36ll<sub>2</sub>ss<sub>2</sub>

21, 1 (p. 75) Πάχων...Σκήτει] 36 tr to p. 75, l. 8    21 τις] om T    ἐλ.  
 ἔτος TVC(B)

ἐλάσας ἐκάθητο ἐν τῇ Σκῆτει. συνέβη δὲ ὀχληθέντα με ἐπι-  
 θυμία γυναικὸς δυσφορεῖν καὶ πρὸς τοὺς λογισμοὺς καὶ πρὸς  
 ταῖς φαντασίας τὰς νυκτερινάς· καὶ ἐγγὺς γενόμενος τοῦ ἐξελθεῖν  
 τῆς ἐρήμου, ἐλαύνοντός με τοῦ πάθους, τοῖς μὲν γείτοσι τοῖς  
 ἐμοῖς οὐκ ἀνέθέμην τὸ πρᾶγμα, οὔτε τῷ διδασκάλῳ μου Εὐαγρίῳ· 5  
 λεληθότως δὲ παραβαλὼν εἰς τὴν πανέρημον, συνετύχανον  
 ἐπὶ ἡμέρας δεκαπέντε τοῖς κατὰ τὴν Σκῆτιν γηράσασι πατρά-  
 σιν ἐν τῇ ἐρήμῳ· ἐν οἷς περιέτυχον καὶ τῷ Πάχωνι. εὐρὼν  
 οὖν αὐτὸν ἀκεραιότερον καὶ ἀσκητικώτερον, ἐθάρρησα ἀνα-  
 θέσθαι μου αὐτῷ τὰ τῆς διανοίας. καὶ λέγει μοι οὗτος· Μὴ 10  
 ξενίσῃ σε τὸ πρᾶγμα· οὐ γὰρ αὐτὸ πᾶσχεις ἀπὸ ῥαθυμίας·  
 μαρτυρεῖ γάρ σοι καὶ ὁ τόπος καὶ ἡ σπάνις τῶν χρειῶν, καὶ  
 τὸ μὴ εἶναι συντυχίας θηλειῶν ἀλλὰ μᾶλλον ἀπὸ σπουδῆς.  
 τριπλοῦς γὰρ ἐστὶν ὁ πόλεμος ὁ πορνικός. ποτὲ μὲν γὰρ ἡ σὰρξ  
 ἡμῖν ἐπιτίθεται εὐρωστοῦσα· ποτὲ δὲ τὰ πάθη διὰ τῶν λογισμῶν· 15  
 ποτὲ δὲ καὶ αὐτὸς ὁ δαίμων τῇ βασκανίᾳ. ἐγὼ γὰρ πολλὰ  
 παρατηρήσας εὔρηκα τοῦτο. ἰδοὺ ὡς ὀρᾷς με γέροντα ἄνθρω-  
 πον· τεσσαρακοστὸν ἔτος ἔχω ἐν ταύτῃ τῇ κέλλῃ φροντίζων  
 τῆς ἐμαντοῦ σωτηρίας· καὶ ταύτην ἄγων τὴν ἡλικίαν μέχρι  
 τούτου πειράζομαι. † καὶ ὡς† διώμνυτο ὅτι Ἐπὶ δώδεκα ἔτη μετὰ 20

8—16 Soz. VI. 29 (22) Καὶ Πάχων δὲ τότε ἐν Σκῆτει διέπρεπεν· ὃν ἐκ νέου  
 μέχρι γήρως πολιτευσάμενον, οὔτε σῶμα εὖ ἔχον, οὔτε πάθος ψυχῆς, οὔτε δαίμων  
 ἄνανδρον ἐφώρσε περὶ τὴν ἐγκράτειαν ὃν δεῖ κρατεῖν τὸν φιλόσοφον.

PTVC36ll<sub>2</sub>ss<sub>2</sub>

1 καθήμενος 36 τῇ] om VC Σκῆτει] B 36 (Soz); Σκῆτι P; Σκίτει TVC (see  
 Note 14) δέ] ποτὲ 36 ὀχλ. με] P 36 (ὀχληθῆναι με); με ὀχληθέντα TB; με  
 ὀλισθήσαντα VC 2 γυναικὸς] PT 36; γυναικικῇ VCA<sup>B</sup>; γυναικεία B: + καὶ 36  
 λογισμοὺς] + μου VC πρὸς<sup>2</sup>] om P 3 τοῦ] om T 4 τοῖς ἐμοῖς] P 36 (om τοῖς);  
 μου TA<sup>B</sup>; μου καὶ τοῖς ἐμοῖς VC; τῶν πατέρων B 5 ἀλλ' οὔτε B (l<sup>sess</sup> sed ne; om  
 sed l<sup>class</sup> rev) μου] om 36 Εὐαγρίῳ] TVCBll<sub>2</sub>ss<sub>2</sub>; Εὐλογίῳ P36A<sup>B</sup>; (om l<sub>2</sub>)  
 6 παρέβαλον VC ἔρημον P: + καὶ VC 7 Σκίτιν VC γηράσασι] + ἀγίοις P(l<sub>2</sub>)  
 πατράσι] om VC 8 ἐν τῇ ἐρήμῳ] 36TBs<sub>2</sub>(ll<sub>2</sub>s); om PVC ἐν οἷς ἦν καὶ τις II. (and  
 insert first sentence) 36 καὶ] + τῷδε P(l<sub>s</sub>) 9 ἀσκ. καὶ ἀκερ. 36 10 αὐτῷ  
 before ἀναθέσθαι VCB; om 36T οὕτως Tls 11 γὰρ] om 36 πᾶσχεις αὐτὸ  
 36A<sup>B</sup> 12 σπάνη P καὶ διὰ τὴν σπ.....καὶ διὰ τὸ 36(s) 13 συντυχίαν τῶν 36  
 θηλειῶν] + ἐνθάδε Bl<sub>2</sub>s 14 ὁ πορνικός πόλεμος P ποτὲ] ὅτε V γὰρ] om 36  
 15 ἐπιτιθ. ἡμῖν P εὐρωστοῦσα] PT36; εὐπαθοῦσα VCB 16 τῇ] om VC  
 βασκανίᾳ] + χρώμενος P πολλὰ] om 36 18 τεσσαράκοντα 36 ἔχων T36  
 19 ἄγων] ἔχων T36 20 καὶ ὡς] TVCs (κῶσο); om καὶ P(ll<sub>2</sub>); om ὡς 36Bs<sub>2</sub>  
 διώμνυτο] + λέγων Bs<sub>2</sub>



φέρω τοῖς γεννητικοῖς μου μορίοις, ἵνα κὰν οὕτω δηχθεῖς ἀποθάνω. καὶ προστρίψας τοῦ θηρίου τὴν κεφαλὴν τοῖς μορίοις, ὡς αἰτίοις μοι τοῦ πειρασμοῦ, οὐδὲ οὕτως ἐδήχθην. ἤκουσα οὖν φωνῆς ἐλθούσης ἐν τῇ διανοίᾳ μου, ὅτι Ἄπελθε, Πάχων, ἀγωνίζου· διὰ γὰρ τοῦτο ἀφήκά σε καταδυναστευθῆναι, 5 ἵνα μὴ μέγα φρονήσης ὡς δυνάμενος, ἀλλ' ἐπιγνούς σου τὴν ἀσθένειαν μὴ θαρρήσης τῇ σῇ πολιτείᾳ, ἀλλὰ προσδράμης τῇ τοῦ θεοῦ βοηθείᾳ. οὕτω πληροφορηθεὶς ἀνέκαμψα, καὶ μετὰ θάρρους καθίσας καὶ μηκέτι φροντίσας τοῦ πολέμου εἰρήνευσα τὰς ἐπιλοιπούς ἡμέρας. ὁ δὲ γινούς μου τὴν καταφρόνησιν 10 οὐκέτι μοι ἤγγισεν.

(XXIV) Στέφανός τις Λίβυς τῷ γένει ἐκ πλαγίου τῆς Μαρμαρικῆς καὶ τοῦ Μαρεώτου ἐκαθέσθη ἐπὶ ἐξήκοντα ἔτη. οὗτος εἰς ἄκρον γενόμενος ἀσκητῆς καὶ διακριτικὸς κατηξιώθη χαρίσματος ὥστε πάντα τὸν λυπούμενον οἰανδήποτε λύπην 15 συντυχόντα αὐτῷ ἄλυπον ἀναχωρεῖν. γνώριμος δὲ ἦν καὶ τῷ μακαρίῳ Ἀντωνίῳ· ἔφθασε δὲ καὶ μέχρι τῶν ἡμετέρων ἡμερῶν. ὃ ἐγὼ μὲν οὐ συνέντευχον διὰ τὸ μῆκος τοῦ τόπου· οἱ δὲ περὶ

11 ἤγγισεν] B<sup>1</sup>rev<sup>san</sup> add (text of A<sup>B</sup>): Τούτοις τοῖς λόγοις τοῖς πρὸς τὸν σατανᾶν παλαίσμασιν ὁ ἅγιος Πάχων στηρίξας με καὶ πρὸς τὸν πόλεμον ἀλείψας με καὶ γενναϊότερον παρασκευάσας πρὸς τὸν τῆς πορνείας δαίμονα ἐκδιδάξας ἀπέπεμψεν, ἐν πᾶσιν ἀνδρίζεσθαί με παρακελευσάμενος.

In s<sub>2</sub> a short sentence is added quite different from this.

12—16 (p. 78) Soz. VI. 29 (23) Στέφανος δὲ περὶ τὸν Μαρεώτην τὴν οἴκησιν εἶχεν, οὐκ ἀποθεν τῆς Μαρμαρικῆς. δι' ἀκριβοῦς δὲ καὶ τελειοτάτης χωρήσας ἀσκήσεως ἐπὶ ἐξήκοντα ἔτεσιν, εὐδοκιμώτατος ἐγένετο μοναχὸς καὶ Ἀντωνίῳ τῷ μεγάλῳ γνώριμος. ἐγένετο δὲ πρᾶος καὶ σοφὸς εἰς ἅπαν, καὶ ἐν ταῖς ὁμιλίαις ἡδὺς καὶ ὠφέλιμος, καὶ

PTVC36ll<sub>2</sub>ss<sub>2</sub>

1 μου] om T    2 προστρέψας 36    τοῦ θ. τὴν κεφ.] PTA<sup>B</sup>36; τὴν κ. τοῦ θ. VCB  
3 μορίοις] + τοῦ σώματος 36    ἃ αἷτια 36    οὐδὲ οὕτως] PBI; οὐκ (om οὕτως) TVC36ss<sub>2</sub>;  
(l<sub>2</sub> vac)    4 ὅτι] om 36    6 ἐπιγνούς] 36 TVCA<sup>B</sup>(l); ἐπεγνωκώς B; ἐπιγνωῖς P(l<sub>2</sub>s,  
καὶ μὴ)    7 σῇ] om T; σου (after πολ.) 36    ἀλλά] + αἰ B1    8 δυναστεία 36  
οὕτω] + δὲ PA<sup>B</sup>    ἀνέκαμψα.] + εἰς τὴν κέλλαν B1<sub>2</sub>as(l)    9 θάρρους] + λοιπὸν B1  
10 ἐπιλοιπούς] PTA<sup>B</sup>36; ὑπολοιπούς VCB (λοιπὰς B†)    11 μοι] om T36

XXIV (Περὶ Στεφάνου τοῦ Λίβυος): PTVCl<sub>2</sub>ss<sub>2</sub>


12 τις] + ὀνόματι P(s<sub>2</sub>)    13 καὶ τοῦ Μ.] καὶ παρατωνίου (sic) T    ἐκαθέσθη  
after γένει VC    14 γενόμενος] + καὶ VC    διακριτικὸς P (l<sub>2</sub>)    χαρ. κατ. T  
15 ὥστε] PA<sup>B</sup>; ὡς TVCB    16 αὐτὸν T    δὲ] + οὗτος B1    17 ἡμετέρων]  
om T    ἡμερῶν] PT; καιρῶν VCB1<sub>2</sub>    18, 1 (p. 78) περὶ.....Εὐάγριον] om A<sup>B</sup>

τὸν ἅγιον Ἀμμώνιον καὶ Εὐάγριον συντυχόντες μοι διηγήσαντο  
 ὅτι Κατελάβομεν αὐτὸν ἀρρωστίᾳ τοιαύτῃ περιπεσόντα κατ'  
 αὐτοὺς τοὺς τόπους τῶν διδύμων καὶ τῆς βαλάνου ἕλκος ποιή-  
 σαντα τὸ λεγόμενον φαγέδαιναν. ὃν εὕρομεν τημελούμενον  
 5 ὑπὸ ἰατροῦ τινός, καὶ ταῖς μὲν χερσὶν ἐργαζόμενον καὶ  
 πλέκοντα θαλλοὺς καὶ λαλοῦντα ἡμῖν, τὸ δὲ λοιπὸν σῶμα  
 χειριζόμενον· ὃς οὕτως ἦν διακείμενος ὡς ἄλλου τεμνομένου.  
 ἀποκοπέντων οὖν τῶν μελῶν καθάπερ τριχῶν, ἀναίσθητος ἦν  
 ὑπερβολῇ παρασκευῆς θεϊκῆς. ἡμῶν δὲ τοῦτο μὲν ὑπολμπου-  
 10 μένων, τοῦτο δὲ καὶ σιαινομένων ὅτι τοιοῦτος βίος τοιούτῳ περι-  
 πέπτωκε πάθει καὶ χειρουργίαις τοιαύταις, λέγει ἡμῖν· Τεκνία,  
 μηδὲν βλαβῆτε ἀπὸ τοῦ πράγματος· οὐδὲν γὰρ ὦν ποιεῖ ὁ θεὸς  
 κακία ποιεῖ, ἀλλὰ τέλει χρηστῶ. ἴσως | γὰρ καὶ ὑπεύθυνα ἦσαν  
 τὰ μέλη κολάσεως, καὶ συμφέρον ἐστὶν αὐτὰ ὥδε δοῦναι τὴν δίκην  
 15 ἢ μετὰ τὴν ἔξοδον τοῦ σταδίου. οὕτως οὖν ἡμᾶς παρακαλέσας  
 καὶ ὑποστηρίξας ὠκοδόμησε. ταῦτα δὲ διηγησάμην ἵνα μὴ ξενι-  
 ζώμεθα ὅταν ἅγιους τινὰς ἴδωμεν τοιούτοις περιπεσόντας πάθεσιν.

ικανὸς τὰς τῶν λυπουμένων ψυχὰς κηλεῖν, καὶ ἐπὶ τὸ εὐθυμον μεταβάλλειν, εἰ καὶ  
 ἀναγκαίαις λύπαις προκατειλημμένοι ἐτύγγανον. (24) Τοιοῦτος δὲ ἦν καὶ περὶ  
 τὰς οἰκείας συμφοράς. ἀμέλει χαλεποῦ καὶ ἀνιάτου πάθους ἐνσκήψαντος αὐτῷ,  
 τὰ διεφθαρμένα μέλη τοῖς ἰατροῖς τέμνειν παραδοὺς εἰργάζετο ταῖς χερσὶ φύλλα  
 φοινίκων πλέκων. καὶ τοῖς παροῦσι συνεβούλευε μὴ δυσφορεῖν ἐπὶ τοῖς αὐτοῦ  
 πάθεσι, μηδὲ ἄλλο τι διανοεῖσθαι πλὴν ὅτι πρὸς τέλος χρηστὸν πάντως ἂ ποιεῖ ὁ  
 θεὸς ἐκβαίνειν· καὶ αὐτῷ συνοίσειν τοιούτων πειραθῆναι παθῶν· καὶ ὑπὲρ ἁμαρτη-  
 μάτων ἴσως, ὧν ἕνεκεν ἄμεινον ἐνθάδε διδόναι δίκην ἢ μετὰ τὴν βιοτὴν ταύτην.

## 13—15 See Note 41.

PTVCl<sub>2</sub>S<sub>2</sub>

1 Εὐάγριον] TVCBls<sub>2</sub>; Εὐλόγιον Pl<sub>2</sub> διηγ. μοι VC 2 περιπ. τοιαύτη VC  
 3 αὐτοῦ τοῦ τόπου VC 4 λεγόμενον] + παρὰ τισι VCB (πᾶσι) ls<sub>2</sub><sup>vat</sup> (  ): txt  
 PTA<sub>2</sub>ls<sub>2</sub><sup>add</sup> εὑρομεν] VC\*B; εὑρον PTC<sup>cor</sup>; 1 obl orat; om l<sub>2</sub>S<sub>2</sub> τημελούμενον]  
 TVC\*; ἐπιμελούμενον PBC<sup>cor</sup> 5 τινός] om l<sub>2</sub>S<sub>2</sub> μὲν] om T ἐργαζόμενον]  
 + θαλλοὺς P 6 καὶ τούτους πλ. (om θαλλ.) P ὁμιλοῦντα P 7 χειρουργού-  
 μενον VC ἄλλου] + σώματος Bl (membra) 9 παρεσκευασμένος (om θεϊκῆς) T  
 τοῦτο μὲν] om P ἐπιλνπουμένων A<sup>B</sup> 9, 10 τοῦτο δὲ κ. σιαινομ.] om C 10 δὲ]  
 ἀλλὰ P σιαινομ.] λογιζόμενων T 8τι] + ὁ TVCB βίος] τῷ βίῳ VC: + τοῦ  
 ἀνδρὸς Bl 11 τεκνία] P; τέκνα TVCB 12 βλαβεῖτε P ἀπὸ] PT; ἐκ VCB  
 ὁ] om VC 13 ἦσαν] P; εἰσι A<sup>B</sup>; ἦν TVCB 14 ἐστίν] om VC; after αὐτὰ T  
 αὐτὰ] + τῶς P τὴν] om VC 15 σταδίου] + ad aeterna tormenta reseruari l  
 (l<sub>2</sub> sim. clause) 15, 16 οὕτως.....ὠκοδόμησε] om C οὖν] om V 16 καὶ] + τοῖς  
 τοιούτοις λόγοις Bl ξενιζώμεθα cf. p. 36, l. 8 17 ἰδ. τινος VC -περιπ.]  
 + δεινοῖς PBl<sub>2</sub>: + καὶ ἀλγεινοῖς P πάθεσιν] PB†ll<sub>2</sub>S<sub>2</sub>; om TVCB†



(XXV) Οὐάλης τις γέγονε τῷ μὲν γένει Παλαιστῖνος, τῇ δὲ γνώμῃ Κορίνθιος· Κορινθίοις γὰρ προσῆψε τὸ πάθος τῆς φυσιώσεως ὁ ἅγιος Παῦλος. οὗτος τὴν ἔρημον καταλαβὼν ῥῆκεσε μεθ' ἡμῶν ἐπὶ πλείονα ἔτη· ὃς ἐπὶ τοσοῦτον ἤλασεν ὑπερηφανίας ὥς ὑπὸ δαιμόνων ἀπατηθῆναι. ἐκ γὰρ τοῦ κατὰ 5 μικρὸν ἀπατᾶσθαι αὐτὸν παρεσκεύασαν αὐτὸν μέγα φρονῆσαι, ὥς ἀγγέλων αὐτῷ συντυγχανόντων. μιᾶς γοῦν τῶν ἡμερῶν, ὥς διηγοῦντο, ὅτι ἐργαζόμενος ἐν τῇ σκοτίᾳ τὴν βελόνην ἀφῆκεν ἐν ἣ κατέρραπτε τὴν σφυρίδα· καὶ μὴ εὐρόντος αὐτὴν αὐτοῦ, λαμπάδα ἐποίησεν ὁ δαίμων καὶ εὔρε τὴν βελόνην. πάλιν 10 φυσιωθεὶς ἐπὶ τούτῳ μέγα ἐφρόνει, καὶ ἐπὶ τοσοῦτον ἐφυσιώθη ὥς καὶ τῆς κοινωνίας τῶν μυστηρίων αὐτὸν καταφρονῆσαι. συνέβη δὲ ἐλθόντας τινὰς ξένους τραγήματα ἐνεγκεῖν ἐν τῇ ἐκκλησίᾳ τῇ ἀδελφότητι. λαβὼν οὖν ὁ ἅγιος Μακάριος ὁ πρεσβύτερος ἡμῶν, ἀπέστειλεν ἡμῖν ἐκάστῳ εἰς τὴν κέλλαν 15 πρὸς δράκα, ἐν οἷς καὶ τῷ Οὐάλεντι. λαβὼν οὖν ὁ Οὐάλης τὸν ἀπενεγκόντα ὕβρισε καὶ ἐτύπησε, καὶ λέγει αὐτῷ· Ἄπελθε καὶ εἰπὲ Μακαρίῳ· Οὐκ εἰμί σου χεῖρων, ἵνα σὺ ἐμοὶ εὐλογίαν πέμψῃς. γνοὺς οὖν ὁ Μακάριος ὅτι ἐνεπαίχθη ἀπῆλθεν αὐτὸν παρακαλέσαι μετὰ μίαν ἡμέραν, καὶ λέγει αὐτῷ· Οὐάλη, 20 ἐνεπαίχθης· παῦσαι. καὶ ὥς οὐκ ἤκουσεν αὐτοῦ τῶν παραινέσεων ἀνεχώρησε. πληροφορηθεὶς οὖν ὁ δαίμων ὅτι εἰς ἄκρον αὐτοῦ ἐπέισθη τῇ πλάνῃ, ἀπέρχεται καὶ σχηματίζει ἐαυτὸν εἰς τὸν σωτήρα, καὶ παραγίνεται ἐν νυκτὶ ἐν φαντασίᾳ

XXV (Περὶ Οὐάλεντος): PTAVClss<sub>2</sub>

1 τὸ μὲν γένος VC Παλαιστιναῖος T 2 Κορίνθιος] + πεφυσιωμένος τὸ φρόνημα  
A<sup>88</sup> 3 φύσεως (sic) PT 3, 4 ὁ ἅγιος Π. .... ἔτη] om l 3 οὗτος] om A  
καταλαβὼν] + καὶ αὐτὸς TA 4 τοσαύτην ἤλ. ὑπερηφανίαν A 5 ὑπερηφ.] + βάραθρον  
VC; ἄκρον κορυφῆς B1 (cacumen) (s): txt PTAs<sub>2</sub> 6 αὐτὸν<sup>1</sup>] om P παρεσκεύασαν]  
PTVCss<sub>2</sub>; παρεσκεύασεν AB1 αὐτὸν<sup>2</sup>] om VC 7 ὡς ἀγγέλους οὖν τιγχανόντας  
(sic) T μίαν T οὖν VC 8 διηγῆσατο P τῇ] om P 9 εὐρῶν (om  
αὐτὴν αὐτοῦ) + εὐθὺς A 11 μέγα ἐφρόνει] PA; μέγα φρονεῖ TB; μεγαλοφρονεῖ VC  
ἐφυσιώθη] ἐπήρθη A 12 αὐτῶν τῶν μ. (om αὐτὸν) A μυστ.] + τοῦ Χριστοῦ B:  
+ 'of the holy Body and Blood of Christ' s 13 ἐνεγκεῖν after ἐκκλησίᾳ VC  
14 τῇ ἀδ.] om VCs 15 ἡμῶν] om P ἡμῖν] PT; om AVCBls ἐν τῇ κ. A  
16 πρὸς δράκα] before ἐκάστῳ A δράκαν (sic) VC Οὐάλη (om τῷ) A ὁ δὲ  
Οὐ. τὸν ἀπ. λαβὼν καὶ T 17 λέγων (om καὶ and αὐτῷ) T 18 χεῖρων σου P  
μοὶ VCB εὐλογίαν] Pss<sub>2</sub>; εὐλογία T; εὐλογίας AVCB1 19 πέμψῃς A ὁ] + ἅγιος  
AVCBls<sub>2</sub> ἐνεπαίχθη] PVC; ἐπλανήθη TAB 21 ἤκουεν T 22 οὖν] δὲ VC  
23 τῇ πλ. ἐπ. T 24 αὐτὸν T ἐν<sup>1</sup>] τῇ (om ἐν) P

ἀγγέλων χιλίων λαμπάδας ἔχόντων καὶ τροχὸν πύρινον, ἐν ᾧ  
 ἔδοξε τὸν σωτῆρα σχηματίζειν, καὶ ἓνα προλαμβάνοντα καὶ  
 λέγοντα· Ἡράσθη σου ὁ Χριστὸς τῇ πολιτείᾳ καὶ τῇ παρρησίᾳ  
 τοῦ βίου, καὶ ἦλθεν ἰδεῖν σε. ἔξελθε οὖν τῆς κέλλης, καὶ μηδὲν  
 5 ἄλλο ποιήσης ἀλλ' ἢ πόρρωθεν αὐτὸν ἰδὼν κύψας προσκύ-  
 νησον, καὶ εἰσελθέ σου εἰς τὴν κέλλαν. ἔξελθὼν οὖν καὶ  
 θεασάμενος τὴν παράταξιν τῶν λαμπαδηφόρων, ὡς ἀπὸ σταδίου  
 δὲ τὸν ἀντίχριστον, πεσὼν προσεκύνησεν. ἐπὶ τοσοῦτον οὖν  
 πάλιν τὴν ἄλλην ἡμέραν ἐφρενοβλάβησεν, ὡς εἰσελθεῖν εἰς τὴν |  
 10 ἐκκλησίαν, καὶ συνηγμένης τῆς ἀδελφότητος εἰπεῖν· Ἐγὼ κοι-  
 νωνίας χρεῖαν οὐκ ἔχω· τὸν γὰρ Χριστὸν ἐώρακα σήμερον.  
 τότε δῆσαντες αὐτὸν οἱ πατέρες καὶ σιδηρώσαντες ἐπὶ ἔτος ἐν  
 ἀπεθεράπευσαν, εὐχαῖς καὶ ἀδιαφορίᾳ καὶ ἀπραγοτέρῳ βίῳ τὸ  
 οἶγμα αὐτοῦ καθελόντες, καὶ ὡς λέγεται· Τὰ ἐναντία τοῖς ἐναν-  
 15 τίοις ἰάματα.

Ἀναγκαῖον δέ ἐστι καὶ τοὺς τῶν τοιούτων βίους ἐνθεῖναι  
 τῷ βιβλιδarίῳ πρὸς ἀσφάλειαν τῶν ἐντυγχανόντων, καθάπερ  
 καὶ ἀγίοις φυτοῖς τοῦ παραδείσου τὸ ξύλον τὸ γνωστὸν καλοῦ  
 καὶ πονηροῦ· ἵνα εἴ ποτε αὐτοῖς συμβαίη κατόρθωμά τι, μὴ μέγα  
 20 φρονήσωσιν ἐπὶ τῇ ἀρετῇ. πολλάκις γὰρ καὶ ἀρετὴ ὑπόθεσις  
 γίνεται πτώσεως, ὅταν μὴ σκοπῶ ὀρθῶ ἐπιτελεσθῇ· γέγραπται  
 γάρ· Εἶδον δίκαιον ἀπολλύμενον ἐν δικαιώματι ἀγτοῦ· καί γε τοῦτο  
 ΜΑΤΑΙΟΤΗΣ.

14 See Note 42.

22 Ec. vii. 16, 7.

PTAVClss<sub>2</sub>

1 ἀγγέλων]+ὡς VCB (before ἀγγ.) 1 2 ἔδοξε]+μέσον VCB 3 λέγοντα]  
 +αὐτῷ VCB[ss<sub>2</sub>) ἡρέσθη B†[ls<sub>2</sub> placuit) τῇ πολ. καὶ τῇ παρ.] (P)TB; τῆς πολ.  
 καὶ τῆς παρ. AVC παρρησίᾳ] καθαρότητι P 4 οὖν]+ἐκ A 5 ἀλλ' ἢ] TVC;  
 ἀλλὰ PAB ἰδ. αὐτὸν P κύψας]+ταχέως VC(l) 6 καὶ<sup>1</sup>]+πάλιν VC σου]  
 om T 7 τῶν λαμπαδηφόρων] PB†; λαμπαδηφόρον TAVCB† 8 δὲ] om TA  
 πεσὼν] om A; +ἐπὶ πρόσωπον VCl 8, 9 ἐπὶ τος.....ἐφρενοβλ.] om T 8 οὖν]  
 δὲ P 9 πάλιν] om Al εἰσελθ.] PA; ἐλθεῖν TVCB; +αὐτὸν VC 10 συνηγμ.]  
 +πάσης VCBs 11 τὸν Χρ. γὰρ AB 12 ἐπὶ ἔτος ἐν before οἱ πατέρες A  
 13 καὶ] om Pl (they connect εὐχαῖς with ἀπεθερ.; ss<sub>2</sub> paraphr) ἀδιαφορίᾳ] PTA;  
 ποικίλῃ ἀδιαφορήσει VCB; (versions paraphr) 14 καὶ ὡς] TA; ὡς γὰρ P;  
 καθὼς VCB τοῖς ἐναντίοις] τῶν ἐναντίων A 15 ἰάματα] ἰῶνται VC[ls)  
 16-23 ἀναγκαῖον] s tr this parag. to beginning of cap. 16 δὲ] οὖν VC ἐστὶ]  
 ἡγήσάμην VCl 17 τῷ βιβλ.....ἐντυγχ.] om T βιβλίῳ AVC; +τοῦτῃ B[ss<sub>2</sub>  
 18 καὶ]+τοῖς VCB τὸ ξ. τοῦ παραδ. A 19 πονηροῦ]+καὶ A συμβ. αὐτοῖς A  
 συμβαίνει TA τι κατ. P μῇ] οὐ T 22 δικαιώματι] TAVC; δικαιώμασιν P;  
 δικαιοσύνη B

(XXVI) Ἦρων τις γέγονε γειτνιῶν μοι, Ἀλεξανδρεὺς τῷ  
 γένει ἀστέιος νεώτερος, εὐφυὲς τὴν διάνοιαν, καθαρὸς τὸν βίον·  
 ὃς καὶ αὐτὸς μετὰ πόνους πολλοὺς τύφῳ βληθεὶς ἐξετραχη-  
 λιάσθη καὶ κατὰ τῶν πατέρων ἐφρόνησε μέγα, ὑβρίσας καὶ  
 τὸν μακάριον Εὐάγριον, λέγων ὅτι Οἱ πειθόμενοι τῇ διδασκαλίᾳ 5  
 σου ἀπατῶνται· οὐ χρή γὰρ διδασκάλους ἑτέροις προσέχειν  
 παρεκτὸς τοῦ Χριστοῦ. ἀπεχρήσατο δὲ καὶ τῇ μαρτυρίᾳ πρὸς  
 τὸν σκοπὸν τῆς ἑαυτοῦ μωρίας, καὶ ἔλεγεν ὅτι Αὐτὸς ὁ σωτὴρ  
 εἶπε· Μὴ καλέεσθε διδάσκαλον ἐπὶ τῆς γῆς. ὃς ἐπὶ τοσοῦτον  
 καὶ αὐτὸς ἐσκοτώθη ὥς καὶ αὐτὸν ὕστερον σιδηρωθῆναι, μὴ 10  
 θέλοντα μηδὲ τοῖς μυστηρίοις προσέρχεσθαι. φίλη δὲ ἡ ἀλήθεια.  
 καθ' ὑπερβολὴν ἦν λεπτὸς τῇ πολιτείᾳ, ὥς πολλοὺς διηγείσθαι  
 τοὺς ἐν συνηθείᾳ ὅτι πολλάκις διὰ τριῶν μηνῶν ἦσθιεν,  
 ἀρκούμενος τῇ κοινωνίᾳ τῶν μυστηρίων καὶ εἴ που ἂν φανῇ  
 ἀγριολάχανον. πείραν δὲ αὐτοῦ εἴληφα ἀγὼ μετὰ τοῦ μακα- 15  
 ρίου Ἀλβανίου ἀπιὼν ἐπὶ τὴν Σκῆτιν. ἀπεῖχε δὲ ἡμῶν ἡ  
 Σκῆτις τεσσαράκοντα σημεῖα· ἐν τούτοις τοῖς τεσσαράκοντα  
 σημείοις ἡμεῖς δευτέρου βεβρώκαμεν καὶ τρίτον ἐπίομεν ὕδωρ,  
 ἐκεῖνος δὲ μηδενὸς γευσάμενος πεζὸς βαδίζων ἀπεστήθισε πεντε-  
 καίδεκα ψαλμούς, ἔπειτα τὸν μέγαν, εἶτα τὴν πρὸς Ἑβραίους 20

1 See Note 43.

9 Mt. xxiii. 9.

XXVI (Περὶ Ἦρωνος): PTA VClss<sub>2</sub>

1 Cheron I τις] + ὀνόματι VCl(ss<sub>2</sub>) 2 νεώτερος] om A καθάριος VC  
 3 πολλ. πόν. VC πόνους] χρόνους A τύφῳ βληθεὶς] P; τ. ληφθεὶς TA<sup>37</sup>; τ.  
 ἀρθεὶς B; τυφωθεὶς VCA<sup>38</sup> (τυφλωθεὶς) 4 τῶν] + ἀγίων B1 ὑβρίσας] PA<sup>37</sup>B;  
 ὕβρισε δὲ VCl; ὥς καὶ M. ὑβρίσαι A<sup>38</sup> 5 τὸν μακάριον Εὐάγριον] VCB lss<sub>2</sub>; τὸν (om  
 A) Μακάριον τὸν πρεσβύτερον PTA 6 ἀπατῶνται] l(s) add adverb, 'greatly' γάρ]  
 + φησί VC (after διδασκ.) B (οὐ γὰρ χρή φ.) προσέχειν] PTA; χρῆσθαι VCB l;  
 om ss<sub>2</sub> 7 τῇ] om VC μαρτυρίαν C 8 τῆς ἀφροσύνης αὐτοῦ T 8, 9 ὅτι...  
 ...εἶπε] om A 9 εἶπε] P; ἔλεγε T; λέγει B; ἔφη VC 10 καὶ αὐτὸς] οὗτος A;  
 om T ἐσκοτώθη] + τὸν λογισμὸν VCB(l s) 11 μηδὲ] om AVCs<sub>2</sub> συνέρ-  
 χεσθαι A<sup>38</sup>; προσίεναι T 12 τῇ] + ἀρίστη] VCB (om B) s<sub>2</sub> 13 ἡμερῶν VC  
 ἐσθίει TAB<sup>†</sup> 14 ἀρκούμενος] + μόνῃ VCB l s τῶν] + θείων PT (l sanctorum)  
 φανῇ] P; φανείη TA; παρεφάνη VC; παραφανείη B 15 ἀγριολάχανον] PA; ἀγριον  
 λαχ. T; ἀγρια λάχανα VCB (ἀγριολάχανα B<sup>†</sup>) 16 Ἀλβανίου] PTVCB l (Albanus);  
 Ἀλβινίου AB<sup>†</sup>s (Albinus); (om. s<sub>2</sub>) ἀπιὼν after Σκ. VC ἀνείχε A δὲ] om  
 V; + ἀφ' VC 17 σημείοις VCB ἐν τούτοις.....σημείοις] om B<sup>†</sup>ss<sub>2</sub> τοῖς  
 τεσσ. σημείοις] om Tl τεσσαράκοντα<sup>2</sup>] om VC 19 ἀκεῖνος (om δὲ) T δὲ]  
 οὖν A μηδενὸς γευσ. ἐκεῖνος ἀπ. πεζὸς βαδ. VC πεζὸς] + δὲ T ὀδεύων A  
 ἀπεστήθιζε VCB πεντεκαίδεκα ψαλ.] PA; δεκαπέντε ψαλ. T; ψαλ. δεκαπ. VCB  
 20 ἔπειτα τ. μεγ.] om P; ss<sub>2</sub> 'he recited "Blessed,"' i.e. Ps. cxviii. [cxix.] μέγαν]  
 + προφήτην T εἶτα] ἔπειτα A

ἐπιστολὴν, εἶτα τὸν Ἡσαΐαν καὶ μέρος τι τοῦ Ἱερεμίου, εἶτα  
 Λουκᾶν τὸν εὐαγγελιστήν, εἶτα τὰς παροιμίας. καὶ τούτων  
 οὕτως ἐχόντων καταλαμβάνειν αὐτὸν οὐκ ἠδυνάμεθα βαδίζοντα.  
 οὗτος τελευταῖον ὡς ὑπὸ πυρὸς ἐλαυνόμενος ἐν τῇ κέλλῃ μὲν  
 5 αὐτοῦ καθεσθῆναι οὐκ ἠδυνήθη· ἀπελθὼν δὲ εἰς Ἀλεξάνδρειαν  
 κατ' οἰκονομίαν, τὸ δὴ λεγόμενον, ἤλω τὸν ἥλον ἐξέκρουσε.  
 περιέπεσε γὰρ ἐκουσίως τῇ ἀδιαφορίᾳ, ἐς ὕστερον ἀκούσιον  
 εὐράμενος σωτηρίαν. παρέβαλε γὰρ θεάτρῳ καὶ ἵπποδρομίαις  
 καὶ τὰς διατριβὰς εἶχεν ἐν καπηλείοις· οὕτως δὲ γαστρι-  
 10 μαργῶν | καὶ οἰνοφλυγῶν ἐνέπεσεν εἰς τὸν βόρβορον τῆς γυναι-  
 κείας ἐπιθυμίας. καὶ ὡς ἐσκέπτετο ἁμαρτῆσαι, μιμᾶδι τινὶ  
 συντυχὼν τὰ πρὸς τὸ ἔλκος αὐτοῦ διελέγετο. τούτων οὕτως  
 διαπραττομένων γέγονεν αὐτῷ ἄνθραξ κατ' αὐτῆς τῆς βαλάνου,  
 καὶ ἐπὶ τοσοῦτον ἐνόσησεν ἐξαμηνιαῖον χρόνον ὡς κατασαπῆναι  
 15 αὐτοῦ τὰ μόρια καὶ ἀποπεσεῖν. ὕστερον δὲ ὑγιάνας ἄνευ τῶν  
 μελῶν ἐκείνων καὶ ἐπανελθὼν εἰς φρόνημα θεϊκόν, ἦλθεν ἐξο-  
 μολογούμενος ταῦτα πάντα τοῖς πατράσιν· ἐνεργῆσαι δὲ μὴ  
 φθᾶσας ἐκοιμήθη μετ' ὀλίγας ἡμέρας.

(XXVII) Ἄλλος πάλιν Πτολεμαῖος ὀνόματι δυσδιήγητον  
 20 ἢ ἀνεκδιήγητον ζήσας βίον· ὥκησε γὰρ ἐπέκεινα τῆς Σκήτεως  
 εἰς τὴν λεγομένην Κλίμακα· τόπος δὲ ἐστὶν οὕτω καλούμενος  
 εἰς ὃν οἰκῆσαι οὐδεὶς δύναται ἐν τῷ ἀπὸ δεκαοκτῶ σημείων  
 εἶναι τὸ φρέαρ τῶν ἀδελφῶν. βαστάσας οὖν ἐκείνος κεράμια

6 See Note 42.

21 See Note 44.

PTAVC<sub>lss</sub><sub>2</sub>

1 τὸν] om A    τι] om A    τοῦ] om T    1, 2 (ss<sub>2</sub> om Is. and puts Prov.  
 before Lk.)    2, 3 καὶ τούτων.....βαδίζοντα] om ss<sub>2</sub>    καὶ τούτων οὕτως ἐχ.] VCB(l)s  
 (κῶμο); om PTA    3 καταλ.] + δὲ PTA    4 οὕτω P    5 δὲ] οὖν A<sup>38</sup>  
 εἰς] + τὴν AVCB    6 τὸ δὴ λεγ.] VCB<sub>lss</sub><sub>2</sub>; om PTA    7 περιπεσὼν T    8 εὐρά-  
 μένος] + τὴν A    θεάτρους] TAB    ἵπποδρομίαις TAB    9 καπηλείοις] τούτοις A  
 10 ἐνέπεσεν] + καὶ VCB<sub>ss</sub><sub>2</sub>    12 συντυχὼν] προσομιλῶν B1    διηγείτο] VC    13 αὐτῆς]  
 om AB    15, 16 ἄνευ.....ἐκείνων] om A    16 καὶ] + πάλιν T    ἐπανελθὼν]  
 ἐπανῆλθεν (om καὶ) A    θεϊκόν] + καὶ A    ἦλθεν] + εἰς τὴν ἔρημον AVCS<sub>2</sub>; + καὶ B  
 ἐξομολογησάμενος VCB1    17 τοῖς] + ἀγίοις B1    δὲ] Pl (tamen); om TAVCB (but  
 they insert καὶ in various places): (ss<sub>2</sub> paraphr)    18 φθᾶσας] + τὸ τέλειον VC;  
 poenitentiam l: + καὶ TAVC

XXVII (Περὶ Πτολεμαίου): PTAVC<sub>lss</sub><sub>2</sub>

19 ἄλλος] + τις AB    δυσδιεξήγητον P    20 ἢ ἀνεκδ.] om P    ἢ] καὶ A  
 γὰρ] om PTB    22 οἰκῆσαι] + ἐκεῖ VC    ἐν τῷ] P; διὰ τὸ TAVC; τῷ B    δεκαοκτῶ  
 after εἶναι VC    23 βαστάξας T

κιλικίσι πολλὰ ἀπήνεγκε, καὶ τῷ δεκεμβρίῳ καὶ ἰαννουαρίῳ  
μηνὶ συνάγων τὴν δρόσον—δρoσίξει γάρ ἐν ἐκείνοις τοῖς μέρεσι  
τότε πολλὰ—σπόγγῳ ἐκ τῶν λίθων, διήρκεσεν ἐπὶ ἔτη δεκα-  
πέντε οἰκήσας ἐκεῖ. ὃς ἀποξενωθείς διδασκαλίας καὶ συντυχίας  
ἀνδρῶν ὁσίων καὶ ὠφελείας, καὶ συνεχοῦς κοινωνίας τῶν μυστη- 5  
ρίων, ἐπὶ τοσοῦτον ἐξέστη τῆς εὐθείας ὥς λέγειν μηδὲν εἶναι  
τὰ πράγματα, ἀλλ' ἢ φέρεσθαι μετέωρος ἄχρι τῆς δεῦρο ἀλώ-  
μενος ἐν Αἰγύπτῳ καὶ ἔκδοτον ἑαυτὸν δεδωκὼς γαστριμαργία  
καὶ οἶνοφλυγία, μηδενὶ μηδὲν ὁμιλῶν. καὶ αὕτη δὲ ἡ συμφορὰ  
συνέβη Πτολεμαίῳ ἐκ τῆς ἀλόγου οἰήσεως, | κατὰ τὸ γεγραμ- 10  
μένον· Οἷς μὴ ὑπάρχει κυβέρνησις πίπτουσιν ὥσπερ φύλλα.

(XXVIII) Παρθένον πάλιν ἔγνω ἐν Ἱεροσολύμοις σακκο-  
φοροῦσαν ἐπὶ ἐξαετίαν καὶ ἐγκεκλεισμένην, μηδενὸς τῶν εἰς  
ἡδονὴν συντεινόντων λαμβάνουσιν ἥτις ἐς ὕστερον ἐγκατα-  
λειφθεῖσα ὑπερβολῇ ὑπερηφανίας περιέπεσε πτώσει. καὶ ἀνοί- 15  
ξασα τὴν θυρίδα εἰσεδέξατο τὸν ὑπηρετούμενον καὶ αὐτῷ  
συνεφύρη ἐν τῷ μὴ κατὰ θεϊκὴν πρόθεσιν καὶ ἀγάπην θεοῦ

4—9 The texts of this passage are discussed in Note 45. 11 Prov.  
xi. 14.

PTAVClss<sub>2</sub>

1 πολλὰ] om T: + ἐκέισε B1 δεκεβρίῳ PA<sup>38</sup> ἰαννουαρίῳ TB<sup>†</sup> 2 μηνὶ]  
om A συναγαγὼν AB ἐκείνοις after μέρεσι VC 3 τότε] after πολλὰ A: om  
Css<sub>2</sub> σπόγγῳ] TAVCBlss<sub>2</sub>; σπογγίζων P: + οὖν VC λίθων] + συνάγων (repeated  
from above) VC (ss<sub>2</sub>): δρoσίξει...πολλὰ tr to here TBl: + καὶ πληρώσας B1 (καὶ τὰ  
κεράμια πλ. τοῦ δρόσου: quas.....implebat) διήρκεσεν] + ἐαυτῷ B1 δεκαπ. ἔτη  
VCB 4 συντυχίας] TAVCBs (←~~κ~~); ὁμιλίας P; (colloquio l) 5 καὶ τῆς  
ἐκ συντυχίας αὐτῶν ὥφ. P: (l quorum sermo prodesse poterat; s 'and from the help  
of their serviceable conversation') τῶν] + θείων T 6 εὐθείας] + ὁδοῦ B(l)s  
μηδὲν εἶναι τὰ πράγματα] PTA (μὴ δεῦν εἶναι A<sup>†</sup>) VCs ('that things are nothing, that  
is, the holy mysteries'): (for Bls<sub>2</sub> see Note 45) 7 ἀλλ' ἢ] PA; om ἢ VC(B);  
ᾧστε T φέρεσθαι] εἰσφέρεισθαι VC: + αὐτὸν T μετέωρος] P(B); μετέωρον  
TAVC: + ἐξεστηκὼς τῶν κατὰ φύσιν φρενῶν B (s, see Note 45) 8 ἀλλ' ἢ] PVC; μέχρι  
TAB ἀλώμενος] P (B); ἀλόμενον TAVC 8 δεδ. ἑαυτὸν A δεδωκὼς] B;  
ἐκδεδωκὼς P; δεδωκότα TAVC 9 ὁμιλῶν] PTAB; ὁμιλοῦντα VC καὶ αὕτη δὲ]  
TVCBs (←~~κ~~); om δὲ A; om καὶ and δὲ P; (l autem) 10 οἰήσεως]  
+ καὶ VC 10, 11 κατὰ.....κυβ.] om T

XXVIII (Περὶ ἐκπεσογῆς Παρθένου): PTAVClss<sub>2</sub>

12 ἔγνω πάλιν TVC: + τινὰ A 13 εἰς] om A 16 θυρίδα] θύραν VC: + τῆς  
κέλλης B1 ἐδέξατο A ὑπηρετοῦντα P: + αὐτῇ VCBl(ss<sub>2</sub>) τούτῳ VCB<sup>†</sup>  
17 συνεφθάρη αὐτῷ P ἐν τῷ] PA; om ἐν TVCB πρόθεσιν] προαίρεσιν VC θεοῦ]  
Χριστοῦ T; om VC



ἐσχηκέναι τὴν ἄσκησιν, ἀλλὰ κατὰ σκηνὴν ἀνθρωπίνην, ὃ ἐστὶ κenoδοξίας καὶ σαθρᾶς προαιρέσεως. τῶν γὰρ λογισμῶν αὐτῆς ἀπασχοληθέντων εἰς τὸ καταγινώσκειν τῶν ἄλλων, οὐκ ἦν ὁ φύλαξ τῆς σωφροσύνης.

- 5 (XXIX) Ἡλίας τις ἀσκητῆς σφόδρα γέγονε φιλοπάρθενος· εἰσὶ γὰρ τοιαῦται ψυχαὶ αἷς μαρτυρεῖ τὸ τέλος κατὰ ἀρετὴν. ὃς κατοικτειρήσας τὸ τάγμα τῶν ἀσκητριῶν, ἐν Ἀθριβῇ πόλει ἔχων ἀναλώματα ὠκοδόμησε μέγα μοναστήριον, καὶ συνήγαγε πᾶσας τὰς ἀλωμένας ἐντὸς ἀκολούθως αὐτῶν φροντίζων, ποιήσας  
10 αὐταῖς ἀνάπανσιν πᾶσαν καὶ κήπους καὶ χρηστήρια καὶ ἄλλα ὧν ἀπαιτεῖ ὁ βίος. αὐταὶ ἐκ διαφόρων βίων ἡγμέναι συνεχεῖς ἐποιοῦν μάχας μετ' ἀλλήλων. ἐπεὶ οὖν ἐχρῆν αὐτὸν καὶ διακούειν καὶ εἰρηνεύειν, συνήγαγε γὰρ ὡς τριακοσίας, ἀνάγκην εἶχε μεσιτεύειν ἐπὶ δύο ἔτη. νέαν οὖν ἄγων τὴν ἡλικίαν,  
15 ἦν γὰρ ὡς τριάκοντα ἔτων ἢ τεσσαράκοντα, οὗτος ἐπειράσθη καθ' ἡδονὴν καὶ ἀναχωρήσας τοῦ μοναστηρίου νῆστις ἐπλανᾶτο

4 τῆς σωφροσύνης] Bl<sup>rev</sup> add (text of B<sup>10</sup>): Διὰ δὲ τοῦτο γεγράφαμεν, πιστότατε τῶν ἀνδρῶν Λαῦσε, καὶ τῶν ἐξ ἀρετῆς κατωρθωκότων τὸν βίον, καὶ τῶν ἀπὸ ῥαθυμίας ἐξ ἄκρας πολιτείας μετὰ πόνοους πολλοὺς χειρωθέντων ὑπὸ τοῦ διαβόλου ταῖς παντοίαις τούτου σαγήνεσι, ἵν' ἕκαστος ἐκ τῆς ἑαυτοῦ πολιτείας τοῦ μισοκίλου καταμανθάνων τὰ κεκρυμμένα δίκτυα φεύγῃ τὰς τούτων παγίδας. πολλῶν τοίνυν ὄντων καὶ μεγάλων ἀνδρῶν τε καὶ γυναικῶν τῶν κατ' ἀρχὰς τὴν ἐνάρετον τῆς ἀσκήσεως πολιτείαν κατορθωσάντων, τελευταῖον δὲ ὑπὸ τοῦ ἀντιπάλου πάντων ἀνθρώπων ἐκριζωθέντων, ἀπὸ τῶν πολλῶν μνημονεύσας ὀλίγων, ἀποσιωπῶσω τοὺς πλείστους, μήτε αὐτοὺς ἀνιστῶν, μήτε ἐμαυτὸν ὠφελῶν ἐπὶ πολὺ τούτοις προσδιατρίβων, καὶ τῶν ἐξόχων τοῦ Χριστοῦ ἀμελῶν ἀθλητῶν, μὴ διηγούμενόν με μᾶλλον τὰς τούτων ἀρετὰς τῆς ἐνθέου αὐτῶν ἀσκήσεως.

5 This cap. of l is printed *Bibl. Casin.* III. *Florileg.* 305: and for the first half, s may be found in Tullberg's ms. A (*Paradisus* 41). 7 On Athribis see Note 46.

PTAVClss<sub>2</sub>

1 ὃ ἐστὶ κenoδοξίαν καὶ σαθρὰν πρόθεσιν VC 3 ἀπασχολισθέντων T καταγινώσκειν]+τὰ P οὐκ ἦν οὐκ ἦν μετ' αὐτῆς VC; κατέλιπεν αὐτὴν P; ἀπέστη ἀπ' αὐτῆς B; 'there remained not with her' s; (l nullum omnino custodem propriae reliquerat castitati); txt TA

XXIX (Περὶ Ἡλίας): PTlss<sub>2</sub>

5 τις]+τῷ ὀνόματι Bl(ss<sub>2</sub>) 7 δς] καὶ T Ἀθριβῇ] Ἀκρίθη T\* Ἀβρίθει T<sup>cor</sup>; Ἀθλιβῇ AB; (s 'a city in the Thebaid'): +τῇ TB 9 ἐντὸς] Ps<sub>2</sub>; ἐν τῷ μοναστηρίῳ TBs; ἐκεῖ AB; l paraphr φροντίζων]+εἰς πάντα B(l)s ('in everything that was necessary') 10 ἀναπ. αὐταῖς T ἄλλα] om T 13 ἀκούειν T 14 ἔτη] om P οὖν] Ps; om TB: (l alters)

ἀνὰ τὴν ἔρημον ἐπὶ ἡμέρας δύο, τοῦτο δεόμενος ὅτι Κύριε, ἡ ἀπόκτεινόν με ἵνα μὴ ἴδω αὐτὰς | θλιβομένας, ἡ τὸ πάθος λάβε ἀπ' ἐμοῦ ἵνα φροντίζω αὐτῶν κατὰ λόγον. ἐσπέρας οὖν γενομένης ὑπνωσέν ἐν τῇ ἐρήμῳ καὶ ἐλθόντες πρὸς αὐτὸν ἄγγελοι τρεῖς, ὡς αὐτὸς διηγείτο, κατέσχον αὐτὸν καὶ λέγουσι· Τί 5 ἐξήλθες τοῦ μοναστηρίου τῶν γυναικῶν; οἷς διηγείτο τὸ πρᾶγμα· "Οτι ἐφοβήθην μήποτε κακέινας βλάβῃ καὶ ἐμαντόν. λέγουσιν αὐτῷ· Οὐκοῦν ἂν σε τοῦ πάθους ἀπαλλάξωμεν ἀπέρχῃ καὶ φροντίζεις αὐτῶν; ἐπὶ τούτοις συνέθετο. εἰσπράττονται αὐτὸν ὄρκον. τὸν δὲ ὄρκον ἔλεγε τοιοῦτον εἶναι· "Ομοσον ἡμῖν ὅτι 10 Μὰ τὸν φροντίζοντά με φροντίσω αὐτῶν. καὶ ὥμοσεν αὐτοῖς· καὶ τότε κατέσχον αὐτοῦ εἰς τὰς χεῖρας καὶ εἰς τοὺς πόδας, καὶ ὁ τρίτος λαβὼν ξυρὸν ἐξέτεμεν αὐτοῦ τοὺς διδύμους, οὐ κατὰ ἀλήθειαν ἀλλὰ κατὰ φαντασίαν. ἔδοξεν οὖν τῇ ἐκστάσει, ὡς ἂν εἴποι τις, καὶ ἀποτεθεραπεῦσθαι. ἐπερωτῶσιν αὐτόν· 15 'Ἡσθήθης ὠφελείας; λέγει αὐτοῖς· Σφόδρα ἐκουφίσθην καὶ πέπεισμαι ἀπηλλάχθαι τοῦ πάθους. λέγουσιν αὐτῷ· "Απελθε οὖν. καὶ ὑποστρέψας μετὰ πέντε ἡμέρας πενθοῦντος τοῦ μοναστηρίου εἰσῆλθε καὶ ἔμεινεν ἔνδον ἕκτοτε ἐν κελλίῳ πλαγίῳ, ἐξ οὗ ἐγγύτερος ὢν συνεχῶς αὐτὰς διωρθοῦτο τὸ ὅσον 20 ἐπ' αὐτῷ. ἔζησε δὲ ἄλλα τεσσαράκοντα ἔτη διαβεβαιούμενος τοῖς πατράσιν ὅτι Εἰς τὴν διάνοιάν μου οὐκ ἀναβαίνει πάθος. τοῦτο τὸ χάρισμα τοῦ ἀγίου ἐκείνου ὃς οὕτως ἐφρόντισε τοῦ

PTlss<sub>2</sub>

1 δεόμενος]+τοῦ θεοῦ T(l)s):+καὶ λέγων TB: (s paraphr) 2 πάθος]+μου TB  
 3 ἀπ' ἐμοῦ] om TB 4 τρεῖς ἀγγ. T 5 λέγουσι]+αὐτῷ B (τοῦτῳ B<sup>†</sup>) ss<sub>2</sub>  
 6 οἷς] καὶ T πρᾶγμα]+εἰπὼν B(l)s 7 ἐμαντόν] s in Tullb. ends here  
 8 πάθους]+τοῦτου TBl(ss<sub>2</sub>) καὶ] om T 9 ἐπὶ ἐπεὶ οὖν P ὄρκῳ  
 εἰσπρ. αὐτῷ P 10 διηγείτο TB εἶναι] om T ὅτι] om T 11 μου TB  
 φροντίζω P καὶ]+ἐπὶ τούτῳ B1 (in haec uerba) 12 καὶ<sup>1</sup>] om T κατέσχεν T  
 εἰς] eis (bis) T 13 καὶ διολαβῶν ξ. (sic) T 14 οὖν]+ἐν TB 15 ἀποθερα-  
 πεύσθαι TB ἐπερωτῶσιν]+οὖν T(l)s αὐτόν]+οἱ ἄγγελοι B1 16 θεραπείας P  
 17 ἀπελθε οὖν] various additions: φρόντισον αὐτῶν P; ἀπόστρεψον (om οὖν) T; eis τὸ  
 ἀσκητήριόν σου B; 'fear nothing' s<sub>2</sub>: txt l (and probably s, where Διο seems to  
 represent καὶ ὑποστρέψας, perhaps ΔΙΩ) 18 πενθοῦντος τοῦ μον.] TB (π. περι  
 αὐτοῦ παντὸς τοῦ μον.) l (ingressusque lugentium monasterium feminarum) s ('while  
 the women in the monastery were weeping at what had happened that he had  
 deserted them'); εὔρε πενθοῦσας πάσας P; 'he found the women suffering from  
 hunger' s<sub>2</sub> 19 εἰσῆλθε]+οὖν P ἔνδον ἔμεινεν T ἕκτοτε] om P 20 πλαγίῳ] P;  
 ἐκ πλαγίων (al πλαγίου) τοῦ μοναστηρίου B1; 'outside' ss<sub>2</sub>; om T συγχωτέρος (sic) T  
 τὸ] om TB 21 ἔζησε] The Vat ms of s<sub>2</sub> ends here 23 τὸ] om T ἐφρόντιζε T

μοναστηρίου. (XXX) Ὁν διαδέχεται Δωρόθεος, ἀνὴρ δοκιμώτατος γηρίσας ἐν βίῳ χρηστῷ καὶ ἐμπράκτῳ· μὴ δυνηθεὶς μὲν οὕτως ἐν αὐτῷ τῷ μοναστηρίῳ μείναι, ἐν ἀνώγειν δὲ ἀποκεκλεισμένος θυρίδα ἐποίησεν ὥρῳσαν ἐπὶ τὸ μοναστήριον τῶν  
5 γυναικῶν, καὶ ταύτην ἔκλειε καὶ ἤνοιγεν· ἀδιαλείπτως οὖν παρεκαθέζετο τῇ θυρίδι τὴν ἀμαχίαν αὐταῖς μνηστευόμενος. καὶ οὕτως ἐπεγλήρασεν ἄνω εἰς τὸ ἀνώγειν, μήτε τῶν γυναικῶν ἄνω ἀνερχομένων μήτε ἐκείνου δυναμένου κάτω κατελθεῖν· οὐ γὰρ εἰστήκει ἡ κλίμαξ.

10 (XXXI) Πιαμοῦν γέγονε παρθένος ἥτις τὰ ἔτη τῆς ζωῆς αὐτῆς ἔζησε μετὰ τῆς ἰδίας μητρὸς μίαν παρὰ μίαν ἐσθίουσα ἐν ἐσπέρᾳ καὶ νήθουσα λίνον. αὕτη κατηξιώθη χαρίσματος προρρήσεων. ἐν οἷς συνέβη ποτὲ ἐν Αἰγύπτῳ τῆς ἀναβάσεως οὔσης κώμην κώμη ἐπιθέσθαι· μάχονται γὰρ εἰς τὰς ὑδρομερισίας,  
15 ὥς καὶ φόνους παρακολουθεῖν καὶ κατακοπᾶς. δυνατωτέρα οὖν κώμη ἐπέθετο τῇ ταύτης κώμῃ, καὶ ἤρχοντο ἄνδρες ἐν πλήθει μετὰ δοράτων καὶ ῥοπάλων κόψαι τὴν κώμην αὐτῆς. παρέστη δὲ αὐτῇ ἄγγελος ἀποκαλύπτων αὐτῇ τὴν ἐπίθεσιν τούτων. καὶ μεταστειλαμένη τοὺς πρεσβυτέρους τῆς  
20 κώμης λέγει· Ἐξέλθατε | καὶ ἀπαντήσατε τοῖς ἐρχομένοις ἐκ τῆσδε τῆς κώμης καθ' ὑμῶν, ἵνα μὴ καὶ ὑμεῖς συναπόλησθε τῇ

### XXX (Περὶ Δωροθέου): PTAIs

1 τοῦτον τὸν Ἥλιαν Δ. διαδέχεται T 2 ἐμπράκτῳ]+δς A βουληθεὶς T  
3 μὲν] om TA οὕτως] οὕτως T μείναι] om A: + ut prior l (B) δέ] om A  
ἐναποκλειθεὶς T; ἀπέκλεισεν ἑαυτὸν καὶ A 4 ἐπ. θυρ. A ἐπὶ] PB; εἰς TA  
5 καὶ ταύτην] ἦν P διεκλ. A οὖν] PA; δὲ TB παρεκάθητο A 7 ἄνω  
εἰς τὸ ἀνώγειν] PTA; ἐν ἐκείνῳ τῷ ἀνώγειν (ἀναγαίῳ) B(l)s 7, 8 οὔτε (bis) TA  
7 ἄνω<sup>2</sup>] om T 8 ἐκείνου] αὐτοῦ T δυναμένου...κατελθεῖν] TABls; κατελθόντος P  
κάτω] om T οὐ] οὐδὲ A 9 ἔστηκε A ἡ] om TA

### XXXI (Περὶ Πιαμοῦν): PTAVCls:

10 Πιαμοῦ (sic) T: + τις TAVCl: + ὀνόματι VCBl ἥτις]+ πάντα Bl 11 τῆς  
ιδ. μ.] PT; τῆς μ. τῆς ιδ. AVC 12 χάριτος VC προρρήσεως TAB 13 τῆς  
ἀναβ. οὔσης] om s ἀναβάσεως]+ τοῦ Νείλου VCBl 14 ἐπιθ. κώμη T ὑδρο-  
μερισίας] P; ὑδρομερισίας A; ὑδρομερίας TVC (-είας VC); ὑδρομερίας B 15 καὶ<sup>1</sup>  
om P κατακολουθεῖν A 16 ταύτης] PA; αὐτῆς TB; ἑαυτῆς VC ἔρχονται A  
17 κόψαι] TA; κατακόψαι P; συγκόψαι VCB τὴν κώμην] τοὺς ἐν τῇ κώμῃ VC  
18 δέ] οὖν VC αὐτῇ] TVCl (B ταύτῃ τῇ μακαρίᾳ); τῇ ἀγίᾳ (after ἄγγ.) P; om. A  
ἐπίστασιν] T 19 αὐτῶν A μεταστ.] + δὲ (om καὶ) VCB 20 ἐξέλθετε TVCB  
καὶ] om P ἐκ] ἀπὸ VC 21 ὑμῶν] TVC(B)ls; ἡμῶν PA συναπόλ-  
λυσθε VC

κώμη, καὶ παρακαλέσατε αὐτοὺς λωφῆσαι τῆς μάχης. φοβη-  
θέντες δὲ οἱ πρεσβύτεροι πίπτουσιν εἰς τοὺς πόδας αὐτῆς παρα-  
καλοῦντες καὶ λέγοντες αὐτῇ ὅτι Ἡμεῖς οὐ τολμῶμεν συναν-  
τῆσαι αὐτοῖς· οἶδαμεν γὰρ αὐτῶν τὴν μέθην καὶ τὴν ἀπόνοιαν.  
ἀλλ' εἰ ποιεῖς ἔλεος καὶ ἐπὶ πᾶσαν τὴν κώμην καὶ ἐπὶ τὸν 5  
οἶκον τὸν σόν, ἐξεληθούσα αὐτῇ αὐτοῖς συνάντησον. ἐκείνη τοῦτο  
μὴ συνθεμένη, ἀνελθοῦσα εἰς τὸ δωμάτιον τὸ ἴδιον ἐν νυκτὶ  
ἔστη διὰ παντὸς εὐχομένη καὶ μὴ κλίνουσα γόνυ καὶ δεομένη  
τοῦ θεοῦ ὅτι Κύριε ὁ κρίνων τὴν γῆν, ᾧ οὐδὲν τῶν ἀδίκων  
ἀρέσκει, τῆς προσευχῆς ταύτης ἐλθούσης πρὸς σέ ἡ δύναμίς 10  
σου ἡλωσάτω αὐτοὺς εἰς τὸν τόπον ὅπου ἂν αὐτοὺς καταλάβῃ.  
καὶ περὶ ὧραν πρώτην ἀπὸ τριῶν μιλιῶν ἡλωθέντες εἰς τὸν  
τόπον σαλευθῆναι οὐκ ἠδυνήθησαν· ἀπεκαλύφθη δὲ κἀκείνοις ὅτι  
πρεσβείαις ταύτης γέγονεν αὐτοῖς τὸ ἐμπόδιον· καὶ ἀποστεί-  
λαντες εἰς τὴν κώμην ἡτήσαντο εἰρήνην, δηλώσαντες ὅτι Εὐχα- 15  
ριστήσατε τῷ θεῷ καὶ ταῖς εὐχαῖς Πιαμοῦν αἱ καὶ συνεπόδισαν  
ἡμᾶς.

(XXXII) Ταβέννησίς ἐστι τόπος ἐν τῇ Θηβαΐδι οὗτω

18 On the authorities for the text see Note 47. On Tabennisi see Note 48.

18 Soz. III. 14 (16) Διέτριβε δὲ ἐν Ταβεννήσῳ (vulg. Ταβέννη νήσῳ) τῆς Θη-  
PTAVClS:

1 αὐτοὺς.....μάχης] τὰ εἰς εἰρήνην T μάχης] AI (ab apparatu certaminis  
huius) (cf. T, sup.); κακίας P; ἀδικίας VC; ἀηδίας θανατικῆς B†; ἐπιβουλῆς B†;  
'audacity' s 2 δὲ] οὖν VC πίπτουσιν]+αὐτῆς T; αὐτῇ A αὐτῆς] om TA  
παρακαλοῦντες]+αὐτῇ AVCB 3 καὶ λέγοντες] om T αὐτῇ] om TAVCB  
αὐτοῖς συναντ. VCB 5 ποιεῖς]+ἐφ' ἡμᾶς VCB 6 τὸν σόν] σοῦ P ὑπάντησον  
VC ἐκείνη]+δὲ A 7 ἀνελθοῦσα VC τὸ ἴδιον] om T 8 διὰ π. ἔστη A  
μῇ] VCBT (μῆδεν) ls; om PA γονῇ (sic) κλῖνασα T καὶ 2] PTAI; ἀλλὰ VCBs  
9 θεοῦ]+λέγουσα AB(s) ὅτι] om A κρίνων]+πᾶσαν VCB 10 προσευχῆς]  
+μου VCI 11 ἡλωσάτω] PTVCI; στηλωσάτω AB; (s 'fix': 'bind' next l.)  
ἀν] om TVC αὐτοῖς] om P 12 πρώτην] TABI; τρίτην PVC; (om s) μιλιῶν]  
P; σημείων TAVCB στηλωθέντες AB (ἐστηλώθησαν) 13 ἡδύναντο VC δὲ]  
οὖν VC; om T καὶ τοῦτοις VC 14 ταύτης] ἐκείνης A; αὐτῆς τῆς ἀγίας P καὶ]  
PA; om TVCB ἀποστείλαντες]+οὖν TB; δὲ VC 15 ἡτήσαντο] ἡτήσαν A; +τὰ  
εἰς TVC; τὰ πρὸς A 16 καὶ ταῖς εὐχ.....ἡμᾶς] TAVCBs; ὅτι ταῖς εὐχαῖς II. ἡμεῖς  
συνεπόδισθημεν P; qui nos orationibus P. ab excidio uestrae possessionis auertit l

XXXII (Περὶ Παχωμίου καὶ τῶν Ταβεννησιωτῶν):

PTO 33-47 [34] ls<sup>an</sup>eth [ar] (see Note 47).

18 Ταβέννησις] P†B†; Ταβέννησος 34 B†; Ταβενίσιος O; Ταβέννη 33-47 (2nd ν inserted l m.); Ταβέννη νήσος is vulgate reading in Soz., but one ms. has Ταβέννησος (cf. Valois' Annot.). (The Coptic name is Tabennisi) (see Note 48). τόπος ἐστὶ  
O 33-47 τῇ] om O

καλούμενος, ἐν ᾧ Παχώμιός τις γέγονεν, ἀνὴρ τῶν εἰς εὐθείαν  
 βεβιωκότων ὡς καταξιωθῆναι καὶ προρρήσεων καὶ ὀπτασιῶν  
 ἀγγελικῶν. οὗτος εἰς ἄγαν ἐγένετο φιλάνθρωπος τε καὶ φιλά-  
 δελφος. καθεζομένῳ οὖν αὐτῷ ἐν τῷ σπηλαίῳ ὥφθη ἄγγελος  
 5 καὶ λέγει αὐτῷ· Τὰ κατὰ σαυτὸν κατῴρθωσας· περιττῶς οὖν  
 καθέξῃ ἐν τῷ σπηλαίῳ· δεῦρο καὶ ἐξελθὼν συνάγαγε πάντας  
 τοὺς νέους μοναχοὺς καὶ οἴκησον μετ' αὐτῶν, καὶ κατὰ τὸν  
 τύπον ὃν δίδωμί σοι οὕτως αὐτοῖς νομοθέτησον. καὶ ἐπέδωκεν  
 αὐτῷ δέλτον χαλκὴν ἐν ᾗ ἐγέγραπτο ταῦτα·

10 Συγχωρήσεις ἐκάστῳ κατὰ δύναμιν φαγεῖν καὶ πιεῖν καὶ

βαῖδος, ὅθεν Ταβεννησιῶται εἰσέτι νῦν ὀνομάζονται. 1—4 Soz. (16) Κατὰ  
 τούτους τοὺς νόμους, τοὺς ἰδίους μαθητὰς ἦγεν ὁ Παχώμιος, ἀνὴρ τὰ μάλιστα  
 φιλάνθρωπος, καὶ θεοφιλὴς εἰς ἄγαν ὡς προειδέναι τὰ ἐσόμενα, καὶ θείοις ἀγγέλοις  
 ὁμιλεῖν πολλάκις.

4—9 (9) Τὸν γε μὴν Παχώμιον φασὶ μόνον ἐν σπηλαίῳ τὰ  
 πρῶτα φιλοσοφῆσαι· προφανέντα δὲ αὐτῷ θεῖον ἄγγελον παρακελεύεσθαι νέους  
 ἀθροῖσαι μοναχοὺς καὶ συνεῖναι αὐτοῖς· εἰ γὰρ τὰ κατ' αὐτὸν ἐν φιλοσοφίᾳ  
 κατῴρθωκέναι καὶ χρῆναι καὶ συνοικίων ἡγούμενον ὠφελεῖν πολλούς· ἄγειν δὲ  
 αὐτοὺς νόμοις οἷς ἂν δοίῃ· δεδωκέναι δὲ αὐτῷ δέλτον ἣν ἔτι φυλάττουσιν.

1 On Pachomius see Note 49.

7 οἴκησον μετ' αὐτῶν] At this point P departs from the structure of all the  
 other authorities, including Soz.: it omits καὶ κατὰ...νομοθέτησον (7, 8), and  
 goes on (cf. 7, p. 93): ὅς συναγαγὼν ἐπτακισχιλίους ἄνδρας κατέταξεν ἐν δια-  
 φόροις μοναστηρίοις δούς αὐτοῖς καὶ κανόνα κατὰ τὴν διατάξιν τοῦ ἀγγέλου τοῦ  
 ὀφθέντος αὐτῷ. ἔστι δὲ τὸ πρῶτον κ.τ.λ. (9, p. 93) το ...συνωνήσασθαι δὲ τὰς  
 χρείας (4, p. 94). περιεῖχε δὲ ἡ διατάξις τοῦ ἀγγέλου ἣν ἐπέδωκε τῷ Π. εἰς δέλτον  
 χαλκοῦν, ἐν ᾗ ἐγέγραπτο ταῦτα. Συγχωρήσεις κ.τ.λ. (10 above).

10 On the Rule see Note 50.

10—4 (p. 89) Soz. (10) Ἐνοῦσα δὲ ταύτῃ γραφὴ προσέταττε συγχωρεῖν ἐκάστῳ

PTO 33-47 [34] Is<sup>an</sup> eth [ar]

1 εἰς εὐθείαν] εὐαρέστως P 2, 3 ὡς.....ἀγγ. om s<sup>an</sup> 2 καταξιωθῆναι] + αὐτὸν  
 OB† καὶ<sup>1</sup>] om P ἀγγ. ὀπτ. PB† 3 γέγονε O 'love of God and of men'  
 s<sup>an</sup> (cf. Soz) τε] om T τε καὶ φιλαδ.] om 33-47 4 καθ. οὖν αὐτῷ] POB;  
 καθεζομένου οὖν αὐτοῦ T 34 (B†); ἐν μὲν οὖν καθ. αὐτοῦ 33-47 ὥφθη] + αὐτῷ TO  
 33-47 B† ἄγγελος] + θεοῦ 33-47; κυρίου B; ('of the Lord God' eth) 5 καὶ  
 λέγει] λέγων 33-47, B† (I) αὐτῷ] om 33-47; + Παχώμιε 33-47 34 B σαυτὸν]  
 + πάντα POI; txt T 33-47 B eth s<sup>an</sup>; + ἡδη 33-47 κατῴρθωσας (sic) PO (κατορθώσας  
 (om οὖν) B†) 6 καθ. after σπ. 33-47 ἐν τῷ σπ.] 'here' s<sup>an</sup> καὶ] τοῖνυν B  
 (οὖν A<sup>B</sup>) 1 7 νέους] PO Soz; νεωτέρους T 33-47 34 B1; 'those that wander' s<sup>an</sup>  
 μοναχοὺς] μονάζοντες 34 B; om T eth s<sup>an</sup> 7, 8 καὶ<sup>2</sup>...νομοθέτησον] om P (cf. Note  
 above) 8 αὐτοὺς τύπωσον] 33-47 ἐπέδωκεν] (P)O 33 B†; ἐπιδέδωκεν TB†;  
 ἐπέδοτο 47 9 ταῦτα] PB 33-47 (τάδε) eth s<sup>an</sup> ('thus'); om TOI 10 συγχ.]  
 + φησὶν O κατὰ] + τὴν 33-47 (+ ἰδίαν 47) B† κατὰ δύν.] 'when they wish' s<sup>an</sup>;  
 om eth; κατὰ ἀναλογίαν τῆς δυνάμεως O: + καὶ TO 33-47 B1 s<sup>an</sup>



πρὸς τὰς δυνάμεις τῶν ἐσθιόντων ἀνάλογα καὶ τὰ ἔργα αὐτοῖς ἐγχείρισον· καὶ μήτε νηστεύσαι κωλύσης μήτε φαγεῖν. οὕτω μέντοι τὰ ἰσχυρὰ τοῖς ἰσχυροτέροις καὶ ἐσθίουσι, καὶ τὰ ἄτονα τοῖς ἀτονωτέροις καὶ ἀσκητικωτέροις ἐγχείριζε ἔργα. ποιήσων δὲ κέλλας διαφόρους ἐν τῇ αὐλῇ, καὶ τρεῖς κατὰ κέλλαν 5 μενέτωσαν. ἡ δὲ τροφή πάντων ὑπὸ ἓνα οἶκον ἐξεταζέσθω. καθευδέτωσαν δὲ μὴ ἀνακείμενοι, ἀλλὰ θρόνους οἰκοδομητοὺς ὑπτιωτέρους πεποιηκότες καὶ θέντες αὐτῶν ἐκεῖ τὰ στρώματα καθευδέτωσαν καθήμενοι. φορεῖτωσαν δὲ ἐν ταῖς νυξὶ λεβιτῶνας λινοὺς ἐξωσμένοι. ἕκαστος αὐτῶν ἐχέτω μηλωτὴν αἰγείαν 10 εἰργασμένην, ἧς ἄνευ μὴ ἐσθιέτωσαν. ἀπιόντες δὲ εἰς τὴν κοινωνίαν κατὰ σάββατον καὶ κυριακὴν τὰς ζώνας λυέτωσαν, τὴν μηλωτὴν ἀποτιθέσθωσαν, καὶ μετὰ κουκουλίου μόνου εἰσιέ-

ὡς ἂν οἶός τε ἦν φαγεῖν καὶ πιεῖν καὶ ἐργάζεσθαι, νηστεύειν τε καὶ μή· τοῖς μέντοι ῥωμαλεωτέρως ἐσθίουσι τὰ ἐπιπονώτερα τῶν ἔργων ἐπιτρέπειν, τὰ δὲ εὐχαρὴ τοῖς ἀσκουμένοις. 4—6 Soz. (11) Οἰκήματα δὲ μικρὰ κατασκευάσαι πολλά, καὶ καθ' ἕκαστον οἶκον τρεῖς καταμένειν· ὑπὸ ἓνα δὲ οἶκον πάντας τροφῆς μεταλαμβάνειν. 7—10 (13) Χιτῶσι δὲ λινοῖς καὶ ζώνας κεχρησθαι, καὶ ἐξωσμένους σὺν τοῖς χιτωνίοις καὶ ταῖς διφθέραις καθεύδειν καθημένους ἐν οἰκοδομητοῖς θρόνοις ἐκατέρωθεν περιπεφραγμένοι ὥστε τὴν ἐκάστου συνέχειν στρωμνὴν. 10 Διφθέρας δὲ ἀμφιέννυσθαι. 11—13 (14) Τῇ δὲ πρώτῃ καὶ τελευταίᾳ ἡμέρᾳ τῆς ἐβδομάδος ἐπὶ κοινωνίᾳ τῶν θείων μυστηρίων τῷ θυσιαστηρίῳ προσιόντας, τὰς ζώνας λύνειν καὶ τὰς διφθέρας ἀποτίθεσθαι.

PTO 33-47 [34] ls<sup>an</sup> eth [ar]

1 ἀναλόγως 33-47 B†; (ἀνέλωσεν sic O) τὰ] om T αὐτοῖς after ἀναλ. 33-47  
2 ἐγχειρίσεις O κωλύσεις O 2-4 οὕτω.....ἔργα] 'only as the food for the strong is powerful, and is weak for the weak, give them also the food of their works' eth 3 ἰσχυρότερα 33-47 καὶ ἐσθ.] om s<sup>an</sup> καὶ<sup>2</sup>] om T τὰ δὲ ἡττονα 33-47: + καὶ ἐλαφρὰ B ar (p. 366) 4 ἀτονωτέροις καὶ ἀσκητικωτέροις] Bls<sup>an</sup> ar; ἀτονωτέροις (om καὶ ἀσκ.) P (eth); ἀσκητικωτέροις (om ἀτον. καὶ) TO 47 Soz (33 ἰσχυροτέροις) ἐγχειρίσεις O 5 δὲ]+καὶ Os<sup>an</sup> κελ. διαφ.] 'a cell' eth διαφ. ἐν τ. αὐλῇ] om s<sup>an</sup> κελλίον 33-47 6 ἐνὸς οἴκου P 7-9 ἀλλὰ...καθήμενοι] s<sup>an</sup> paraphr 7 ἀλλὰ]+εἰς O 8 πεποιηκότες] om O θέντες] PO; ἐνθέντες T 33-47 B αὐτῶν] ἑαυτοῖς O; ἑαυτῶν (after τὰ) 33-47 9 ἐν ταῖς νυξὶ] om eth ἐν]+μὲν B λεβιτῶνας] PT 34 Bl; χιτῶνας O 33-47 (Soz) 10 λινοῦς] λευκοὺς O ἕκαστος...εἰργ.] om eth καὶ ἐχ. ἐκ. (om αὐτῶν) O ἕκαστος]+δὲ P 10, 11 αἰγείαν...ἐσθιέτωσαν] om s<sup>an</sup> 11 μὴ] PB†; μὴδὲ O 47 B†; μὴτε T 33 B† ἐσθιέτωσαν]+μὴδὲ (μὴτε 33 B†) καθευδέτωσαν 33-47 B ar 11-3 (p. 90) ἀπιόντες...ἐντίθεσθαι] s<sup>an</sup> paraphr and contracted ἀπιόντες] PT; εἰσιόντες OB 33-47 12 κοινωνίαν] 'sacrifice' eth 'on the Christian Sabbath' (om καὶ κυρ.) eth λυέτωσαν]+καὶ OBl 13 ἀποτιθέτωσαν 47: (τὴν μ. ἀπ. om 33) κουκουλίων μόνων O: (one λ PTO B†) μόνου] om P: (eth om καὶ and μόνου εἰσιετ.)

τωσαν. κουκούλια δὲ αὐτοῖς ἐτύπωσεν | ἄμαλλα ὡς παιδίοις,  
 ἐν οἷς καὶ καυτῆρα τύπον σταυροῦ διὰ πορφυρίου ἐκέλευσεν  
 ἐντίθεσθαι. ἐκέλευσε δὲ εἰκοσιτέσσαρα τάγματα εἶναι καὶ  
 5 βῆτα καὶ γάμμα καὶ δέλτα καὶ τῶν καθ' ἐξῆς. ἐν τῷ οὖν αὐτὸν  
 ἐρωτᾶν καὶ φιλοπραγμονεῖν εἰς τοσοῦτον πλήθος ἡρώτα τὸν  
 δεύτερον ὁ μειζότερος· Πῶς ἔχει τὸ τάγμα τοῦ ἄλφα; ἢ  
 Πῶς ἔχει τὸ ζῆτα; πάλιν· Ἀσπασαι τὸ ῥῶ, ἰδίῳ τινὶ σημείῳ

1—3 Soz. (13) Καὶ τιάρας ἐρίναις τὰς κεφαλὰς σκέπεσθαι· κατασημαίνεσθαι  
 δὲ ταύτας τὰς τιάρας οἰονεῖ κέντροις πορφυροῖς προσέταξε. 3—5 (p. 91)

(15) Πᾶσαν δὲ τὴν συνοικίαν εἰς εἰκοσιτέσσαρα τάγματα διελεῖν, καὶ ἐπονομάσαι  
 ταῦτα τοῖς ἐλλήνων στοιχείοις· καὶ ὅπως ἔχοι βίου καὶ ἡθους ἐκάστῳ τάγματι  
 τὴν προσηγορίαν ἐφαρμόσαι· οἶον, ἀπλουστέρους μὲν ἰῶτα ἀποκαλοῦντας, σκολιούς  
 δὲ ζ ἢ ξ, καὶ ἄλλους ἄλλως καθὼς ἐκλαμβάνειν εὐστόχως ἐστὶ πρὸς τὸ σχῆμα τοῦ  
 γράμματος τὴν προαίρεσιν τοῦ τάγματος. 3—6 (p. 91) See Note 51.

6 καὶ φιλοπραγμονεῖν] O goes on: τί θέλῃ εἶναι τὰ στοιχεῖα, καὶ διὰ τί ἐκάστῳ  
 τάγματι στοιχεῖον ἐνεκέλευσεν ἐπιγραφῆναι, τὸ μὲν τὸ ἄλφα, τὸ δὲ τὸ βῆτα, τὸ μὲν  
 τὸ γάμα, τὸ δὲ τὸ δέλτα καὶ καθεξῆς· ἔφη ὅτι ἐκάστῳ τάγματι κατ' ἀναλογίαν κ.τ.λ.  
 (3, p. 91).

7 Δεύτερος is the word for the second in command in the *Vita Pach.* also,  
 §§ 19, 35.

PTO 33-47 [34] ls<sup>an</sup> eth [ar]

1 καὶ κουκ. δὲ P τύπωσον and (3) κέλευσον eth ἄμαλλαι ὡς (sic) T ven:  
 (one λ PO 33-47 B†) 2 καυτῆρα τύπον στ.] PTA<sup>B</sup>; καυτῆρά τινα (-ράς τινας B†) στ.  
 B; κ. τινα τύπον στ. 47 (33 om τύπον στ.); κοίτηρα (sic) ἔνα (om τυπ. στ.) O; quaedam  
 signa de purpura 1; 'a purple cross' s<sup>an</sup>; 'the sign of the cross in purple' eth: (om  
 καυτῆρα ls<sup>an</sup> eth) διὰ πορφυρίου] P 33 B†; διαπορφυρίου T 47 B†; πορφυροῦν (om  
 διὰ) O ἐκέλευσεν] before διὰ 47: +τούτοις B 47 3 τίθεσθαι O; γενέσθαι 33;  
 om eth ἐκέλευσε...εἶναι] om P καὶ προσέταξε O; 'there shall be' eth εἶναι]  
 +τῶν ἀδελφῶν B1 4 ἐπέθηκε] 'thou shalt call' eth ἀπὸ] +τοῦ O 'from  
 alaph to oh (al. tau)' s<sup>an</sup> (+ 'and one letter to each division. And holy P. did as  
 was commanded him by the angel') 5 καὶ<sup>1</sup>] om 33-47 1 καὶ<sup>2</sup>] om 47 1  
 τῶν] om O καὶ τὰ ἐξῆς T 33-47 ἐξῆς] +ἕως τοῦ ᾠ OB ar αὐτὸν] om 33-47 eth  
 6 καὶ...πλήθος] om 33-47 eth s<sup>an</sup> πολυπρ. 34: +περί τινος B1 (singulorum uitam)  
 (s<sup>an</sup> 'concerning the doings of the brethren') 6-3 (p. 91) εἰς τοσοῦτον...κατ' ἀνα-  
 λογίαν] rewritten in O (see above) 6, 7 ἡρώτα...μειζότερος] P†1; ὁ πρῶτος τὸν  
 δεύτερον ἔλεγε 33-47; 'and when in the community one asked a second' eth; (O vac)  
 7 ὁ μειζότερος] 'the head of the monastery' s<sup>an</sup> (cf. B ἀρχιμανδρίτης) τὸ τάγμα  
 τοῦ ἄλφα] τὸ γάμμα T1 eth 8 βῆτα T\*B†s<sup>an</sup> eth ]<sup>rev</sup> πάλιν.....ῥῶ] om 1  
 πάλιν] PB; om T 33-47 eth s<sup>an</sup> ῥῶ] +καὶ 33-47 σημείῳ γραμμάτων] 1 (ex  
 propriae signo litterae) B (σημείῳ ὀνόματος γραμμ.); σημείῳ (om γραμμ.) T 33-47  
 34 (eth s<sup>an</sup>); ὀνόματι γραμμ. (om σημ.) P: (O vac) (s<sup>an</sup> 'and so he had signs for all  
 the congregation of brethren from the figures of the 24 letters he had placed on  
 them'; eth 'and each shall be known in his order and by his sign')

γραμμάτων ἀκολουθοῦντες. καὶ τοῖς μὲν ἰπλουστέροις καὶ ἀκεραιότεροις ἐπιθήσεις τὸ ἰῶτα, τοῖς δὲ δυσχερεστέροις καὶ σκολιωτέροις προσάξεις τὸ ξῖ· καὶ οὕτως κατ' ἀναλογίαν τῆς καταστάσεως τῶν προαιρέσεων καὶ τῶν τρόπων καὶ τῶν βίων, ἐκάστῳ τάγματι τὸ στοιχεῖον ἐφήρμοσε, μόνων τῶν πνευματικῶν 5 εἰδόντων τὰ σημαινόμενα. ἐγγέγραπτο δὲ ἐν τῇ δέλτῳ ὅτι Ξένος ἄλλου μοναστηρίου ἄλλον ἔχοντος τύπον μὴ συμφάγη τούτοις, μὴ συμπίῃ, μὴ εἰσέλθῃ εἰς τὴν μονὴν ἐκτὸς εἰ μὴ ἐν ὁδῷ εὐρεθῇ. τὸν μέντοι εἰσελθόντα συμμεῖναι αὐτοῖς ἐπὶ τριετίαν εἴσω τῶν ἀδύτων οὐ δέχονται· ἀλλ' ἐργατικώτερα ἔργα ποιήσας, οὕτως 10 εἰσβαίνει μετὰ τριετίαν. ἐσθιόντες δὲ τὰς κεφαλὰς καλυ-

6—11 Soz. (12) Ξένον δὲ μὴ συνεσθίειν αὐτοῖς μόνον εἰ μὴ παροδεύων ἐπι-  
ξενωθεῖν· τὸν δὲ συνοικεῖν αὐτοῖς βουλόμενον πρότερον ἐπὶ τριετίαν τὰ χαλε-  
πώτερα τῶν ἔργων πονεῖν, καὶ οὕτω μετέχειν τῆς αὐτῶν συνοικίας. 11—3  
(p. 92) (11) Σιγῇ τε ἐσθίειν, καὶ καθῆσθαι παρὰ τὰς τραπέζας ἐπικεκαλυμμένους  
τὰ πρόσωπα, ὥς μήτε ἀλλήλους ὁρᾶν μήτε ἄλλο τι πλὴν τῆς τραπέζης καὶ τῶν  
προκειμένων. 11—3 (p. 92) See Note 52.

PTO 33-47 [34] <sup>ls<sup>an</sup></sup> eth [ar]

1 ἀκολουθοῦντες] PB; ἡκολούθουν 33-47 T (ἐξηκ.); om 34: (1 paraphr, O vac)  
1-3 καὶ<sup>1</sup>.....ξῖ] O tr to after σημαινόμενα (6) καὶ<sup>1</sup>] om T 33-47 μὲν] οὖν T: + οὖν  
33-47 καὶ ἀκεραιότεροις] om 33-47 (Soz) eth (<sup>l<sup>sess</sup></sup>) 2 ἐπιθήσεις] PB eth ar; ἐπέθηκεν  
TO 33-47 l (imponens) <sup>s<sup>an</sup></sup> 3 καὶ σκολ.] TO 33-47 B<sup>†</sup>lSoz; om PB<sup>†</sup>A<sup>B</sup> eth <sup>s<sup>an</sup></sup>  
προσάξεις] PB eth; 'he imposed' <sup>s<sup>an</sup></sup>; om TO 33-47 l 4 καὶ τῶν τρόπων] P  
(τρώφῳ) B eth (Soz ἡθους); om TO 33-47 34 <sup>s<sup>an</sup></sup> (l uncertain) 5 ἐκάστῳ.....στοι-  
χεῖον] om O στοιχεῖον] + τοῦ γράμματος B l [uocabulorum notas) ἐφήρμοσε]  
T 33-47: συνήρμοσε P; ἐφαρμόσαι Soz; ἐφαρμόσεις B eth; ἐνεφηρμόσθαι O μόνων  
.....σημανόμενα] om <sup>s<sup>an</sup></sup>: + ἃ eth μόνον O 6 ἰδόντων O ἐνεγγέγραπτο 47;  
'he ordered' <sup>s<sup>an</sup></sup> ὅτι] om P ξένος] + μοναχὸς 47 <sup>s<sup>an</sup></sup> (om ἀλ. μον.): + ἀπὸ O  
7 μοναστηρίου] + ἐὰν ἔλθῃ B; ἐὰν παραγένῃται O; 'if there come' l eth: txt PT 33-47  
34 <sup>s<sup>an</sup></sup> ἄλλον] om 33-47 συμφαγεῖν and συμπιεῖν O τούτοις] before μὴ  
συμφ. 33-47 B: αὐτοῖς O 8 μὴ εἰσέλθῃ.....εὐρεθῇ] om <sup>s<sup>an</sup></sup> μὴ εἰσέλθῃ εἰς τ.  
μονὴν] om P μὴ<sup>2</sup>] ἕως ἂν O εἰσέλθοι 33 ἐκτὸς] + ἂν T 33-47 B ὁδῷ] + που O  
9-11 τὸν μέντοι.....εἰσβαίνει μετὰ τριετίαν] om P 9, 10 ἐπὶ τριετίαν.....δέχονται]  
om <sup>s<sup>an</sup></sup> 9 ἐπὶ τριετ.] tr 33-47 after ποιήσας εἴσω τῶν ἀδύτων] TO (ἔσω) 33-47  
34 l (in loca monasterii (sui) secretiora) eth ('into their community'): (B εἰς ἀγῶνα  
ἀδύτων, with variations) 10 οὐ δέχονται] TO 33-47 (before εἴσω τῶν ἀδ.): οὐ δέξῃ  
B; μὴ εἰσαγαγεῖν 34; 'let them not receive him' eth ἀλλ' ἐργατ. ἔργα ποιήσας]  
T 34 B <sup>s<sup>an</sup></sup> (om ἐργατ.); εἰ μὴ πρότερον τὰ ἐργατ. ἔργα (om 33) ποιήσῃ ἐπὶ τριετίαν  
33-47 (cf. Soz πρότερον, l sed eum prius); ἀλλ' εἰς ἔργα τυποῦσιν αὐτὸν O; 'they  
shall employ him as a servant' eth οὕτως] + εἰς τὸ στάδιον B (see Prol. 161)  
11 εἰσβαίνει] T 23; εἰσβαινέτω B eth; εἰσδέχεσθαι 34; (καὶ οὕτως εἰσέρχεσθαι (om μετὰ  
τρ.) 33-47; καὶ οὕτως μετὰ τὴν τρ. εἰσέρχονται O): (<sup>s<sup>an</sup></sup> 'he shall be tonsured')  
ἐσθιόντων 33 καλυπτέτωσαν] PBl eth <sup>s<sup>an</sup></sup> ar; καλύπτουσι TO 33-47

πρέτῳσαν τοῖς κουκουλίοις ἵνα μὴ ἀδελφὸς ἀδελφὸν μασώμενον ἴδῃ. οὐκ ἔστι λαλήσαι ἐσθίοντα, οὐδὲ ἐκτὸς τοῦ πίνακος ἢ τῆς τραπέζης ἀλλαχοῦ προσέχειν τῷ ὀφθαλμῷ. ἐτύπωσε δὲ διὰ πάσης τῆς ἡμέρας ποιεῖν αὐτοὺς εὐχὰς δώδεκα, καὶ ἐν 5 τῷ λυχνικῷ δώδεκα, καὶ ἐν ταῖς παννυχίσι δώδεκα; καὶ ἐννάτην ὥραν τρεῖς· ὅτε δὲ μέλλει τὸ πλῆθος ἐσθίειν ἐκάστη εὐχῇ ψαλμὸν προάδεσθαι τυπώσας.

Προσαντιλέγοντος δὲ τοῦ Παχωμίου τῷ ἀγγέλῳ ὅτι ὀλίγαι εἰσὶν αἱ εὐχαί, λέγει αὐτῷ ὁ ἄγγελος· Ταῦτα διετύπωσα ὡς

3—7 Soz. (14) Δωδέκατον δὲ πάσης τῆς ἡμέρας εὔχεσθαι, καὶ πρὸς ἐσπέραν ὁμοίως, τοσαυτάκις δὲ νύκτωρ, ἐννάτη δὲ ὥρα τρίτον· ἡνίκα δὲ μέλλοιεν ἐσθίειν, ἐκάστης εὐχῆς προάδειν ψαλμόν.

3—7 See Note 53.

4—7 καὶ ἐν τῷ λυχνικῷ...τυπώσας] In P this passage stood originally thus :

καὶ ἐν ταῖς παννυχίσι, δώδεκα  
καὶ τὴν ἐννάτην ὥραν, τρεῖς·  
καὶ ἐν τῷ λυχνικῷ, δώδεκα ὅτε  
|| ἐσθίειν μέλλει τὸ πλῆθος ἐν  
ἐκάστη εὐχῇ ψαλμοὺς προσάγεσθαι  
τυπώσας. κ.τ.λ.

The second line and the word μέλλει have been scored through, and ὅτε partially and two letters (doubtless δὲ) completely erased; and in their place the words καὶ τὴν ἐνάτην ὥραν τρεῖς ὅτε ἐδόκει have been added in the margin by a later hand. The present punctuation (a full stop after πλῆθος) cannot be original; indeed there seem to be traces of a stop between δώδεκα and ὅτε.

PTO 33-47 [34] ls<sup>an</sup> eth [ar]

1 τῷ κουκουλίῳ 33-47 ἀδελφὸς] om 33-47 s<sup>an</sup> (and ἀδελφὸν) 2 ἴδωσι 33-47 s<sup>an</sup> ἐσθ. τινα λαλ. O 2, 3 ἐκτὸς.....τραπέζης] om s<sup>an</sup> 2 ἢ] καὶ O 3 ἀλλαχοῦ] om O 33-47 προσχεῖν 33-47 τῷ ὀφθαλμῷ] ἐνὸς τὸν ὀφθαλμόν O τύπωσον eth 4 τῆς] om PT (eth) δώδεκα] δέκα ξξ 33 4-6 καὶ ἐν τῷ λυχν.....τρεῖς] B Soz l eth s<sup>an</sup> (up to καὶ ἐνν.) 4 καὶ ἐν τῷ λ. δώδ.] om TO 33-47; P tr to after καὶ ἐνν. ὥραν τρεῖς (34 apparently as P) 5 ταῖς παννυχίσι] ταῖς νυκτεριναῖς παννυχέσι O; τῇ νυκτὶ 47 καὶ<sup>2</sup>] + τὴν P καὶ ἐνν. ὥραν τρεῖς] om 33-47 s<sup>an</sup>; T tr to before καὶ ἐν τ. πανν. δωδ. ἐννάτην ὥραν] ἐν τῷ ὀρθρῳ O 6 καὶ ὅτε (om δὲ) T μέλλει] P Soz (s<sup>an</sup>); δοκεῖ TB; ἔδει 33-47; om Ol ἐσθίειν] before μέλλει P; ἐσθίει Ol ἐν ἐκ. εὐχ. P; καθ' ἐκ. εὐχὴν B; om s<sup>an</sup> 6, 7 ἐκάστη.....τυπώσας] ψαλμὸν ἐτύπωσε καὶ εὐχὴν ἀπὸ τῆς τραπέζης 33-47 7 ψαλμοὺς P προάδεσθαι] OB<sup>+</sup> Soz l eth; προσάδεσθαι T 34 B<sup>+</sup>; προσάγεσθαι P τυπώσας] PT; ἐτύπωσε O 33-47 B (eth 'and as often as the communities eat, before the prayer a psalm should be recited, command this') 8 λεγοντος (om δὲ) O τῷ ἀγγ.] om 47 9 εὐχαί] + 'which you have laid on us' s<sup>an</sup> λέγει] ἔφη O; εἶπεν 33-47 ἄγγελος] + ὅτι T ταῦτα] PT (eth); ταύτας O 33-47 B1: + μὲν 33-47 ἐτύπωσα O ὥστε TO

φθάνειν καὶ τοὺς μικροὺς ἐπιτελεῖν τὸν κανόνα καὶ μὴ λυπεῖσθαι. οἱ δὲ τέλειοι νομοθεσίας χρεῖαν οὐκ ἔχουσι· καθ' ἑαυτοὺς γὰρ ἐν ταῖς κέλλαις ὅλον ἑαυτῶν τὸ ζῆν τῇ τοῦ θεοῦ θεωρίᾳ παρεχώρησαν. τούτοις δὲ ἐνομοθέτησα ὅσοι οὐκ ἔχουσι νοῦν ἐπιγνώμονα, ἵνα κὰν ὡς οἰκέται τὴν σύνταξιν πληροῦντες τῆς 5 πολιτείας διατεθῶσιν ἐν παρρησίᾳ.

Ἔστιν οὖν ταῦτα τὰ μοναστήρια πλείονα κρατήσαντα τοῦτον τὸν τύπον, συντείνοντα εἰς ἑπτακισχιλίους ἄνδρας. ἔστι δὲ τὸ πρῶτον καὶ μέγα μοναστήριον ἔνθα αὐτὸς ὁ Παχώμιος ὥκει, τὸ καὶ τὰ ἄλλα ἀποκυῖσαν μοναστήρια, ἔχον ἄνδρας 10

7—1 (p. 94) Soz. (17) Ὑπὸ δὲ τούτους τοὺς νόμους πολιτευόμενοι ὀνομαστότατοι ἐγένοντο καὶ εἰς πλήθος τῷ χρόνῳ ἐπέδωκαν, ὡς εἰς ἑπτακισχιλίους ἄνδρας συντελεῖν. ἡ μὲν γὰρ ἐν Ταβεννήσῳ (vulg. Ταβέννη νήσῳ) συνοικία, μεθ' ὧν αὐτὸς Παχώμιος διέτριβεν, ἀμφὶ τοὺς χιλίους καὶ τριακοσίους εἶχεν· οἱ δὲ κατὰ τὴν Θηβαῖδα καὶ τὴν ἄλλην Αἴγυπτον οἰκοῦσι. μία δὲ καὶ ἡ αὐτὴ ἀγωγή πᾶσι, καὶ κοινὰ πάντων τὰ πάντα· καθάπερ δὲ μητέρα τὴν ἐν Ταβεννήσῳ συνοικίαν ἡγουντο, πατέρας δὲ καὶ ἄρχοντας τοὺς ἐνθάδε ἡγουμένους.

7—7 (p. 94) See Note 54. Panopolis is the modern Akhmīm.

7, 8 P reads: Ἔστιν μὲν οὖν...τοῦτον τὸν τύπον ἀπὸ διακοσίων κ.τ.λ. (5, p. 94), omitting συντείνοντα κ.τ.λ. (8) to ...ἄλλα μοναστήρια (5, p. 94): but the passage: ἔστι δὲ τὸ πρῶτον (8 above) to ...συνωνήσασθαι δὲ τὰς χρεῖας (4, p. 94) is transferred in P to an earlier position (see p. 88).

PTO 33-47 [34] Is<sup>an</sup> eth [ar]

1 φθάνειν] T 33-47 34 eth (I s<sup>an</sup> 'that they may be able'); φθάσειν O; ὀφείλοντας φθάνειν P; ὀφείλουν φθ. B: (eth 'that also the imperfect may be able to attain and to do this ordinance') τοὺς κανόνας 33-47 s<sup>an</sup> 2 καθ' ἑαυτοὺς.....κέλλαις] om s<sup>an</sup> 3 ὅλον ἑαυτῶν τὸ ζῆν] P (om ὅλον) T 34 B (I eth s<sup>an</sup> have ὅλον); ὅλην ἑαυτῶν τὴν ζωὴν O; ὅλη αὐτῶν τῇ (ἡ 33) ζωῇ 33-47 τοῦ θ. after θεωρία O παρεχώρησα P; παρέχουσι T; σχολάζετωσαν 33-47 ('all their thought is with God at all time' s<sup>an</sup>) 4 τούτοις δὲ ἐνομ.] om 33-47 τούτοις] ταῦτα O ὅσοι] τοῖς O ὅσοι οὐκ ἔχ.] οἱ δὲ μὴ ἔχοντες 33-47 5 ἵνα κὰν ὡς οἰκ.] om 33-47 s<sup>an</sup> κὰν] ἦν ἀν (sic) T τὴν] ταύτην τὴν 33-47 σύναξιν 47 B<sup>†</sup> τῆς πολιτείας] om eth s<sup>an</sup> 6 μετατεθῶσιν P; διατίθῃσιν O παρρησίᾳ]+ταῦτα διαταξάμενος καὶ πληρώσας τὴν διακονίαν ἀνῆλθεν 33-47 (B) 7 ἔστιν]+μὲν P οὖν] δὲ TA<sup>B</sup> ταῦτα τὰ] PTB; om O 33-47 I eth s<sup>an</sup> μον. after κρατ. 47 πλείονα] om 33-47 τὰ κρατ. 33-47 8 συντείν. εἰς ἐπτ. ἄνδρ.] before κρατήσαντα Ol; om P (see above); ὡς ἑπτακισχιλίων ἀνδρῶν 33-47: (ἐπτά sic O): (5000 eth) ('there were on that mountain' s<sup>an</sup>) 8-4 (p. 94) ἔστι δὲ τὸ πρῶτον...χρεῖας P tr to 7, p. 88 9 τὸ]+μὲν 33-47 ἔνθα] ἐν ᾧ 33-47 αὐτὸς] om 33-47 ὁ] om T: +ἅγιος 47 s<sup>an</sup> 10 τὸ.....μοναστήρια] om 33-47 s<sup>an</sup> ἀποκυῖσαν] TB1 (procreata) eth ('begat') (Soz); συστήσαν PO μοναστήρια] PB<sup>†</sup>(I); ἀσκητήρια TOB<sup>†</sup>



χιλίους τριακοσίους. ἐν οἷς καὶ ὁ καλὸς Ἀφθόνιος ὁ φίλος μου γενόμενος γνήσιος, τὸ νῦν δευτερεύων ἐν τῷ μοναστηρίῳ· ὃν ὡς ἀσκανδάλιστον ἀποστέλλουσιν ἐν Ἀλεξανδρείᾳ ἐπὶ τὸ διαπωλῆσαι μὲν αὐτῶν τὰ ἔργα, συνωνῆσθαι δὲ τὰς χρείας. 5 ἔστι δὲ ἄλλα μοναστήρια ἀπὸ διακοσίων καὶ τριακοσίων· ἐν οἷς καὶ εἰς Πανὸς τὴν πόλιν εἰσελθὼν εὗρον ἄνδρας τριακοσίους. [ἐν τούτῳ τῷ μοναστηρίῳ ἐώρακα ῥάπτας δεκαπέντε, χαλκεῖς ἐπτὰ, τέκτονας τέσσαρας, καμηλαρίους | δώδεκα, κναφεῖς δεκαπέντε.] ἐργάζονται δὲ πᾶσαν τέχνην, καὶ ἐκ τῶν περιττευμάτων 10 οἰκονομοῦντες καὶ τὰ τῶν γυναικῶν μοναστήρια καὶ φυλακάς. [τρέφουσι δὲ καὶ χοίρους· ἐμοῦ δὲ ψέγοντος τὸ πρᾶγμα, ἔλεγον ὅτι Ἐν τῇ παραδόσει παρελάβομεν ὅτι τρεφέσθωσαν μὲν διὰ

3, 4 Cf. *Vita Pachomii* (Boll.) § 19: Ὁμοίως καὶ ἄλλους πιστοὺς καὶ τῇ θεοσεβείᾳ κοσμίους ὥρισε διὰ τὸ ἔργον τῶν ἀδελφῶν καὶ τὰς χρείας ἀγοράσαι καὶ πωλῆσαι. And from §§ 73, 77 it appears that boats went to Alexandria twice yearly for these purposes. 7 On this and following two passages in [ ] see Note 55: ar gives what follows as if of Tabennisi.

PTO 33-47 [34] ls<sup>an</sup> eth [ar]

1 χιλίους τριακοσίους] TO 33-47 34 Soz ls<sup>an</sup> eth (300, om χιλ.) B (χιλίων τριακοσίων); χιλίους τετρακοσίους Pl<sup>rev</sup>AB (χιλίων τετρακοσίων) (see Note 54) 1-4 ἐν οἷς .....τὰς χρείας] om 33-47 s<sup>an</sup> 1 ὁ<sup>2</sup>] om OB 2 γεγεννημένος T τὸ] τὰ P; om T νυνὶ καὶ δὲ T μοναστηρίῳ] + ἐστὶ P 3 ὃν καὶ ὡς δυνατὸν καὶ ἐδραῖον ἐν Χριστῷ καὶ ἀσκανδ. κ.τ.λ. 7 19—22 42<sup>mar</sup> herv ἐπὶ] εἰς T τῷ P 4 δὲ] + τὰ πρὸς T: + 'there' s<sup>an</sup> 5 ἔστι] τὰ 33-47 δὲ] καὶ T μοναστήρια] om 33-47: + 'of that rule' eth ἀπὸ διακοσίων] P goes on here from τύπον (8, p. 93) (om ἔστι δὲ ἄλλα μον.) ἀπὸ τριακοσίων καὶ τετρακοσίων 33-47 τριακοσίων] + καὶ τετρακοσίων P; txt TOB l eth; (s<sup>an</sup> 'of 300 and 200 and 100 together'): + ἀδελφῶν Pl; ἀνδρῶν T; ψυχῶν B; txt O 33-47 eth s<sup>an</sup> 5, 6 ἐν οἷς.....τριακοσίους] om 33-47 s<sup>an</sup> 6 Πανὸς] OBl; Πάνο Tven; Σπάνον P; Aspenos eth (+ 'which belonged to them') εἰσελθὼν] PTB†(23 45-46) eth; εἰς δὲ εἰσῆλθον ἐγὼ OB† (rest) l (quam ego trecentos habentem uiros ingressus inueni) εὗρον] PTB†l eth; om OB† ἄνδρας] + μοναχοὺς PT ἀνδρῶν τριακοσίων O 7-9 ἐν τούτῳ.....κναφεῖς δεκαπ.] O 33-47 B (exc. 23 and AB) l ar (p. 377); om PTAB 23 eth s<sup>an</sup> 7 ἐν τούτοις (om τῷ μον.) 33-47 ἐώρακα] εἰς O (with foll. aces in nom) (33-47 om all the numerals, also χαλκεῖς) (ar adds shoemakers, gardeners &c.) 9, 10 ἐργάζονται.....φυλακάς] In all the authorities δὲ] γὰρ 33-47 πᾶσαν] πάντες l s<sup>an</sup> καὶ] om 33-47 B† περιττευμ.] + αὐτῶν POs<sup>an</sup>: + ποιῶσι καὶ ἐλεημοσύνας εἰς τοὺς πτωχοὺς 33-47 10 οἰκοδομοῦνται O; ἀνοικοδομοῦσι 33-47 τὰ] om T; after γυναικῶν 33-47: + 'that were there' s<sup>an</sup>; uicinis l καὶ φυλακάς] PBl eth; καὶ αἱ φυλακαὶ O; καὶ τοὺς ἐν φυλακαῖς T 23; om 33-47 s<sup>an</sup> 11-5 (p. 95) τρέφουσι.....παροικεῖ] OB (exc. AB 23 45-46) l ar (p. 377); om PT 33-47 34 AB 23 45-46 eth s<sup>an</sup> 12 ἐν τῇ παραδ.] OBl (ex traditione maiorum): + οὕτως O: (ar om ἐμοῦ.....παρελαβ.) ὅτι τρεφ. μὲν] B(l); ὥστε τρεφέσθαιμεν (sic) αὐτοὺς O

τὰ σινιάσματα, διὰ τὰ ἀποκαθαρίσματα τῶν λαχάνων, διὰ τὰ  
 ῥιπτόμενα περιττώματα, ἵνα μὴ ζημιῶνται. καὶ θυνέσθωσαν οἱ  
 χοῖροι, καὶ τὸ κρέας μὲν πιπρασκέσθω, τὰ δὲ ἄκρα τοῖς νοσοῦσι  
 καὶ τοῖς γέρουσιν ἀναλίσκείσθωσαν, τῷ μετρίαν εἶναι τὴν χώραν  
 καὶ πολυάνθρωπον· τὸ γὰρ ἔθνος τῶν Βλεμμύων αὐτοῖς παροικεῖ.] 5  
 ἀναστάντες δὲ οἱ ἐφημερευταὶ ὄρθριοι οἱ μὲν περὶ τὸ μαγειρεῖον  
 οἱ δὲ περὶ τὰς τραπέζας γίνονται. ἴστωσιν οὖν αὐτὰς μέχρι  
 τῆς ὥρας ἀπαρτίσαντες, ἐπιθέντες κατὰ τράπεζαν ἄρτους,  
 λαψάνας, συνθετὰς ἐλαίας, τυροὺς βοῶν, [τὰ τῶν κρεῶν ἄκρα,  
 καὶ λεπτολάχανα. εἰσὶν οὖν οἱ εἰσερχόμενοι ἕκτην ὥραν καὶ 10  
 ἐσθίουντες, ἄλλοι ἐβδόμην, ἄλλοι ὀγδόην, ἄλλοι ἐννάτην, ἄλλοι  
 ἐνδεκάτην, ἄλλοι ἐσπέραν βαθεῖαν, ἄλλοι διὰ δύο, ὡς ἕκαστον  
 στοιχεῖον τὴν ἰδίαν ὥραν γνωρίζειν. οὕτως ἦν αὐτῶν καὶ τὰ

5 See Note 56. 8—10 Cf. *Vita Pach.* § 35 : Ἰδὼν ὅτι πολλὰ τὰ παρα-  
 κείμενα τῇ τραπέζῃ βρώματα, τυρία σκυιδία ἐλαίας καὶ ἕτερα πολλά, ἥρξατο  
 (Π.) ἄρτον μόνον ἐσθίειν.

PTO 33-47 [34] <sup>ls<sup>an</sup></sup> eth [ar]

1 διὰ<sup>1</sup>] B; καὶ Ol διὰ<sup>2</sup>] B; καὶ l; om O 2 περιττώματα.....οἱ χοῖροι] B l;  
 om O (ar) 3 τὰ δὲ κρέα αὐτῶν O πιπράσκεσθαι O καὶ τὰ O 4 ἀναλί-  
 σκεσθαι O 4, 5 τῷ μετρίαν.....παροικεῖ] om ar 6 ἀναστάντες] all the authori-  
 ties recommence ἐγειρόμενοι 47 ὄρθρον δὲ ἀναστ. οἱ ἀρχήφεται O ὄρθριον  
 33-47: + 'they are busy over their work' s<sup>an</sup> 6-12 οἱ μὲν.....διὰ δύο] ar (p. 376—7)  
 6 περὶ] ἐπὶ P 7 περιφέρονται P 7, 8 ἴστωσιν.....ἀπαρτ.] om s<sup>an</sup> 7 οὖν] δὲ  
 33-47 8 τῆς] P T eth; τρίτης OB 33-47 l ar (but there was no meal before the  
 sixth hour, see below) ἀπαρτ.] om O 33-47 (ar) κατὰ τραπ.] ἐν αὐταῖς 33-47 (l)  
 ἄρτους] + τὰς T 9 λαμψ. P; λάχανα 33-47 συνθετὰς] συνθέντες (sic) T; om P 47  
 A<sup>B</sup>; (attached to λαψ. in O 34 l (ar)) (s<sup>an</sup> om λαψ. συνθ. ἐλ. and βοῶν) τυροὺς]  
 altered to τυρὸν T (m. 1) (B<sup>l</sup> eth) τὰ τῶν κρ. ἄκρα] O B l; om P T 33-47 34 A<sup>B</sup> 23  
 45-46 eth s<sup>an</sup> (ar) 10-12 εἰσὶν ..διὰ δύο] 'and some go in to eat at the 3rd hour,  
 and at the 6th hour, and at evening, and some from one day to another, and some  
 the whole week' s<sup>an</sup> 10 εἰσὶν...ἐσθίουντες] om 33-47 ἐρχόμενοι T ἕκτην  
 ὥραν] O tr to 11 11 ἐσθίουντες] + ἀσθενέστεροι ὄντες P A<sup>B</sup> (cf. B, ἄτονοι before ἕκτ.  
 ὥραν and οἱ ἀσθενέστεροι before ἐβδ.); txt T(O)l eth s<sup>an</sup> ἄλλοι<sup>1</sup>] + ἐρχονται P:  
 (ἄλλοι μὲν οὖν εἰσερχονται ἐβδ. ὥραν 33-47; οἱ μὲν ἕκτην ὥραν, οἱ δὲ ἐβδ., οἱ δὲ ὀγδ. O)  
 ἄλλοι ἐβδ.] om T ἄλλοι ὀγδ.] om T 33-47 A<sup>B</sup> ἄλλοι<sup>3</sup>] οἱ δὲ O: + εἰσερχονται T  
 ἄλλοι<sup>4</sup>] οἱ δὲ O: + εἰσερχονται P T 12 ἐνδεκάτην] δεκάτην 34 B: (οἱ δὲ δεκ. οἱ δὲ ἐνδεκ.  
 Ol ar): + ἄλλοι δωδεκάτην P T ἄλλοι<sup>1</sup>] οἱ δὲ O ἐσπέρας βαθείας 33-47 ἄλλοι<sup>2</sup>]  
 + δὲ O 33-47 δύο] + ἡμερῶν 47: + ἄλλοι διὰ τριῶν ἐσθίουσι 33-47; ἕτεροι διὰ τριῶν,  
 ἄλλοι διὰ (τεσσαρῶν καὶ διὰ) πέντε B: txt P T Ol ar eth ('at the second watch')  
 ἕκαστον] + δὲ (om ὡς) 33-47 l eth 13 γνωρίζει 33-47 l eth s<sup>an</sup> ('knows his own  
 letter') οὕτως...ἔργα] οὕτως δὲ αὐτῶν τε τυποῦνται καὶ τὰ ἔργα O; ὁμοίως δὲ καὶ εἰς  
 τὰ ἔργα 33-47 οὕτως] om T

ἔργα· ὁ μὲν ἐργάζεται γῆν γεωργῶν, ἄλλος κῆπον, ἄλλος χαλκεῖον, ἄλλος ἀρτοκοπεῖον, ἄλλος τεκτονεῖον, ἄλλος γναφεῖον, ἄλλος πλέκων σφυρίδας τὰς μεγάλας, ἄλλος βυρσεῖον, ἄλλος σκυτοτομεῖον, ἄλλος καλλιγραφεῖον, ἄλλος πλέκων τὰ μαλάκια·  
5 ἀποστηθίζουσι δὲ πάσας τὰς γραφάς.

(XXXIII) Τούτοις ἔστι καὶ μοναστήριον γυναικῶν ὡς τετρακοσίων, τὴν αὐτὴν ἔχον διατύπωσιν, τὴν αὐτὴν πολιτείαν, ἐκτὸς τῆς μηλωτῆς· καὶ αἱ μὲν γυναῖκες πέραν τοῦ ποταμοῦ, οἱ δὲ ἄνδρες ἀντιπέρα. ὅταν οὖν τελευτήσῃ παρθένος, ἐνταφιά-  
10 σασαι αὐτὴν αἱ παρθένοι φέρουσι καὶ τιθέασιν παρὰ τὴν ὄχθην τοῦ ποταμοῦ· περάσαντες δὲ οἱ ἀδελφοὶ μετὰ πορθμεῖον, μετὰ βαΐων καὶ κλάδων ἐλαιῶν, μετὰ ψαλμῳδίας φέρουσιν αὐτὴν εἰς τὸ πέραν, θάπτοντες εἰς τὰ ἴδια μνήματα. παρεκτὸς μέντοι τοῦ

1—5 See Note 57.

5 See Note 58.

6 See Note 59.

9—13 Compare *Vita Pachomii* § 22, cited *Prol.* 162.

PTO 33-47 [34] ls<sup>an</sup> eth [ar]

1 μὲν] + γὰρ P γῆν] τὴν γῆν 33-47; om T γεωργῶν] om 33-47: (οἱ μὲν γεωργικὴν γεωργοῦσι O) ἄλλος<sup>1</sup>] ὁ δὲ τὸν 33-47: (ἄλλοι δὲ κῆπον ἐργάζονται O) κῆπον] + ἄλλος ἐστὶν εἰς τὸ γραφεῖον P (from 2) ἄλλος<sup>2</sup>] ἄλλοι εἰς O (so throughout); ἄλλος ἐστὶν εἰς τὸ P; ὁ δὲ τὸ 33-47 ἄλλος χαλκ.] om eth (substitutes 'another the vegetable plot') 2 ἄλλος<sup>1</sup>] + τὸ 33-47 ἄλλος ἀρτοκοπ.] om PT ἄλλος<sup>2</sup>] + εἰς P τεκτονικὴν O(B<sup>†</sup>) ἄλλος τεκτ.] om T; eth tr before ἄλ. ἀρτοκ. ἄλλος γναφ.] P tr before ἄλ. χαλκ.; om T eth (substitutes 'another carves') 3 ἄλλος πλέκων σπ. τὰς μεγάλας] TBl eth s<sup>an</sup> (om τὰς μεγ.); ἄλλοι σπ. ποιοῦσι μεγ. O; ἄλλοι (+ δὲ 33) πλέκουσι τὰς μεγ. σπ. 33-47: tr after καλλιγρ. O 33-47 B1: om P: (see Note 57) ἄλλος<sup>2</sup>] + εἰς P ἄλλος βυρσ.] in T precedes the basket weaving; om eth (substitutes 'another makes nets') ἄλλος<sup>3</sup>] + εἰς P ἄλλος σκυτ.] om 33-47 4 ἄλλος πλέκων τὰ μαλάκια] P eth; T tr before ἄλ. σκυτ.; om s<sup>an</sup>: om πλέκων TO 33-47 B1 (all these bring together the two basket-making clauses): ἄλλοι O 33-47 τὰ] om T: + λεγόμενα OB τὰ μαλάκια] τὰς μικράς 33-47 l: + τὰ σφυρίδαλια τὰ μικρά B eth ('another weaves fruit-baskets (milagat) which are small baskets') (s<sup>an</sup> + 'while they are working at their works') 5 ἀποστηθίζουσι...γραφάς] om 33-47 πάσας] ἕκαστος αὐτῶν T (l eth s<sup>an</sup> 'they all,' πάντες?)

XXXIII (Περὶ τοῦ μοναστηρίου τῶν γυναικῶν): PTO [33-47] l eth s<sup>an</sup> [ar]

6 τούτοις] PO 33-47 eth (l apud istos); τούτων TB γυναικεῖον P 7 τὴν αὐτὴν πολ.] om eth s<sup>an</sup> 8 ἐκτὸς τῆς μ.] om 33-47 s<sup>an</sup> τῆς] om P γυναῖκες] + εἰσι OB<sup>†</sup> (after ποτ.) 8-13 οἱ δὲ ἄνδρες...μνήματα] om 33-47 9 δὲ] om P ἀντιπέρα] PB<sup>†</sup>: ἀντιπέραν TOB<sup>†</sup> ὅταν] P1; ἐὰν TOB οὖν] PB<sup>†</sup>; δὲ OB<sup>†</sup>; om TB<sup>†</sup> 10 αὐτὴν] om O αἱ] + ἄλλαι OB (λοιπαὶ) l παρθένοι] ἀδελφαὶ l eth τιθέασιν] αὐτὴν TB 11 ἐν πορθμεῖω O μετὰ<sup>2</sup>] καὶ P; (ἔχοντες βαΐα κ. κλάδους T) 12 μετὰ ψαλμῳδίας] ψάλλοντες O(l) 13 θάπτοντες] P; καὶ θάπτουσιν TOBl (eth s<sup>an</sup>) τὰ ἴδια μν.] P; τὰ μν. τὰ ἴδια TO; τὰ μν. ἐαυτῶν B μνημεῖα O

πρεσβυτέρου καὶ τοῦ διακόνου οὐδεὶς περὰ εἰς τὸ μοναστήριον  
τῶν γυναικῶν, καὶ τοῦτο κατὰ κυριακὴν.

Ἐν τούτῳ τῷ μοναστηρίῳ τῶν γυναικῶν συνέβη πρᾶγμα  
τοιούτον· ῥάπτῃς κοσμικὸς περάσας κατὰ ἄγνοιαν ἐξήτει ἔργον·  
καὶ ἐξελθοῦσα νεωτέρα μία, ἔρημος γάρ ἐστιν ὁ τόπος, συνέτυχεν 5  
αὐτῷ ἀκουσίως καὶ δέδωκεν αὐτῷ ἀποκρισιν ὅτι Ἡμεῖς ἔχομεν  
ἡμετέρους ῥάπτας. ἄλλη ἑωρακυῖα τὴν συντυχίαν, χρόνου  
παρελθόντος καὶ γενομένης μάχης, ἐξ ὑπονοίας διαβολικῆς ἀπὸ  
πολλῆς πονηρίας καὶ ζέσεως θυμοῦ, ἐσυκοφάντησε ταύτην ἐπὶ  
τῆς ἀδελφότητος· ἥ συνέδραμον καὶ ἄλλαι ὀλίγαι τῇ κακίᾳ. 10  
ἀπολυπηθεῖσα οὖν ἐκείνη ὡς ὑποστᾶσα τοιαύτην συκοφαντίαν  
τὴν μήτε εἰς ἔννοιαν αὐτῆς ἐλθοῦσαν, καὶ μὴ ἐνεγκοῦσα ἔβαλεν  
ἑαυτὴν εἰς τὸν ποταμὸν λάθρα καὶ ἐτελεύτησεν. οὕτως ἡ συκο-  
φαντήσασα, γνοῦσα ὅτι ἐσυκοφάντησεν ἀπὸ πονηρίας καὶ εἰργά-  
σατο τὸ ἄγος τοῦτο, λαβοῦσα ἀπήγξατο καὶ αὐτὴ μὴ στέξασα 15  
τὸ πρᾶγμα. ἐλθόντι οὖν τῷ πρεσβυτέρῳ ἀνήγγειλαν τὸ πρᾶγμα  
αἱ λοιπαὶ ἀδελφαί· καὶ ἐκέλευσε | τούτων μὲν μηδὲ μιᾶς προσ-  
φορὰν ἐπιτελεσθῆναι· τὰς δὲ μὴ εἰρηνευσάσας αὐτάς, ὡς συνει-  
δυίας τῇ συκοφαντησάσῃ καὶ πιστευσάσας τοῖς εἰρημένοις,  
ἐπταετίαν ἀφώρισεν ἀκοινωνήτους ποιήσας. 20

18 See Note 39.

PTO [33-47] l eth s<sup>an</sup> [ar]

2 τοῦτο]+μόνον OI κυριακὴν] O eth cease here

PT [33-47] ls<sup>an</sup> [ar]

5 καὶ] om T 6 αὐτῷ<sup>2</sup>]+τὴν TB<sup>†</sup> 7 συντυχίαν]+ταύτην B(1) 8 καὶ]  
+μεταξὺ αὐτῶν 33-47 B<sup>†</sup> 10 καὶ ἄλλαι ὀλίγαι] P; κ. ὀλίγαι T; ὀλίγαι B; οὐκ  
ὀλίγαι 33-47; s<sup>an</sup> 'many' τῇ] P; ἐπὶ τῇ 33-47; οὐ πολλῇ (om τῇ) TB<sup>†</sup> 11 λυπη-  
θεῖσα P 47 οὖν] P; δὲ 33 B; om T (47) 12 ἐνέγκασα TB<sup>†</sup>; +τὸ κατ' αὐτῆς  
ψεῦδος T; τὴν ἀθυμίαν 47; τὸ πρᾶγμα B; calumniam l ἔβαλλεν T 13 λάθρα  
before εἰς τὸν π. T 33-47 οὕτως] attached to previous sentence B1; om T 33-47;  
+τοῦτο μαθοῦσα T; ἀκούσασα τοῦτο 33-47 l; εἰς συναίσθησιν ἐλθοῦσα B; txt P  
13-16 s<sup>an</sup> om οὕτως .....τὸ πρᾶγμα<sup>1</sup> 13 ἡ συκοφ.] +καὶ T 33-47 B1 14 γνοῦσα]  
P 33-47 l; ἑωρακυῖα B; ἐν νῷ λαβοῦσα T 14, 15 τὴν συκοφαντίαν καὶ ὅτι ἀπὸ π.  
ἐργάσατο τοῦτο τὸ ἄγος T 15 ἄγος] P (T ἄγος) l; ἄλλος τῇ ἀδελφότητι B ar; om  
33-47; s<sup>an</sup> vac λαβοῦσα] PTB (+ἑαυτὴν); ἀπελθοῦσα 33-47 καὶ αὐτὴ] om T  
16 οὖν] δὲ T τὰ γενόμενα T 17 ἐκέλευσε]+οὖν (om καὶ) TB μηδεμίαν T  
18 αὐτάς] om T 33-47 B 19 τὰ εἰρημένα TB 20 ἡφόρισεν T 33-47 B<sup>†</sup>  
ἀκοιν.] +αὐτάς TB<sup>†</sup>



(XXXIV) Ἐν τούτῳ τῷ μοναστηρίῳ ἄλλη γέγονε παρθένος ὑποκρινομένη μωρίαν καὶ δαίμονα· καὶ ἐπὶ τοσοῦτον αὐτὴν ἐβδελύξαντο ὥς μηδὲ συνεσθίειν αὐτῇ, τοῦτο ἐκείνης αἰρησαμένης. ἄλωμένη οὖν ἀνὰ τὸ μαγειρεῖον πᾶσαν ἐποίει ὑπηρεσίαν, καὶ ἦν, 5 τὸ δὴ λεγόμενον, σπόγγος τῆς μονῆς, ἔργῳ πληροῦσα τὸ γεγραμμένον· Εἴ τις δοκεῖ σοφός εἶναι ἐν ἡμῖν ἐν τῷ αἰῶνι τοῦτῳ μωρός γενέσθω ἵνα γένηται σοφός. αὐτὴ ῥάκος ἐπὶ τῆς κεφαλῆς δήσασα —αἱ γὰρ ἄλλαι πᾶσαι εἰσι κεκαρμέναι, ἔχουσαι κουκούλια,— οὕτως ἦν ὑπηρετοῦσα. ταύτην μασωμένην οὐκ εἶδεν οὐδεμία τῶν 10 τετρακοσίων τὰ ἔτη τῆς ζωῆς αὐτῆς· ἐπὶ τραπέζης οὐκ ἐκαθέσθη, οὐ κλάσματος μετέλαβεν ἄρτου, ἀλλὰ τὰς ψύχας σπογγίζουσα τῶν τραπεζῶν καὶ τὰς χύτρας περιπλύνουσα τούτοις ἠρκεῖτο· μὴ ὑβρίσασά ποτέ τινα, μὴ γογγύσασα, μὴ λαλήσασα μικρὸν ἢ μέγα, καίπερ κονδυλιζομένη καὶ ὑβριζομένη καὶ καταρωμένη καὶ 15 μυσαττομένη.

Παρέστη οὖν ἄγγελος τῷ ἀγίῳ Πιτηροῦμ ἐν τῷ Πορφυρίτῃ καθεζομένῳ ἀναχωρητῇ ἀνδρὶ δοκιμωτάτῳ, καὶ λέγει αὐτῷ· Διὰ τί μέγα φρονεῖς ἐπὶ σεαυτῷ ὥς εὐλαβής, καὶ ἐν τοιούτῳ καθεζόμενος τόπῳ; θέλεις ἰδεῖν εὐλαβεστέραν σου γυναῖκα; 20 ἄπελθε εἰς τὸ μοναστήριον τῶν γυναικῶν τῶν Ταβεννησιωτῶν, καὶ ἐκεῖ εὐρήσεις μίαν διάδημα ἔχουσαν ἐπὶ τῆς κεφαλῆς· αὕτη σου ἀμείνων ἐστί. τοσοῦτῳ γὰρ ὅχλῳ πυκτεύουσα, τὴν καρδίαν αὐτῆς οὐδέποτε ἀπέστησε τοῦ θεοῦ· σὺ δὲ καθεζόμενος ὁδε, ἀνὰ

1 The text of l in c. xxxiv is contained in the Latin Apophthegmata, Bk v. xviii. 19 (Rosweyd, p. 639, P. L. lxxiii. 984). 5 See Note 42.

6 1 Cor. iii. 18.

16 See Note 60.

XXXIV (Περὶ τῆς ὑποκρινομένης μωρίας): PT [33-47] lss<sup>an</sup>

3 ἐβδελύσσοντο T: + αἱ ἄλλαι παρθένοι P; αἱ λοιπαὶ B; ab omnibus aliis l; 'the sisters' s<sup>an</sup>: txt T 33-47 (s) ἐκείνης τοῦτο T ἐκείνης] + οὕτως P; μετὰ χαρᾶς B; 'voluntarily' s 4 οὖν] om T 5 μονῆς] + uniuersae ls<sup>an</sup> 6 ἐν ἡμῖν] PT; ἐν ὑμῖν 33-47 A<sup>B1</sup>; om Bs<sup>an</sup>; 'in the Lord' s ἐν τῷ αἰῶνι τοῦτῳ] om T 7 σοφός] + 'with God' s 8 πᾶσαι] om Bt<sup>ls</sup> ἔχουσαι] + καὶ P 9 ὑπηρετοῦσα] + omnibus ls 10 τὰ ἔτη.....αὐτῆς] ls construe with foll. clause 14 μέγα] + λόγον T καὶ ὑβρίζου..] om Tl καὶ καταρωμ..] om Ps<sup>an</sup> (s<sup>an</sup> ὑβρίζ.. καὶ μυσ. καὶ κονδ.) 16 τῷ ἀγίῳ οὖν Π. ἄγγ. παρέστη T ἄγγελος] + domini l; 'of God' s Πιτηροῦμ] TB; Πιτηροῦμ P; Πιτυροῦμ 33-47 (Πιτυρίων below, and so Hist. Mon. xvii. and Soz. iii. 14 4); Piterius l (Pyoterius apophth) (cf. Socr. iv. 23 Πιτηρούς); Pitroum s; Pitourim (al Pitour) s<sup>an</sup> 18 φρονεῖς] + ὦ Πιτυρίων 33-47 19 σου εὐλαβ. TB 21 ἐκεῖ] om T ἐπὶ τῆς κεφ.] om T 22 ἀμείνων] 'much better' ss<sup>an</sup> 23 αὐτῆς] om T ἀπέστησε] + ἀπὸ T θεοῦ] + καίπερ παρὰ πασῶν ὑπερφανευομένη Bs καθήμενος T ὥδε] om T



τὰς πόλεις πλανᾶσαι τῇ διανοίᾳ. καὶ ὁ μηδέποτε ἐξελθὼν ἀπ-  
 ἦλθεν ἕως τοῦ μοναστηρίου ἐκείνου, καὶ παρακαλεῖ τοὺς διδα-  
 σκάλους εἰσελθεῖν εἰς τὸ μοναστήριον τῶν γυναικῶν. ἐκεῖνοι ὡς  
 ἐπίδοξον καὶ γεγηρακότα ἐθάρρησαν αὐτὸν εἰσαγαγεῖν. καὶ  
 εἰσελθὼν ἐπεξήγησε πάσας ἰδεῖν. ἐκείνη οὐ παρεφαίνετο. τέλος 5  
 λέγει αὐταῖς· Φέρετέ μοι πάσας· λείπει γὰρ καὶ ἄλλη. λέγουσιν  
 αὐτῷ· Μίαν ἔχομεν σαλὴν ἔνδον ἐν τῷ μαγειρείῳ.—οὕτω γὰρ  
 καλοῦσι τὰς πασχούσας. λέγει αὐταῖς· Ἀγάγετέ μοι κακείνην·  
 ἄφετε αὐτὴν ἰδῶ. | ἀπῆλθον αὐτῇ φωνῆσαι· αὕτη οὐχ ὑπήκουσεν,  
 ἴσως αἰσθομένη τοῦ πράγματος, ἣ καὶ ἀποκαλυφθεῖσα. σύρουσι 10  
 βία καὶ λέγουσιν αὐτῇ· Ὁ ἅγιος Πιτηροῦμ σε θέλει ἰδεῖν. ἦν  
 γὰρ ὀνομαστός. ἐλθούσης οὖν αὐτῆς ἐθεάσατο τὸ ράκος τὸ ἐπὶ  
 τοῦ μετώπου αὐτῆς, καὶ πεσὼν εἰς τοὺς πόδας αὐτῆς λέγει αὐτῇ·  
 Εὐλόγησόν με. ὁμοίως κακείνη ἔπεσεν εἰς τοὺς πόδας αὐτοῦ  
 λέγουσα· Σὺ με εὐλόγησον, κύριε. ἐξέστησαν πᾶσαι καὶ λέγουσιν 15  
 αὐτῷ· Ἀββᾶ, μὴ πάσχε ὕβριν· σαλή ἐστι. λέγει αὐταῖς  
 πάσαις ὁ Πιτηροῦμ· Ὑμεῖς ἐστὲ σαλαί· αὕτη γὰρ καὶ ἐμοῦ καὶ  
 ὑμῶν ἀμμᾶς ἐστίν.—οὕτως γὰρ καλοῦσι τὰς πνευματικὰς.—  
 καὶ εὐχομαι ἄξιος αὐτῆς εὑρεθῆναι ἐν τῇ ἡμέρᾳ τῆς κρίσεως.  
 ἀκούσασαι ταῦτα ἔπεσον αὐτοῦ εἰς τοὺς πόδας, ἐξομολογούμεναι 20  
 πᾶσαι διαφόρως· ἡ μὲν ὡς τὸ ἀπόπλυμα τοῦ πίνακος ἐπιχέασα  
 αὐτῇ· ἄλλη ὡς κονδυλοῖς ἐπιτριψαμένη· ἄλλη ὡς τὴν ῥίνα  
 αὐτῆς σιναπίσασα· καὶ ἀπλῶς πᾶσαι διαφόρους ὕβρεις ἀπήγ-

PT [33-47] lss<sup>an</sup>

1 καὶ] statim l; ἀναστὰς οὖν T(B); 'when he heard this' ss<sup>an</sup> (+ 'he arose' s): txt  
 P ὁ μηδ. ἐξελθὼν] B l connect with previous sentence: + τῆς αὐτοῦ κέλλης  
 Tss<sup>an</sup>(B) ἦλθ. v TB 2 διδασκάλους] + εἶσαι αὐτὸν P 3 ἐκεῖνοι] Pl; om  
 TB ὡς] + οὖν TB 4 καὶ<sup>1</sup>] + ἐν τῇ ἀσκήσει Bs ἐθάρρυναν T καὶ εἰσελθ.]  
 om T 5 ἐπεξήγησε] + δὲ T κακείνη T παρεγένετο T 7 ἔνδον] om B s<sup>an</sup>  
 οὕτω.....πασχούσας] om 33-47 ss<sup>an</sup> 9 ἄφετε] ἵνα T φων. αὐτὴν· ἣ δὲ TB  
 10 ἴσως] om TBs<sup>an</sup> αἰσθανομένη T ᾗ] ἴσως TBs<sup>an</sup>: txt Pl καὶ] + παρὰ θεοῦ  
 33-47 s(l) σύρουσι] + αὐτὴν TB 11 αὐτῇ] om T Πιτηροῦμ P ἰδεῖν before  
 σε TB 12 ὀνομαστός] + ὁ γέρων P ἐθεάσατο] + καὶ T(B) τὸ<sup>2</sup>] om TB  
 13 αὐτῆς<sup>1</sup>] om T(B) αὐτῆς<sup>2</sup>] before εἰς TB 14 με] + ἀμμᾶ Bs<sup>an</sup> (↩↩↩  
 (ēmā)=mother) ἔπεσε κακ. ὁμ. T 15 κύριε] + ἰδοῦσαι δὲ τοῦτο Bs<sup>an</sup> (33-47 θεω-  
 ροῦσαι after πᾶσαι) 17 πάσαις] PBls; om T 33-47 ABs<sup>an</sup> Πιτηροῦμ P  
 18 οὕτως.....πνευματικὰς] TlsB(+μητέρας); ὅ ἐστι πνευματικὴ μήτηρ P; om 33-47  
 ABs<sup>an</sup> 20 ταῦτα] τούτων TB 21 διαφόρως] + 'what they had done to her' ss<sup>an</sup>  
 αἱ μὲν Ps<sup>an</sup> ἀπόπλυμα] + πολλάκις 33-47 B ἐπιχέασαι P 22 κονδυλοῖς  
 ἐντριψ. TB 23 ἀπήγγειλαν] + αὐτῷ P

γειλαν. εὐξάμενος οὖν ὑπὲρ αὐτῶν ἀπῆλθε. καὶ μεθ' ἡμέρας  
ὀλίγας μὴ ἐνεγκοῦσα ἐκείνη τὴν δόξαν καὶ τὴν τιμὴν τῶν  
ἀδελφῶν, καὶ ταῖς ἀπολογίαις βαρυνθεῖσα, ἐξῆλθε τοῦ μονα-  
στηρίου· καὶ ποῦ ἀπῆλθεν, ἣ ποῦ κατέδεν, ἣ πῶς ἐτελεύτησεν,  
5 ἔγνω οὐδεὶς.

(XXXV) Γέγονέ τις Ἰωάννης ἐν Λυκῷ τῇ πόλει, ὃς ἐν  
παιδίῳ μὲν ἔμαθε τὴν τεκτονικὴν· ὃ ἀδελφὸς ὑπῆρχε βαφεύς.  
ἐς ὕστερον δὲ γενόμενος ὡς ἐτῶν εἰκοσιπέντε ἀπετάξατο· καὶ  
διατρίψας ἐν διαφόροις μοναστηρίοις πέντε ἔτη ἀνεχώρησε μόνος  
10 εἰς τὸ ὄρος τῆς Λυκῷ, εἰς αὐτὴν τὴν ἀκρώρειαν ποιήσας  
ἐαυτῷ τρεῖς θόλους καὶ εἰσελθὼν ἀνφοδοκῶμεν ἐαυτόν. ἦν οὖν  
ὁ εἰς θόλος εἰς τὰς χρεῖας τῆς σαρκός, καὶ ὁ εἰς ἔνθα εἰργάζετο  
καὶ ἥσθιε, καὶ ὁ ἄλλος ἔνθα προσήχετο. οὗτος τριάκοντα  
πληρώσας ἔτη ἐγκεκλεισμένος καὶ διὰ θυρίδος λαμβάνων παρὰ  
15 τοῦ διακονοῦντος αὐτῷ τὰς χρεῖας κατηξιώθη χαρίσματος προρρή-  
σεων. ἐν οἷς καὶ τῷ μακαρίῳ Θεοδοσίῳ τῷ βασιλεῖ διαφόρους  
ἀπέστειλε προρρήσεις, | περὶ τε Μαξίμου τοῦ τυράννου, ὅτι

6 From this point the readings of W are incorporated where extant: only the differences, however, of W from P are recorded; so that on whatever pages of the text (W) follows P in the list of sources, P is always to be taken in the apparatus as equivalent to PW, unless there is an explicit mention of W.

Chapter xxxv is edited by Preuschen *Pall. u. Ruf.* (98—105): Tullberg's mss. A and N give the text of s (*Paradisus Patrum* 1—9). On John see Note 61. 16 See Note 62.

PT [33-47] lss<sup>an</sup>

1 ἐξῆλθε TB(l) καὶ μεθ' ἡμ. ὀλ.] P; μετ' ὀλ. οὖν ἡμ. T; μετὰ δὲ ἡμ. ὀλ. B  
2 ἐνέγκασα T ἐκείνη] ἐκείνην T: + ἡ μακαρίτης Bs<sup>an</sup> δόξαν and τιμὴν tr T  
3 ταῖς ἀπολογίαις] Pl; τὰς ἀπολογίας TBs<sup>an</sup> βαρυνθεῖσα T ἐξῆλθε] + λάθρα  
33-47 Bs [lapophth]; txt PTs<sup>an</sup> [l<sup>cass</sup>, s<sup>sens</sup>, rev] 4 πῶς] Pl (quo fine); ποῦ T 33-47 Bs;  
om clause s<sup>an</sup>

XXXV (Περὶ Ἰωάννου τοῦ ἐν Λυκῷ τῇ πόλει): P(W)TAVClS

6 ἐν παιδίῳ] WTVC (παιδιά C); ἐκ παιδὸς P; ἐκ παιδίου AB 8 ἐς] PTA; om  
VC; ὃς B(l) γεγωνῶς A ὡς] PTAs; om VCB1 9 διαφ. μον.] μοναστηρίῳ A  
ἐτη πέντε VC 10 τῆς] PTA; τὸ VCB (τῶν Λύκων B†): + λεγόμενον VC Λυκῷ]  
+ καὶ (and ἐποίησεν) P (txt W) ἀκρώρειαν] + καὶ VC(s) 11 ἐαυτῷ after θόλους  
T καὶ] om VC εἰσελθὼν] + εἰς αὐτοῦς B1 (illuc) ῥοκοδόμησεν A; ἐνφοκῶδ. B  
οὖν] + αὐτῷ VC 12 καὶ ὁ εἰς] P; ὁ δὲ εἰς AVC; ὁ ἕτερος TB†; ὁ δεῦτερος B†  
13 καὶ ἥσθιε] om A καὶ ὁ ἄλλος] P; ὁ δὲ ἄλλος AVC; ὁ ἄλλος TB†; ὁ δὲ τρίτος B†  
14 πλ. ἐτη] PTB; ἐτη πλ. AVC: (om ἐτη W) 16-3 (p. 101) ἐν οἷς.....ἐναρέτου]  
om A (substitutes long interpolation from *Hist. Mon.* See *Prol.* 24) 16 καὶ] om  
VC 17 ἀπέστειλε TB† τε] om VC Μαξιμίνου VC (-ει-)

νικήσας αὐτὸν ὑποστρέψει τῶν Γαλλίων· ὁμοίως δὲ καὶ περὶ  
Εὐγενίου τοῦ τυράννου εὐηγγελίσατο. τούτου ἐξῆλθε φήμη  
πολλή ὥς ἐναρέτου.

Ὅντες οὖν ἡμεῖς ἐν τῇ ἐρήμῳ τῆς Νιτρίας, ἐγὼ τε καὶ οἱ  
περὶ τὸν μακάριον Εὐάγριον, ἐξητοῦμεν μαθεῖν τὴν ἀκρίβειαν, 5  
τίς ἡ ἀρετὴ τοῦ ἀνδρός. λέγει οὖν ὁ μακάριος Εὐάγριος· Ἡδέως  
ἐμάνθανον παρὰ τοῦ εἰδότος δοκιμάζειν νοῦν καὶ λόγον, ποταπὸς  
εἴη ὁ ἀνὴρ· ἐὰν γὰρ ἐγὼ αὐτὸς ἰδεῖν αὐτὸν μὴ δυνηθῶ, τὰ δὲ  
τῆς πολιτείας αὐτοῦ ἀκοῦσαι ἀκριβῶς δυνηθῶ ἄλλου διηγου-  
μένου, οὐκ ἀπέρχομαι ἕως τοῦ ὄρους. ἀκούσας ἐγὼ καὶ μηδενὶ 10  
μηδὲν εἰρηκῶς ἡσύχασα μίαν ἡμέραν· τὴν δὲ ἄλλην ἀποκλείσας  
μου τὸ κέλλιον καὶ θεῶ παραθέμενος ἑαυτὸν καὶ αὐτὸ ἐσκύλην  
ἕως Θηβαίδος. καὶ ἔφθασα δι' ἡμερῶν δεκαοκτώ, τὰ μὲν πεξεύ-  
σας, τὰ δὲ καὶ πλεύσας ἐν τῷ ποταμῷ. ὁ καιρὸς δὲ ἦν τῆς ἀνα-  
βάσεως, ἐν ᾧ νοσοῦσι πολλοί· ὃ δὲ καὶ ὑπέστην. ἀπελθὼν οὖν 15

2 εὐηγγελίσατο] B adds: ὅτι νικήσει μὲν τούτον, αὐτὸς δὲ τὸ πέρασ τοῦ  
βίου ἐκέισε πληρώσει καὶ τὴν ἐκεῖ βασιλείαν τῷ νίῳ αὐτοῦ καταλείψει.

8—10 ἐὰν γὰρ.....τοῦ ὄρους] Text is supported by PWTAs and l 1:

[cass and sess read: Nam etiam si eum ipse non uideam, si uitam tamen eius  
alio referente cognoscam, necesse iam non erit ut ad montem eius ascendam.

s follows text closely (see Tullberg, p. 2, l. 14).

VCB om ἐὰν γὰρ.....διηγουμένου: VC read: ἵνα οὕτως αὐτῷ συντύχω,  
ἐὰν γὰρ μὴ μάθω αὐτοῦ τὴν πολιτείαν οὐκ ἀπέρχομαι ἕως ἐκεῖ. B reads: ἐὰν γὰρ  
μάθω ἵνα αὐτὸν συντύχω, ἐὰν δὲ μὴ μάθω (+ αὐτοῦ τὴν πολιτείαν B<sup>+</sup>) οὐκ  
ἀπέρχομαι ἕως τοῦ ὄρους.

herv here presents a text conflated out of A and B, the text and margin  
respectively of Ottoboni 377 (ms. 42): vat 863 (ms. 22) presents a text almost  
identically conflated: (on these two mss. see *Introd.* § 2).

# P(W)TAVClS

1 ὑποστρέψεις PB<sup>+</sup> δὲ] om VC περὶ] + 'his victory over' s (cf. B above)  
\*2 τοῦ τυρ.] om P ἐξ. φήμη πολλή] PT (ἡ φ.) B<sup>+</sup>; φ. π. ἐξ. VCB<sup>+</sup>; φ. ἐξ. π. B<sup>+</sup>;  
A vac 4 ἐν τῇ ἐρήμῳ] PTAB<sup>+</sup>ls (+ τῇ AB<sup>+</sup>); εἰς τὸ ὄρος VC; ἐν τῷ ὄρει τῷ B<sup>+</sup>  
Νηρίας P: (W Νιτρ. throughout) 5 Εὐάγριον] + καὶ Ἀλβάνιον καὶ Ἀμμώνιον VCB<sup>+</sup>  
(Ἀλβάνιον B<sup>+</sup>l; Ἀλβίνιον B<sup>+</sup>; Ἀλβίνον VC); txt PTAs ἐξηγ.] + δὲ A 6 τίς ἡ  
ἀρ.] τῆς ἀρετῆς T μακάριος] μέγας A 8 εἴη] ἡ VC 8—10 ἐὰν.....ὄρους] PTAls  
(cf. Note above) 8 αὐτὸς] Tls (ⲙⲁⲩⲟⲩⲥ); om PA αὐτὸν ἰδεῖν P  
9 ἀκούσας P δυνηθῶ ἀκριβῶς A ἀκριβῶς] + παρ' ἄλλου (om ἄλλου διηγ.) P  
10 ἀκούσας] + δὲ A καὶ] om VC 11 ἡσυχάσας TB<sup>+</sup>l δὲ] om WT ἄλλην]  
+ ἡμέραν VC(s) ἀπέκλεισα A; ἀποκλείω B 12 ἑαυτὸν] P; ἑμμεντὸν TAVCB  
καὶ αὐτὸ] WAVCl; καὶ αὐτὸς B; om PTs 13 καὶ ἐφθ.] φθάσας δὲ A παιζεύσας  
PA<sup>37</sup> 14 δὲ<sup>2</sup>] γὰρ A ἀναβάσεως] + τοῦ Νείλου VC

εὔρον αὐτοῦ κεκλεισμένον τὸ προεισοδικόν· ὕστερον γὰρ προσφ-  
 κοδόμησαν οἱ ἀδελφοὶ προεισοδικὸν μέγιστον, ἐν ᾧ χωροῦσιν  
 ἄνδρες ὡς ἑκατόν· καὶ κλειδίῳ ἀποκλείοντες κατὰ σάββατον  
 καὶ κυριακὴν ἡνοιογον. μαθὼν οὖν τὴν αἰτίαν δι' ἣν ἐγκέκλειστο,  
 5 ἡσύχασα ἕως τοῦ σαββάτου. καὶ παραγενόμενος ὥραν δευτέραν  
 ἐν τῇ συντυχίᾳ εὔρον αὐτὸν ἐν τῇ θυρίδι παρακαθεζόμενον, δι'  
 ἧς ἐδόκει παρακαλεῖν τοὺς παρατυγχάνοντας. ἀσπασάμενος  
 οὖν με ἔλεγε δι' ἑρμηνέως· Πόθεν εἶ, καὶ τί παραγέγονας;  
 στοχάζομαι γάρ σε τῆς συνοδίας εἶναι τῆς Εὐαγρίου. εἶπον  
 10 ὅτι Ξένος ἐκ Γαλατίας ὠρμημένος· ὡμολόγησα δὲ ὅτι καὶ τῆς  
 ἐταιρείας Εὐαγρίου. ἐν τῷ μεταξὺ λαλούντων ἡμῶν ἐπεισῆλθεν  
 ὁ ἡγεμὼν τῆς χώρας, Ἀλύπιος ὀνόματι· ᾧ προσδραμὼν ἀφήκε  
 τὴν ἐμὴν ὀμιλίαν. ἀναχωρήσας οὖν ὀλίγον δέδωκα αὐτοῖς τόπον  
 ἐστὼς πόρρωθεν. ἐπὶ πολὺ δὲ συνομιλούντων αὐτῶν ἡκηδίασα,  
 15 καὶ ἀκηδιάσας κατεγόγγυσα τοῦ καλογήρου, ὡς ἐμοῦ μὲν κατα-  
 φρονήσαντος τιμήσαντος δὲ ἐκεῖνον. καὶ ἐπὶ τοῦτο σιανθεὶς τὴν  
 διάνοιαν ἐσκεπτόμην ἀναχωρῆσαι καταφρονήσας αὐτοῦ. προσ-  
 καλεσάμενος δὲ τὸν ἑρμηνέα, Θεόδωρον ὀνόματι, λέγει αὐτῷ·  
 "Ἀπελθε, εἰπὲ τῷ ἀδελφῷ ἐκεῖνῳ· Μὴ μικροψύχει· ἄρτι ἀπολύω  
 20 τὸν ἡγεμόνα καὶ λαλῶ σοι. ἔδοξα οὖν ὡς πνευματικῷ αὐτῷ |

8, 18 See Note 63.

12 On Alypius see *Prol.* 296.

## P(W)TAVClS

1 εὔρον] καὶ εὐρὼν VC προεισοδικόν P; προσεισοδικόν W γὰρ] δὲ P 2 χωροῦ-  
 σιν] PT; ἐχώρουν VCB<sup>+</sup>; ἐχώρει (ἄνδρας) AB<sup>+</sup>l(s) 3 ὡσεὶ A ἀποκλείσαντες VC  
 4 κυριακὴν]+μόνον B<sup>l</sup> ἥν] ἧς P ἐγκέκλειστο] WVC; ἐγκέκλειτο P; ἐκέκλειστο  
 TAB<sup>l</sup> 5 ἡσύχασα after σαββάτου VC παραγενόμενος]+περὶ VCl δευτ. ὥραν  
 T 6 ἐν<sup>1</sup>] PA; ἐπὶ TVCB τῇ<sup>1</sup>] PTA; om VCB ἐν<sup>2</sup>] PTA; om VCB<sup>l</sup>  
 καθεζόμενον VC 8 οὖν] δὲ A; om C ἔλεγε after ἐρμ. A 9 συνοδίας]  
 ἐταιρείας A<sup>38</sup>; ὁδοπορίας A<sup>37</sup> τῆς<sup>2</sup>] om TVC Εὐαγρίου]+καὶ P (txt W)  
 9-11 εἶπον...Εὐαγρίου] om B (homoeotel.), (on ms. 22 see *Introd.* § 2) 9 εἶπον]+δὲ  
 AT (+ἐγώ) 10 ὅτι<sup>1</sup>] om P (txt W) ὀρμώμενος VC; om A καὶ] om P  
 (txt W) 11 ἐταιρείας] PTA; συνοδίας VC: +τῆς A Εὐαγρίου]+εἰμί P ἐν τῷ]  
 WTVC(l); ἐν δὲ τῷ PA; καὶ ἐν τῷ B: +οὖν after μεταξὺ VC 12 ἀρχῶν TB  
 13 ἐμὴν] PTA; πρὸς με VCB συντυχίαν T οὖν] om T ὀλίγον]+ἀπ'  
 αὐτῶν VCl 13, 14 δέδωκα.....πόρρωθεν] om P (stet δέδωκα αὐτοῖς τόπον W): +καὶ  
 (om δὲ) P; ὡς δὲ W 14 ἐστὼς] ἕως (sic) A συνομιλησάντων A 15 ἀκηδιάσας]  
 ὀλιγορήσας P; om Ts(l) κατεγόγγ.] +κατὰ P τοῦ] om T 16 τοῦτο] PCB<sup>+</sup>;  
 τοῦτῳ AVB<sup>+</sup> (τοῦτω sic T) σκανδαλισθεὶς TB<sup>+</sup> 17 αὐτοῦ]+ὁ δὲ VC 18 δὲ]  
 οὖν T; om VC 20 αὐτῷ before ὡς πν. VC

προσχὼν προσκαρτερεῖν. καὶ ἐξελθόντος τοῦ ἡγεμόνος προσ-  
καλεῖται με καὶ λέγει μοι· Διὰ τί ἐβλάβης κατ' ἐμοῦ; τί ἄξιον  
βλάβης εὔρες, ὅτι ἐκεῖνα ἐλογίσω ἅπερ οὔτε ἐμοὶ πρόσσεστιν οὔτε  
σοι ἔπρεπεν; ἢ οὐκ οἶδας ὅτι γέγραπται· Οὐ χρεῖαν ἔχοysin οἱ  
Ἱγιάινοντες ἰατροῦ ἄλλ' οἱ κακῶς ἔχοντες; σέ ὅτε θέλω εὐρίσκω, 5  
καὶ σὺ ἐμέ. καὶ ἐὰν μὴ ἐγὼ σε παρακαλέσω, ἄλλοι σε ἀδελφοὶ  
παρακαλοῦσι καὶ ἄλλοι πατέρες. οὗτος δέ ἐστιν ἐκδεδομένος τῷ  
διαβόλῳ διὰ τῶν κοσμικῶν πραγμάτων, καὶ βραχεῖαν ἀναπνεύσας  
ῥαν, ὡς δραπετεύσας οἰκέτης δεσπότην, παρεγένετο ὠφεληθῆναι.  
ἄτοπον οὖν ἦν καταλείψαντας αὐτὸν σοὶ προσδιατρίψαι, σοῦ 10  
ἀδιαλείπτως τῇ σωτηρίᾳ σχολάζοντος. παρακάλεσας οὖν αὐτὸν  
εὔξασθαι ὑπὲρ ἐμοῦ ἐπληροφορήθην ὅτι ἀνὴρ ἦν πνευματικός.  
τότε χαριεντιζόμενος τῇ δεξιᾷ χειρὶ εἰς τὴν ἀριστεράν μου  
σιαγόνα ἡρέμα κοσσίσας, λέγει μοι· Πολλαὶ σε μένουσι θλίψεις,  
καὶ πολλὰ ἐπολεμήθης ἐξελθεῖν τῆς ἐρήμου· καὶ ἐδειλάνθης καὶ 15  
ὑπερέθου· εὐλαβεῖς δέ σοι προφάσεις καὶ εὐλόγους φέρων ὁ  
δαίμων ἀναρριπίζει. ὑπέθετο γάρ σοι καὶ τὴν τοῦ πατρός σου  
ἐπιθυμίαν, καὶ τὴν κατήχησιν τοῦ ἀδελφοῦ σου καὶ τῆς ἀδελφῆς  
εἰς τὸν μονήρη βίον. ἰδὲ οὖν σοι εὐαγγελίζομαι· Ἀμφότεροι

## 4 Lc. v. 31.

## P(W)TAVClS

1 προσχὼν] AVCT (προσεσχηκῶς); ὄντι P; (l coepi igitur ex hoc ut spiritalem  
iam illum videre et idecirco remorari; s 'as therefore he seemed in my eyes then  
as a spiritual man who knew hidden things, I was minded to stay'; B ἔγνω  
οὖν ἀκριβῶς πνευματικὸν αὐτὸν εἶναι καὶ προγινώσκειν πάντα· καὶ τούτῳ προσχὼν (al.  
προσέχων) μᾶλλον προσεκάρτερον) προσκαρτερεῖν] PT(B); καρτερεῖν AVC  
καὶ] P; δέ (after ἐξ.) AB1; οὖν VC; om T προσκαλεσάμενος (om καὶ) A 2 με]  
om PA<sup>37</sup>B<sup>+</sup> κατ' ἐμοῦ] εἰς ἐμέ P ἢ τίνα ἄξια VC 3 εὔρες]+κατ' ἐμοῦ VC;  
ἐν ἐμοὶ B1 ἐλογίσω]+κατ' ἐμοῦ VC 5 ὑγιαίνοντες] (Lc. v. 31) P; ὑγιεῖς  
AB<sup>+</sup>; ἰσχύοντες (Mt. ix. 12, Mc. ii. 17) TVCB<sup>+</sup> (s cites Pesh of Mc. ii. 17; l in-  
columnes ac fortes) 6 μὴ ἐγὼ σε] P (σοι) (txt W); μὴ σε ἐγὼ A; ἐγὼ μὴ σε T; ἐγὼ  
σε μὴ VCB 7 παρακαλέσουσι P(l) δέ] om W; +ὁ (om ἐστιν) AB ἐκδεδομένος]  
PTAB<sup>+</sup>; ἔκδοτος VC; ἔκδοτος (ἐκ-)δεδομένος B<sup>+</sup> 8 ἀνανεύσας T 9 οἰκέτης before  
δραπ. P; after δεσπ. B; txt TAVC 10 ἦν] om AVC (B<sup>+</sup>) καταλείψαντας]  
WVCB; καταλείψαντα PTA; +με P (txt W); ἡμᾶς B (before κατ.) προσδια-  
τρίβειν T 11 τῆς σωτηρίας T αὐτὸν after ἐμοῦ V 12 ὅτι]+ἀλληθῶς VC  
ἦν] PT; ἐστι AVCB 13 χαριεντιζόμενος] PA; χαριεντισάμενος TVC; (B various)  
εἰς] ἐπὶ VC μου] om A 14 ἡρέμα before τῇ δεξιᾷ P κοσσίσας before εἰς τὴν P  
15 ἐξελθεῖν]+ἐς VC 16 ὁ δαίμων] om A; δαίμων φέρ. (om ὁ) T 17 ἀναρπάζει  
VC σοι] om C 18 κατάσχεσιν T καὶ τῆς ἀδελφῆς] om VC ἀδελφῆς]  
+σου A 19 ἰδοὺ TVC εὐαγγ.] +ὅτι A



ἐσώθησαν· ἀπετάξαντο γάρ. καὶ ὁ πατήρ σου ζῆσαι ἔχει  
 ἀκμὴν ἄλλα ἔτη. ἐγκαρτέρει οὖν ἐν τῇ ἐρήμῳ, καὶ μὴ τού-  
 των χάριν θελήσης ἀπελθεῖν ἐν τῇ πατρίδι σου· γέγραπται  
 γάρ· Οὐδαίς ἐπιβαλὼν τὴν χεῖρα ἐπ' ἄροτρον καὶ στραφεὶς εἰς τὰ  
 5 ὀπίσω εὐθετός ἐστιν εἰς τὴν βασιλείαν τῶν οὐρανῶν. ὠφελθεις οὖν  
 ἐκ τῶν ῥημάτων τούτων καὶ στυφθεὶς ἱκανῶς, ἡνυχάριστησα τῷ  
 θεῷ τὰς ἐλαυνούσας με προφάσεις ἡνυσμένας μαθών.

Εἰτα πάλιν λέγει μοι χαριεντιζόμενος· Θέλεις ἐπίσκοπος  
 γενέσθαι; εἶπον αὐτῷ ὅτι Εἰμί. καὶ λέγει μοι· Ποῦ; εἶπον  
 10 ὅτι Εἰς τὰ μαγειρεῖα, εἰς τὰ καπηλεῖα, εἰς τὰς τραπέζας, εἰς τὰ  
 κεράμια· ἐπισκοπῶ αὐτά, καὶ ἐὰν ἡ οἰνάριον ὄξινον ἀφορίζω  
 αὐτό, τὸ δὲ χρηστὸν πίνω· ὁμοίως ἐπισκοπῶ καὶ τὴν χύτραν,  
 καὶ ἐὰν λείπη ἄλας ἢ τι τῶν ἀρτυμάτων βάλλω καὶ ἀρτύω, καὶ  
 οὕτως αὐτὴν ἐσθίω. αὕτη μοῦ ἐστιν ἡ ἐπισκοπή· ἐχειροτόνησε  
 15 γάρ με ἡ γαστριμαργία. λέγει μοι οὗτος μειδιάσας· Ἄφες  
 τὰ παίγνια· ἐπίσκοπος ἔχεις χειροτονηθῆναι καὶ πολλὰ καμεῖν  
 καὶ θλιβῆναι· εἰ τοίνυν φεύγεις τὰς θλίψεις, μὴ ἐξέλθῃς τῆς  
 ἐρήμου· ἐν γὰρ τῇ ἐρήμῳ ἐπίσκοπόν σε οὐδεὶς ἔχει χειροτονῆσαι.  
 Ἀναχωρήσας οὖν αὐτοῦ ἦλθον ἐπὶ τὴν ἔρημον εἰς τὸν τόπον  
 20 μου τὸν συνήθη, αὐτὰ ταῦτα διηγησάμενος τοῖς μακαρίοις

## 4 Lc. ix, 62.

## P(W)TAVClS

1, 2 ζῆσαι.....ἔτη] ἐτελεύτησεν P 2 ἔτη]+ἐπτά AB; πέντε (before ἔτη) VC :  
 txt Tls ἐν τῇ ἐρήμῳ] τῷ τόπῳ ἔνθα κατοικεῖς VC 3 θελήσης before τούτων VC  
 εἰς τὴν πατρίδα P τῇ]+σῇ (om σου) T 4 χεῖρα]+αὐτοῦ AB 5 ἐν τῇ  
 βασιλείᾳ AB† οὖν] om VC 7 προφάσεις] χρεῖας ἦτοι προφάσεις VC 8 ἔπειτα P  
 πάλιν] om T 9 εἶπον<sup>1</sup>] PTA; λέγω VCB: +δὲ TAB αὐτῷ] om A ὅτι] om TA  
 Οὐ· εἰμί γάρ A καὶ] om T ποῦ]+καὶ A εἶπον<sup>2</sup>] PTA; λέγω VCB: +αὐτῷ  
 VCB 10 εἰς τὰ μαγ.] om P 11 ἐπισκοπῶ αὐτά] om VC 11, 12 καὶ ἐὰν  
 .....πίνω] καὶ τὸν μὲν χρηστὸν οἶνον πίνω, τὸν δὲ ὄξινον ἀφορίζω VC 11 οἰνάριον] PT;  
 οἶνος AB(VC): +ὁ A ὄξινον] PNCB (-nos); ὄξινον T; ὄξισας A διαφορίζω A  
 12 αὐτόν, τὸν AB ὁμοίως]+δὲ VC ἐπισκοπῶ] om VC τὴν χύτ.] εἰς τὰς  
 χύτρας VC 13, 14 καὶ ἐὰν.....ἐσθίω] om VC 13 λείψη T βάλλω καὶ] P;  
 ἐμβάλλ(λ)ω κ. B†; ἐκβάλλω κ. B†; ἐμβάλλων (om καὶ) TB†; ἐκβαλὼν (om καὶ) A; (VC  
 vac) 15 γαστρ.] +καὶ P (txt W); ὁ δὲ (om οὗτος) VC μοι] om A 17 φεύγει T  
 18 ἐρήμου] μονῆς σου VC σε before ἐπίσκ. VCB† οὐδεὶς ἔχει χειροτονῆσαι] P;  
 χειροτονῆσαι οὐδεὶς δύναται AB†; οὐδεὶς χειροτονεῖ TVCB† 19-2 (p. 105) ἀναχ.....  
 αὐτῷ] A tr to after 18 (p. 105) 19 ἐπὶ τὴν ἔρημον] WTABls; εἰς τὸ μοναστήριον  
 VC; om P εἰς] ἐπὶ P (txt W) 20 μου] om AB αὐτὰ] om VCA ταῦτα]  
 (after διηγ.) +πάντα A διηγούμενος AVC μακαρίοις] περὶ τὸν ἄγιον Εὐάγριον VC

πατράσιν· οἵτινες μετὰ δύο μῆνας πλεύσαντες ἦλθον καὶ  
 συνέντυχον αὐτῷ. ἐγὼ δὲ τῶν ῥημάτων αὐτοῦ ἐπελαθόμεν.  
 μετὰ γὰρ τρία ἔτη ἡρώσθησα ἀρρωστίαν τὴν ἀπὸ σπληνὸς καὶ  
 στομάχου· ἐκείθεν ἀπεστάλην ἐπὶ τὴν Ἀλεξανδρείαν παρὰ  
 τῶν ἀδελφῶν, ὕδρωπα μελετήσας. ἀπὸ τῆς Ἀλεξανδρείας 5  
 συμβουλευσαντες οἱ ἱατροί, τῶν ἀέρων ἕνεκεν, καταλαμβάνειν με  
 τὴν Παλαιστίνην· ἔχει γὰρ λεπτοὺς ἀέρας, ὡς πρὸς τὴν κρᾶσιν  
 τὴν ἡμετέραν· ἀπὸ τῆς Παλαιστίνης κατέλαβον τὴν | Βιθυνίαν·  
 καὶ ἐν ταύτῃ—οὐκ οἶδα πῶς, εἴτε ἐξ ἀνθρωπίνης σπουδῆς, εἴτε  
 ἐξ εὐδοκίας τοῦ κρείττονος· θεὸς ἂν εἰδείη—κατηξιώθην τῆς 10  
 ὑπὲρ ἐμὲ χειροτονίας, κοινωνήσας τῇ περιστάσει τῇ κατὰ τὸν  
 μακάριον Ἰωάννην· καὶ ἐπὶ ἑνδεκα μῆνας ἐν ζοφερῷ κελλίῳ  
 κρυπτόμενος ἐμνήσθην τοῦ μακαρίου ἐκείνου, ὅτι ταυτά μοι  
 προειρήκει ἅπερ ὑπέστην. καὶ τοῦτο δέ μοι διηγέιτο ὡς ὀφείλων  
 με διὰ τοῦ διηγήματος ἀγαγεῖν εἰς ὑπομονὴν τῆς ἐρήμου, ὅτι 15  
 Τεσσαρακονταοκτὼ ἔτη ἔχω ἐν τῇ κέλλῃ ταύτῃ· οὐ γυναικὸς  
 πρόσωπον εἶδον, οὐ νομίσματος ἰδέαν· οὐ μασώμενόν τινα εἶδον·  
 οὐκ ἐσθίοντα, οὐ πίνοντά με εἶδέ τις. |

3 See Note 64. 16—18 οὐ γυναικὸς.....με εἶδέ τις] l alone preserves  
 the full text: Nullius se unquam feminae uultum uidisse confirmans; ne (nec  
 sess) solidi quidem nosse speciem; non se alium unquam aspexisse man-  
 dentem; neque semetipsum edentem aut bibentem ab altero uisum. A and  
 W agree with this, except for the omission of ἰδέαν (speciem) by A, and τινα  
 (alium) by W.

## P(W)TAVClS

1 πλεύσαντες] P; διαπλ. TVCB; om As ἀπῆλθον T 2 ἐπελαθ.] + καὶ (om  
 γὰρ) VCB 4 ἐκείθεν PB (txt W): + δὲ A; οὖν VC ἐπὶ PT; εἰς AVCB  
 παρὰ ὑπὸ VC 5 ὕδρωπα μελετήσας] PTals (l atque illic hydropem meditans;  
 s 'as they thought I was dropsical'); εἰς ὕδρωπα γὰρ (+ λοιπὸν B) ἐμελέτα (ἐμελετᾶτο  
 B†) τὸ πάθος VCB ἀπὸ] + δὲ A 6 συμβουλευσαντες] WAVC; συνεβούλευσαν PTB  
 καταλαμβάνειν] PAB†; καταλαβεῖν TVCB† 7 ἔχει γὰρ] διὰ τὸ ἔχειν VC λεπτοὺς]  
 PTAB†ls; λεπτοτέρους VCB† ἀέρας] om TA τὴν ἡμ. κρ. A 8 ἀπὸ] + δὲ A  
 καταλαβὼν A 9 ταύτῃ] + ὧν T; γενόμενος VC 10 εἰδείη] ἰδοι VC 13 μακαρίου]  
 ἀγίου VC 13, 14 ὅτι.....προειρήκει] ταῦτα προειρηκέναι A 14 προειρήκειν P  
 (txt W) καὶ] om VCB δὲ] om PT (txt W) ὀφείλων] ἐθέλων P; ὠφελὼν W  
 15 ἀγαγεῖν] ἄγειν A: + ἀληθῶς P (W om ἀλ. but adds με βουλόμενος sic) τῆς  
 ἐρήμου] τοῦ ἀσκητηρίου VC 16 τῷ σπηλαίῳ τούτῳ P 17 οὐ νομίσματος ἰδέαν]  
 om s ἰδέαν] Pl; om TAVCB οὐ μασώμενόν τινα εἶδον] om Ts τινα  
 εἶδον] Al; μέ τις εἶδεν VCB; om P (W om τινα, stet εἶδον) 18 οὐ<sup>2]</sup> οὐδὲ TA  
 με εἶδέ τις] P (εἶδε) AB†T (εἶδε μέ τις) ls; om VCB†

Οὗτος καὶ τῇ δούλῃ τοῦ θεοῦ Ποιμενίῃ παραβαλούσῃ  
 ἱστορίας χάριν οὐ συντετύχηκε μέν, ἐδήλωσε δὲ αὐτῇ τινὰ καὶ  
 τῶν ἀπορρήτων. παρήγγειλε δὲ αὐτῇ κατερχομένη ἀπὸ Θη-  
 βαΐδος μὴ ἐκνεύσαι εἰς τὴν Ἀλεξάνδρειαν, Ἐπεὶ πειρασμοῖς  
 5 ἔχεις περιπεσεῖν. ἡ δὲ παραλογισαμένη ἢ ἐπιλαθομένη ἐξένευσεν  
 ἐπὶ τὴν Ἀλεξάνδρειαν ἱστορῆσαι τὴν πόλιν. κατὰ δὲ τὴν ὁδὸν  
 πλησίον Νικίους τῆς πόλεως παρέβαλεν αὐτῆς τὰ πλοῖα ἀνα-  
 παύσεως χάριν. ἐξελθόντες οὖν οἱ παῖδες ἐξ ἀταξίας τινὸς συνέ-  
 βαλον μάχην μετὰ τῶν ἐπιχωρίων, ἀνδρῶν ἀπονενοημένων·  
 10 οἷτινες ἐνὸς μὲν εὐνούχου δάκτυλον ἦραν, ἄλλον δὲ ἐφόνευσαν,  
 Διονύσιον δὲ τὸν ἀγιώτατον ἐπίσκοπον καὶ εἰς τὸν ποταμὸν  
 ἔβαψαν ἀγνοήσαντες, κακείνῃν αὐτὴν λαιδορίαις καὶ ἀπειλαῖς  
 συνέτριψαν, τοὺς λοιποὺς πάντας τραυματίσαντες παῖδας. |

(XXXVI) Τὰ κατὰ Ποσειδώνιον τὸν Θηβαῖον πολλὰ μὲν  
 15 καὶ δυσδιήγητα, πῶς τε ἦν πρᾶς καὶ ὅπως ἀσκητικώτατος,  
 καὶ πόσῃν τινὰ εἶχεν ἐν ἑαυτῷ τὴν ἀκακίαν, οὐκ οἶδα εἰ συντε-

7 See Note 65.

13 Between xxxv and xxxvi A inserts greater part of *Hist. Mon.* (Migne 1131 c to 1179 c).

14 P includes W when not otherwise stated.

#### P(W)TAVClS

1 οὗτος] Chapter in P (and others) : in A comes long insertion from *Hist. Mon.*  
 (Migne 1115 B to 1131 A) θεοῦ] PT; Χριστοῦ AVCBlS Ποιμενίῃ VCB+IT (-μαν-)  
 A (-μαιν-); Ποιμενίῃ B<sup>ts</sup>; Ποταμαίνῃ P; Ποταμαινίῃ W παραβαλούσῃ] + αὐτῷ  
 VCB(lS) 2 μέν] om TVC : + αὐτῇ κατὰ πρόσωπον VCB (l cui non uisae) καὶ] om  
 VC 3 αὐτῇ] + ὅτι A 4 ἐκνεύσης A τῇ] om VCB 5 ἔχεις] PTA; ἔχει VCB(lS)  
 δέ] + ἡ VCB1 ἡ] καὶ T 6 ἐπὶ] εἰς T ἀνιστ. A τὴν πόλιν] αὐτὴν P  
 (txt W) 7 τῆς Νικίου A παρενέβαλεν P; παρέβαλον A1 αὐτὴν A; αὕτη VC  
 τοῖς πλοίοις VC 8 οὖν] δὲ A παῖδες] + αὐτῆς B<sup>ts</sup> 10 ἐνὸς after εὐνούχου P  
 (txt W) ἦραν] PTAVC; ἀπέκοψαν B; abseidit ac rapuit l 11 ἀγιώτατον]  
 PTAVC; ἅγιον B1 καὶ] PTB; om AVCls 12 ἔβαψαν] PB(l); ἔτριψαν TAVC  
 αὐτὴν] + πολλαῖς B(s) (magnis l<sup>caas sess</sup>, om l<sup>rev</sup>) λαιδορίαις] + πλύναντες TB (ἐπλυναν)  
 καὶ ἀπ. συνέτρ.] om T 13 καὶ τοὺς PTA; τοὺς δὲ VCB; txt W πάντας τραυματί-  
 σαντες παῖδας W; παῖδας πάντας τραυματίσαντες BT (om πάντας); πάντας ἐτραυμά-  
 τισαν παῖδας PA (παῖδας πάντας ἐτραυμ.) VC (om παῖδας VC) : + ἀπέλυσαν T; καὶ  
 εἶσαν B<sup>ts</sup>; 'and hardly allowed them to get away' s

#### XXXVI (Περὶ Ποσειδωνίου) : P(W)TAVClS

14 Ποσειδώνιον] VCB<sup>ts</sup>; Ποσειδώνιον WTA<sup>37</sup>B<sup>ts</sup>; Ποσειδώνιον PA<sup>38</sup>B<sup>ts</sup> μέν] + ἐστὶ P  
 15 δυσδιήγητα] PA; ἀνεκδιήγητα VCB<sup>ts</sup>; ἀδιήγητα TB<sup>ts</sup>; inenarrabilia l; 'surpassing  
 narration' s τε] om A πρᾶος TVCB ὅπως] om TA 16 τινὰ] om A  
 ἐν ἑαυτῷ εἶχε A τῇ] om P

τύχηκά τι· συνέζησα γὰρ τούτῳ ἐπὶ ἔτος ἐν ἐν Βηθλεὲμ  
 ὀπηνίκα ἐκαθέσθη ἐπέκεινα τοῦ Ποιμενίου, καὶ πολλὰς αὐτοῦ  
 κατείδον ἀρετάς· ἐν οἷς μοι αὐτὸς διηγείτο μίᾳ τῶν ἡμερῶν  
 ὅτι περ εἰς τὸν Πορφυρίτην τόπον οἰκήσας ἔτος ἐν ἀνθρώπῳ  
 οὐ συντετύχηκα ὅλῳ τῷ ἔτει, οὐχ ὁμιλίας ἀκήκοα, οὐκ ἄρτου 5  
 ἠψάμην· ἀλλ' ἡ βραχέσι φοινικίοις διεγενόμην καὶ εἴ ποῦ  
 βοτάνας εὔρον ἀγρίας. ἐν οἷς ποτὲ ἐκλειπόντων μου τῶν βρω-  
 μάτων, ἐξήλθον τοῦ σπηλαίου ἐπὶ τὸ ἐλθεῖν εἰς τὴν οἰκουμένην.  
 καὶ περιπατήσας διὰ πάσης τῆς ἡμέρας μόλις ἀπέσχον τοῦ  
 σπηλαίου σημεῖα δύο. περιβλεψάμενος οὖν ὁρῶ ἵππεά στρατιώ- 10  
 του ἔχοντα σχῆμα, τιαρηφόρον κράνος ἔχοντα ἐπὶ τῆς κεφαλῆς·  
 καὶ προσδοκήσας αὐτὸν εἶναι στρατιώτην ὥρμησα ἕως τοῦ  
 σπηλαίου, καὶ εὔρον κάρταλον σταφυλῶν καὶ συκῶν νεαρο-  
 τμήτων· ὃν λαβὼν καὶ περιχαρὴς γενόμενος εἰσῆλθον εἰς τὸ  
 σπήλαιον, ἐπὶ μῆνας δύο ἔχων ἐκεῖνα τὰ βρώματα παραμυθίαν. 15  
 τοῦτο δὲ πεποίηκε τὸ θαῦμα ἐν Βηθλεὲμ· γυνὴ τις ἐγκύμων  
 πνεῦμα εἶχεν ἀκάθαρτον, καὶ ἐν αὐτῷ τῷ μέλλειν γεννᾶν ἐδυς-  
 τόκει, | τοῦ πνεύματος συντρίβοντος αὐτήν. τῆς γυναικὸς οὖν  
 δαιμονιζομένης ὁ ἀνὴρ αὐτῆς ἐπέστη καὶ παρεκάλει τὸν ἄγιον  
 ἐκεῖνον παραγενέσθαι. εἰσελθόντων οὖν ἡμῶν ἅμα εὔξασθαι, 20  
 σταὺς καὶ προσευξάμενος μετὰ δευτέραν γονυκλισίαν ἐξέβαλε τὸ  
 πνεῦμα. ἀνασταὺς οὖν λέγει ἡμῖν· Εὔξασθε, ἄρτι γὰρ ἐξελαύνει

1 See Note 66.

4 See Note 60.

## P(W)TAVClS

1 *τινι*] + *τοιούτῳ* VC(s) γὰρ] + καὶ VC τούτῳ] αὐτῷ A 2 *Ποιμανίου* TA<sup>37</sup>  
 3 *ἐν αἷς* A *μοι*] + καὶ A διηγείτο] WTAB; διηγῆσατο PVC μᾶ TB (ἐν μᾶ)  
 4 *τόπον*] om PT οἰκήσας] + ἐπὶ A 5 *συντετύχηκα*] + ἐπὶ P; ἐν TB: + *πώποτε*  
 VC 6 *ἀλλ' ἢ*] ἀλλὰ PB<sup>†</sup> διεγενόμην] WTA<sup>37</sup>VB1 (uixi); διεγενόμην PA<sup>38</sup>C;  
 (om s) 7 *ἀγρ.* εὔρ. VC ἐκλειπόντων PVCB<sup>†</sup> (txt W) βρωμάτων] ἄρτων A<sup>37</sup>  
 8 *ἐπὶ τὸ*] PT; ἐπὶ τῷ WVC; τοῦ A; om B εἰς] ἐπὶ AB<sup>†</sup> 9 *τῆς*] om TAB<sup>†</sup>  
*μόγισ*] A ἀπέχων (om οὖν) A 10 *μίλια* AB στρατιώτην τῷ σχήματι T  
 11 (VCA place comma after *τιαρηφόρον*) *τιαρηφ.* .....*κεφ.*] om T *τίαν*  
*φοροῦντα* A *ἐχ.* *κράνος* A *ἔχοντα*<sup>2</sup>] *ἔχων* W 12 *ὀρμήσας* (om καὶ) A ἕως] ἐπὶ VC  
 13 *κάρταλον*] PTVCB<sup>†</sup>; *λλ* AB<sup>†</sup> *νεαροτμήτων*] WVCAB<sup>†</sup>; *νεοτμήτων* PB<sup>†</sup>; *νεαρῶν* T  
 14 *ἦλθον* A 15 *παραμύθημα* AB 16 *τὸ θ.* *πεπ.* P *ἐγκυος* A 17 *αὐτῷ*  
 om T τῷ μέλλειν] τῷ καίρῳ ὅτε ἡμελλε A *τίκειν* TB 18 *οὖν γυν.* T  
 19 *αὐτῆς*] om VC ἐπέστη before ὁ ἀν. VC παρεκάλει] PB; παρεκάλεσε TAVC  
 20 *ἐκείνον*] ἐκεῖ A<sup>38</sup> *παραγενέσθαι*] + εἰς τὸν οἶκον αὐτοῦ P; + καὶ εὔξασθαι ὑπὲρ αὐτῆς  
 VCs<sup>rev</sup> ἅμα] PTBls; om VCA 22 *οὖν*] δὲ A εὔξασθε] + ὅτι VC ἄρτι]  
 ἦδη T γὰρ] om VC ἐξελαύνει] PVC (+ ὁ θεὸς VC); ἐξελαύνεται TAl; ἐλαύνεται  
 B<sup>†</sup>; ἐξέρχεται B<sup>†</sup>

τὸ πνεῦμα τὸ ἀκάθαρτον· σημείον δέ τι ἔχει ὑπάρξαι ἵνα πληροφορηθῶμεν. ἐξερχόμενος οὖν ὁ δαίμων ἀπὸ θεμελίου τὸν τοίχον τῆς αὐλῆς ὅλον ἔβαλε κάτω. ἦν δὲ τὸ γύναιον ἐξαετίαν μὴ λαλήσαν· μετὰ οὖν τὸ ἐξέλθειν τὸν δαίμονα ἔτεκε καὶ  
5 ἐλάλησεν.

Τοῦ ἀνδρὸς τούτου καὶ προφητεῖαν ἔγνωσαν ταύτην· Ἱερώνυμος τις πρεσβύτερος ᾧκει εἰς τοὺς τόπους ἐκείνους, ἀρετῇ λόγων ῥωμαϊκῶν κεκοσμημένος καὶ εὐφυΐα· τοσαύτην δὲ εἶχε βασκανίαν ὡς ὑπὸ ταύτης καλύπτεσθαι τῶν λόγων τὴν ἀρετὴν.  
10 συγχρονίσας οὖν αὐτῷ ὁ Ποσειδώνιος ἡμέρας πλείους λέγει μοι πρὸς τὸ οὖς ὅτι Ἡ μὲν ἐλευθέρα Παῦλα, ἡ φροντίζουσα αὐτοῦ, προτελευτήσῃ, ἀπαλλαγείσα αὐτοῦ τῆς βασκανίας, ὡς οἶμαι. χάριν δὲ τούτου τοῦ ἀνδρὸς οὐ μὴ οἰκῇσιν ἅγιος ἀνὴρ εἰς τοὺς τόπους τούτους, ἀλλὰ φθάσει αὐτοῦ ὁ φθόνος καὶ μέχρι τοῦ  
15 ἰδίου ἰδελφοῦ. ἐν οἷς καὶ συνέβη τὸ πρᾶγμα. καὶ γὰρ καὶ Ὁξυπερέντιον τὸν μακάριον ἤλασε τὸν Ἰταλόν, καὶ Πέτρον ἄλλον τινὰ Αἰγύπτιον, καὶ Συμεῶνα, θαυμασίους ἀνδρας, οὓς τέως ἐγὼ ἐπεσημηνάμην. οὗτός μοι διηγεῖτο ὁ Ποσειδώνιος ὡς

6 See Note 67.

# P(W)TAVClS

1 ἡμῶν ἔχει τι VCB (om τι B<sup>+</sup>) 1s ὑπάρξαι] δεῖξαι VClS 2 οὖν] om A ἀπὸ θεμ. after ὅλον T 3 ὅλον] ὅλης A; om VC ἔβαλε κάτω] καταβάλλει A ἐξαετίαν] + ἔχον TVC 4 τὸ] τοῦ T δαίμονα] + καὶ Pl herv 6 τοῦ ἀνδρὸς..... ταύτην] VCT (ἀνέγνω) (B) 1; ταύτην ἔγνωσαν before τοῦ ἀνδ. P (not W) καὶ] τὴν P ταύτην] om W

# TVClS

6 Ἱερώνυμος] PW om rest of cap.; A becomes a B text 7 ἐν τοῖς τόποις ἐκείνοις T 7, 8 ἀρετῇ λόγων (sic) γραμματικῆς κεκοσμ. καὶ μεγίστη εὐφυΐα ῥωμαϊκῶν T; (cf. s: 'being ornamented with excellence in the word of grammar and skilful also in the Roman speech') 8 ῥωμαϊκῶν] + πολλῇ B1 (vehementer ornatus) καὶ] + ἱκανῇ B1 δὲ εἶχε] om T εἶχε] ἔσχε B: + τὴν VC βασκανίαν] + ἐνδοσε T 9 ὑπὸ ταύτης καλύπτεσθαι] TBs; καλύπτειν VCl τὴν ἀρ. τῶν λ. VC 10 ὁ] + ἅγιος TB(s) ἡμέρας πλ.] om T 11 πρὸς τὸ οὖς] om Ts ἡ μὲν φρ. αὐτοῦ Π. ἡ ἐλευθ. T 13 τούτου δὲ χάριν VC ἅγιος οἰκῇσιν (om ἀνὴρ) VC; ἅγιος ἀνὴρ εἰς τ. τ. τ. οἰκῇσιν B ἐν τοῖς τόποις τούτοις VC 14 ἔφθασε γὰρ ὁ φθ. αὐτοῦ T καὶ] om VC 15 τὰ πρᾶγματα VC; eius uerba 1; 'what he foretold' s καὶ γὰρ καὶ] om T 16 Ἐνυπνέτιον γὰρ T ἤλασε] + οὗτος B(s)(T): + ἐντεῦθεν (al. ἐνθεν) B1(T): (T after Ἰταλόν; οὗτος ἤλασεν ἐντεῦθεν) 17 τινὰ ἄλλον T δόσιος VC οὖς] μετὰ ταῦτα οἷς VC 18 διηγῆσατο C ὁ] + μέγας Ts



ἄρτου πείραν μὴ ἔχων ἀπὸ ἔτους τεσσαρακοστοῦ, μήτε μὴν μνησικακήσας τινὲ μέχρι ἡμισείας ἡμέρας.

(XXXVII) Ἄλλος Σαραπίων τις γέγονεν, ἐπεκέκλητο δὲ σινδόνιος, παρεκτὸς γὰρ σινδονίου οὐδέποτε οὐδὲν περιεβάλλετο· ὃς πολλὴν ἐξήσκησεν ἀκτημοσύνην, εὐγράμματος δὲ ὧν ἀπεστή- 5 θιζε πάσας τὰς γραφάς· καὶ ἀπὸ πολλῆς ἀκτημοσύνης καὶ μελέτης γραφῶν οὐδὲ ἡρεμῆσαι ἴσχυσεν ἐν κελλίῳ, μὴ περισπώμενος ὕλῃ, ἀλλὰ περιερχόμενος τὴν οἰκουμένην ταύτην κατῶρθωσε τὴν ἀρετὴν· ταύτης γὰρ ἐγγέγονει καὶ τῆς φύσεως· διαφόραι γὰρ εἰσιν φύσεων, οὐκ οὐσιῶν. 10

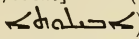
Διηγοῦντο οὖν οἱ πατέρες ὅτι λαβὼν τινα συμπαίκτην | ἀσκητὴν πέπρακεν ἑαυτὸν μίμοις Ἑλλήσιν ἐν πόλει τινὲ εἴκοσι νομισμάτων. καὶ σφραγίσας τὰ νομίσματα ἐφύλαττε παρ' ἑαυτῷ. ἐπὶ τοσοῦτον οὖν παρέμεινε καὶ ἐδούλευσε τοῖς ἀγοράσασιν αὐτὸν μίμοις μέχρις οὗ καὶ χριστιανούς αὐτοὺς ἐποίησε 15 καὶ τοῦ θεάτρου ἀπέστησε, παρεκτὸς ἄρτου καὶ ὕδατος οὐδενὸς λαμβάνων, οὐδὲ ἡσυχάζων τῷ στόματι ἀπὸ μελέτης γραφῶν. τῷ μακρῷ χρόνῳ πρῶτος κατευύγη ὁ ἀνὴρ, εἶτα

3 This chapter of 1 is printed in *Bibl. Cusin. III. Florileg.* 306. P includes W when not otherwise stated. On Sarapion see Note 68.

# TVCls

1 ἔχον TVC εἰς τεσσαράκοντα ἔτη T μὴν] om VC 2 μνησικακήσαν T μέχρι ἡμισ. ἡμ.] om T

XXXVII. (Περὶ Σαραπίωνος): P(W)TAVC[33]ls: (T interpolated in places with B readings)

3 Σαραπίων] PB<sup>8-9-10</sup>; Σεραπίων others (see Note 68) τις before Σαρ. TVC γέγονεν] + ὀνόματι VCB1(s) ἐπεκέκλητο δέ] P (om δέ W); ἐπὶ κλην δέ VC; ἐπὶ κλητος TB; om A (ὁ τὸ σινδόνιον περιβεβλημένος) 4 περιεβάλετο WB 5 εὐγράμματος] WTV<sup>40</sup>B1; ἀγράμματος PAC33s 6 πάσας] om P τὰς] + ἀγίας P; θείας B 7 μελέτης] + τῶν TVC ἡρεμεῖν T τῇ κέλλῃ A 8 ἀλλ' ἢ T ταύτην after ἀρετὴν TVC; om A(B) 9 ἐγγέγονει] TAB; ἐπεπόνει (sic) VC; γέγονε P καὶ] om TA φύσεως] TA1 (natura); προαιρέσεως P; προθέσεως VC; ἔξεως B: (s 'asceticism': ) 10 φύσεων] TA<sup>37</sup>; προαιρέσεων P; προθέσεων VC; ἔξεων BA<sup>38</sup>: (s 'asceticism') 11 γοῦν A; δέ B πατέρες] + sancti ls συμπαίκτην] + αὐτοῦ VC 12 Ἑλλ. after τινὲ TVC 14 οὖν] δέ AB ἐδούλευε VC 17 οὐδενὸς] + ἐτέρου VCB (ἄλλου) (ls) λαμβάνων] PA<sup>38</sup>B<sup>+</sup>; μεταλαμβ. TA<sup>37</sup>VCB<sup>+</sup> ἀπὸ μελ. γραφ.] PB (θείων γραφ.); ἀπὸ γραφ. μελ. A; ἀπὸ τῆς τῶν γραφ. μελ. VC; ἀπὸ μελ. τῶν θείων λογίων T: + οὕτως δέ τοῦτοις ὁ μακάριος παραμείνας τῷ μ. χρ. (T)B: (On significance of symbol (T)B see Note, p. 37) 18 τῷ] + οὖν P; δέ A; interea 1; txt WVC (and (T)B, altering structure) τῷ μ. χρόνῳ] om s χρόνῳ] + ἐκείνῳ. πρὸς τοῦτοις οὖν VC

ἡ μιμάς, εἶτα ὁ σύμπας οἶκος αὐτῶν. ἐλέγετο δὲ ὅτι εἰς ὅσον αὐτὸν ἡγνούνουν ἀμφοτέρων ἔνιπτε τοὺς πόδας. ἀμφότεροι οὖν βαπτισθέντες ἀπέστησαν τοῦ θεατρίζειν, καὶ ἐπὶ τὸν σεμνὸν καὶ θεοσεβῇ ἐλάσαντες βίον σφόδρα ἡδούντο τὸν ἄνδρα καὶ  
 5 λέγουσιν αὐτῷ· Δεῦρο, ἀδελφέ, ἐλευθερώσωμέν σε, ἐπειδὴ αἰσχροῦς ἡμᾶς δουλείας ἡλευθέρωσας αὐτός. λέγει αὐτοῖς· Ἐπειδὴ ἐνήργησεν ὁ θεὸς καὶ ἐσώθη ὑμῶν ἡ ψυχὴ, εἰπω ὑμῖν τὸ μυστήριον τοῦ δράματος· ἐγὼ κατοικτειρήσας ὑμῶν τὴν ψυχὴν, ἐλεύθερος ὢν ἀσκητῆς τῷ γένει Αἰγύπτιος, τούτου χάριν  
 10 πέπρακα ἑμαυτὸν ἵνα σώσω ὑμᾶς. ἐπειδὴ δὲ τοῦτο πεποίηκεν ὁ θεὸς καὶ ἐσώθη ὑμῶν ἡ ψυχὴ διὰ τῆς ἐμῆς ταπεινώσεως, λάβετε ὑμῶν τὸν χρυσὸν ἵνα ἀπέλθω καὶ ἄλλοις βοηθήσω. οἱ δὲ πολλὰ παρακαλέσαντες αὐτὸν καὶ διαβεβαιωσάμενοι ὅτι Ὡς πατέρα σε ἔξομεν καὶ δεσπότην, μόνον μείνον μεθ' ἡμῶν· οὐκ  
 15 ἴσχυσαν αὐτὸν πείσαι. τότε λέγουσιν αὐτῷ· Δὸς τὸ χρυσίον πτωχοῖς, ἄρραβὼν γὰρ ἡμῖν γέγονε σωτηρίας· ἀλλὰ κἂν δι' ἐνιαυτοῦ ἡμᾶς ὄρα.

Οὗτος ταῖς συνεχέσιν ἀποδημίαις κατήντησεν εἰς Ἑλλάδα, καὶ διατρίψας τριῶν ἡμερῶν ἐν Ἀθήναις οὐκ ἤξιώθη παρὰ τινος  
 20 ἄρτου· οὔτε γὰρ κέρμα ἐβάσταζεν, οὐ πῆραν, οὐ μηλωτὴν, οὐδὲν τῶν τοιούτων. τετάρτης οὖν ἐπιλαβομένης ἡμέρας σφόδρα ἐπείνασε· δεινὴ γὰρ ἡ ἀκούσιος πείνα, συνήγορον ἔχουσα τὴν

## P(W)TAVC[33]ls

1 ὁ after σύμπ. VC ὅτι] om WAB ἐν ὅσῳ TB; εἰς δὲ A 2 ἡγνούνουν]  
 + χρόνον A 3 ἀπεστήσαντο VC 4 θεοσεβῇ] PT33; θεοφιλή AB; εὐσεβῇ VC  
 ἄνδρα] ἅγιον P 5 ἐπειδὴ] + τῆς VC; καὶ T 6 ἡμᾶς after δουλείας VC; after  
 αὐτός A: + σὺ P (txt W) αὐτοῖς] om VC; before ἡλευθ. PTB (txt W): + ὁ δὲ  
 ἀποκριθεὶς VC 7 ἐσώθησαν ὑμῶν αἱ ψυχαὶ Pl 8 κατοικτείρας VC τὰς ψυχὰς  
 P33Cl 9 ἀσκητῆς after Αἰγύπτιος VC 10 ἐπειδὴ δὲ] καὶ ἐπειδὴ VC ἐποίησεν T  
 11 καὶ ἐσώθη ὑμῶν ἡ ψυχὴ] TAs; καὶ ἐσώθησαν ὑμῶν αἱ ψυχαὶ P; om VCB1 12 τὸ  
 χρυσίον TB ἀπέλθω] P; ἀπελθὼν VCTB (after ἄλλοις TB); om A 13 πολλὰ]  
 PTA1; om VCBs αὐτὸν] PBl; om TAVC διαβεβαιούμενοι TB 14 σε]  
 om A καὶ δεσπότην before σε P μείνον after ἡμῶν VC 15 τότε] om A  
 τὸν χρυσὸν AVC 16 ἄρραβὼν] αἷτιος A οὗτος γέγ. ἡμῖν A 17 ὄρα] + καὶ  
 οὕτως ἐξῆλθεν ἀπ' αὐτῶν A: + ὁ δὲ φησιν· Ὑμεῖς δότε τὸ ὑμέτερον· ἐγὼ γὰρ ἀλλότρια  
 χρήματα οὐ χαρίζομαι πένησιν (T)B (after σωτηρίας) 19 τρεῖς ἡμέρας TA ἡμερῶν]  
 + ὁδὸν in marg. P (m. 1) (not W) 20 γὰρ] om T ἐπέφερετο A οὐδὲν]  
 οὐδ' ἄλλο τι T; οὐδ' ἄλλως τι B 21 οὖν] δὲ A; om W ἡμ. ἐπιλαβ. A ἡμέρας]  
 + μηδὲν ἄλλως ἐν τούτοις γευσάμενος B1 22 γὰρ] + ἐστὶν AVCB πείνα] PTA;  
 νηστεία VCB συνήγορον] P; σύμμαχον TAVCB

ἀπιστίαν. καὶ στὰς ἐπὶ γεωλόφου τῆς πόλεως, ἔνθα οἱ ἐν τέλει ἦσαν συναθροιζόμενοι τῆς πόλεως, ἤρξατο ἀποδύρεσθαι βίαν μετὰ κρότου χειρῶν καὶ κράζειν· Ἄνδρες Ἀθηναῖοι, βοηθεῖτε. καὶ προσδραμόντες ἅπαντες ὑφ' ἓν, τριβωνοφόροι τε καὶ βιρροφόροι, λέγουσιν αὐτῷ· Τί ἔχεις, ἄνθρωπε; ἢ πόθεν εἶ; ἢ τί 5 πάσχεις; λέγει αὐτοῖς· Τῷ μὲν γένει εἰμὶ Αἰγύπτιος· ἀφ' οὗ δὲ τῆς ἀληθινῆς μου πατρίδος ἀπέστην τρισὶ δανεισταῖς περιέπεσα· καὶ οἱ μὲν δύο μου ἀπηλλάγησαν πληρωθέντες τὸ χρέος, οὐκ ἔχοντες ὃ ἐγκαλέσουσιν· ὃ δὲ εἰς μου οὐκ ἀπαλλάττεται. φιλοπραγμονοῦντες οὖν ἐκεῖνοι τοὺς δανειστὰς ἵνα αὐτοὺς 10 πληροφορήσωσιν, ἠρώτων αὐτόν· Ποῦ εἰσὶ, καὶ τίνες εἰσὶ; τίς ἐστίν ὁ ὀχλῶν σοι; δείξον ἡμῖν αὐτὸν ἵνα σοι βοηθήσωμεν. τότε λέγει αὐτοῖς· Ὡχλησάν μοι ἐκ νεότητος φιλαργυρία καὶ γαστριμαργία καὶ πορνεία· τῶν δύο ἀπηλλάγην, | φιλαργυρίας καὶ πορνείας· οὐκέτι μοι ὀχλοῦσι· γαστριμαργίας δὲ ἀπαλ- 15 λαγῆναι οὐ δύναμαι. τετάρτην γὰρ ἔχω ἡμέραν μὴ φαγών, καὶ παραμένει μοι ὀχλοῦσα ἡ γαστήρ καὶ ζητοῦσα τὸ σύνθητες χρέος οὗ ἄνευ ζῆσαι οὐ δύναμαι. τότε τινὲς τῶν φιλοσόφων

## P(W)TAVC[33]ls

1 γεωλόφου] + τινὸς B1(s) ἐν τέλει] WTVCB; εὐτελεῖς PA 2 συναθροισμένοι T τῆς] + τοιαύτης P (txt W) τῆς πόλεως] om T; before ἦσαν A βίαν] WT; λίαν A<sup>37</sup>B†; βία P33A<sup>38</sup>VCB† 3 κρότου] + τῶν T καὶ κράζειν before μετὰ κρότου P (txt W) 4 προσδραμ.] + δὲ (om καὶ) TVCB ἅπαντες] om P ὑφ' ἓν] PBl; om TAVC; (s 'to him') οἱ τριβ. (om τε) TA τριβωνοφόροι T; τριβωνοφόροι P (txt W): (T repeats clause προσδρ. ἅπ.) βιρριοφόροι A; βηροφ. VC; κηροφ. T; κηροφ. B†: + cuius uoce commoti ls (before προσδρ.) 5 ἄνθρωπε] PB; om TAVCs ἦ'] PB; καὶ TAVCs; (om l) ἦ'] PBl; καὶ TAVCs 6 πάσχεις] + τότε TVCl εἰμὶ] om T 7 ἀπέστην πατρ. A δαν. περιέπεσα] PB; περιέπεσα δαν. TA<sup>37</sup>; περιέπεσον δαν. VCA<sup>38</sup> 8 μου] after ἀπ. VC; om P (txt W) πληρωθέντες τὸ χρέος] WTAVC33B†s; πληρωθέντος τοῦ χρέους PB†l 9 ἔχοντες] + λοιπὸν VC δ] ᾧ AB† ἐγκαλέσουσιν] PVCB†; ἐγκαλέσωσιν TAB†; ἐγκαλοῦσιν B† εἰς] τρίτος B†ls μου] after ἀπ. AVC; με P (txt W) 10 οὖν] PTA; δὲ VCB 11 πληρώσωσιν T αὐτόν] om T εἰσι<sup>2</sup>] + καὶ P (txt W) τίς ἐστίν] om TB(s) τίς] ποῦ VC 12 ὀχλῶν] διανοχλοῦντες TB (διοχλοῦντες) αὐτοὺς] TBs βοηθ. σοι A 13 ὥχλησαν] PT; ὥχλησεν AVCB με VC ἀπὸ νεότη. (before ὥχλ.) P; om A 13, 14 φιλαργυρία.....ἀπηλλάγην] om T 14 πορν. κ. γαστρ. Bls : + καὶ P (txt W) τῶν] + μὲν P (txt W); οὖν B 14, 15 καὶ οἱ μὲν δύο οὐκέτι μοι ὀχλ. (om ἀπηλλάγην φιλ. κ. πορνείας) A 15 καὶ οὐκέτι μοι ἐνοχλοῦσι T: om VC οὐκέτι] + γὰρ P (txt W) δὲ] om W ἀποστῆναι A 16 ἡμέραν before ἔχω A; after φαγών VC; om W 17 ὀχλ. μοι A καὶ] om PAs (txt W) 18 ζῆσαι] ζῆν T: + δλωσ P (οὐ δυνάμεθα δλωσ W) τινὲς] + ἐπὶ T

ὑπονοήσαντες εἶναι αὐτὸ σκηνήν, διδόασιν αὐτῷ νόμισμα· καὶ  
 δεξάμενος ἔθηκεν ἐν ἄρτοπωλείῳ, καὶ λαβὼν ἓνα ἄρτον ἀνεχώ-  
 ρησε παραχρήμα ὁδεύσας τῆς πόλεως καὶ μηκέτι ὑποστρέψας  
 εἰς αὐτήν. τότε ἔγνωσαν οἱ φιλόσοφοι ὅτι ἀληθῶς ἐνάρτεος ἦν,  
 5 καὶ δόντες τῷ ἄρτοπώλῃ τὴν τιμὴν τοῦ ἄρτου ἔλαβον τὸ  
 νόμισμα. ἐλθὼν δὲ εἰς τοὺς περὶ Λακεδαίμονας τόπους ἤκουσέ  
 τινα τὸν πρῶτον τῆς πόλεως Μανιχαῖον εἶναι ἥμα παντὶ τῷ  
 οἴκῳ αὐτοῦ, ἐνάρτεον ὄντα τὰ ἄλλα. τούτῳ πάλιν πέπρακεν  
 ἑαυτὸν κατὰ τὸ πρῶτον δράμα· καὶ ἐντὸς δύο ἐτῶν ἀποστήσας  
 10 αὐτὸν τῆς αἰρέσεως καὶ τὴν τούτου ἐλευθέραν προσήγαγε τῇ  
 ἐκκλησίᾳ. τότε αὐτὸν ἀγαπήσαντες οὐκέτι ὡς οἰκέτην ἀλλ' ὡς  
 γνήσιον ἀδελφὸν ἢ πατέρα εἶχον καὶ ἐδόξαζον τὸν θεόν.

Οὗτος ἔβαλεν ἑαυτὸν ποτε εἰς πλοῖον ὡς ὀφείλοντα πλεῦσαι  
 ἐπὶ τὴν Ῥώμην· οἱ ναυτικοὶ ὑπονοήσαντες ὅτι ἡ δαπάνας  
 15 εἰσήνεγκεν ἡ ἐν χρυσῷ κέκτηται τὰ ἀναλώματα, ἀπεριέργως  
 αὐτὸν ἐδέξαντο, ἄλλος ἄλλον νομίσαντες εἰληφέναι αὐτοῦ τὰ  
 σκεύη. ἐν τῷ ἀποπλεῦσαι αὐτοὺς καὶ γενέσθαι ἀπὸ σταδίων

13, 14 Οὗτος.....Ῥώμην] T : Παρακαλέσας δὲ αὐτοὺς καὶ παραθέμενος τῷ θεῷ  
 ἔβαλεν ἑαυτὸν εἰς πλοῖον, ἀποδοὺς καὶ τούτοις τὸ τίμημα καὶ μὴδ' ὅλως τι ἐπικο-  
 μιζόμενος, ἤρῃσατο ἐπὶ Ῥώμην πλεῦσαι.

B : Μετ' ὀλίγον πάλιν χρόνον παρακαλέσας πολλὰ τούτους καὶ ἀναχωρήσας ὁ  
 πνευματικὸς ἀδάμας Σεραπίων, ἔβαλεν ἑαυτὸν εἰς πλοῖον, ἀπεμπολήσας καὶ τούτοις  
 ὁμοίως τοῖς δεσπόταις τὸ τίμημα, μὴδ' ὅλως τι ἐπικομιζόμενος, ὡς ὀφείλων ἐπὶ τὴν  
 Ῥώμην πλεῦσαι.

P(W)TAVC[33]ls

1 εἶναι αὐτὸ] PT; αὐτὸ εἶναι A; τὸ δράμα εἶναι VC : σκηνήν εἶναι τὸ πρᾶγμα B  
 νόμισμα] + ἐν Bl(s) 2 ἄρτοκοπέω P (txt W) ἓνα] om TAVC ἀνεχώρησε]  
 + καὶ A 3 ὁδεύσας] ἐκδημήσας T : after τῆς π. VC 4 εἰς] πρὸς P (txt W); ἐν T  
 αὐτῇ T : + ἐξῆλθεν A 5 τοῦ ἄρτου τὴν τ. VC 6 Λακεδαίμονα TVCB 7 τὸν  
 πρῶτον] P (om τὸν) TAs; τῶν πρῶτων VC33Bl εἶναι] ὄντα A ἥμα] σὺν T  
 8 αὐτοῦ] om AVC ἐνάρτεον] + δὲ AVC ὄντα] PTA; om VCB : + ἄνδρα Bl :  
 + περὶ A 10 καὶ τὴν τούτου ἐλευθέραν] καὶ τὴν οἰκίαν τούτου ἐλευθέρους P  
 (txt W) : + ἅμα πάσῃ τῇ οἰκίᾳ B : (μετὰ τῆς αὐτοῦ γαμετῆς καὶ παντὸς τοῦ οἴκου  
 33) 10, 11 τούτου.....τότε] om T 10 προσήγαγε] + αὐτοὺς VCB (τούτους)  
 11 οὐκέτι] + αὐτὸν P 12 ἀδελφὸν ἢ] om VC (s 'lord and father') πατέρα ἢ  
 ἀδελφὸν T ἢ] καὶ AB(s) θεόν] 33 inserts apophthegma and the story of "the  
 Little Gospel" (Prol. 98) 13, 14 οὗτος.....Ῥώμην] for T and B see above  
 13 οὗτος] om WA μετὰ τοῦτο ἔβαλλεν αὐτὸν A ποτε] om A; ποτέ ἑαυτὸν W  
 13, 14 ὡς.....Ῥώμην] om VC 14 οἱ] + δὲ PA; οὖν VCB; txt WT ἢ] om T  
 15 εἰσήγαγεν A 16 ὑπονοήσαντες P; νομίσας AB αὐτοῦ] om T; after σκεύη A  
 17 ἐν] + γοῦν P; δὲ A; (txt W) τῷ] τὸ P (txt W) : + οὖν TVCB γενέσθαι]  
 + ὡς VCB33ls



πεντακοσίων Ἀλεξανδρείας ἤρξαντο οἱ ἐπιβάται περὶ δυσμὰς  
 ἡλίου ἐσθίειν, τῶν ναυτικῶν προφαγόντων. εἶδον οὖν αὐτὸν  
 ὅτι οὐκ ἐσθίει τὴν πρώτην ἡμέραν, καὶ προσεδόκησαν διὰ  
 τὸν πλοῦν· ὁμοίως καὶ τὴν δευτέραν, καὶ τὴν τρίτην, καὶ τὴν  
 τετάρτην. τῇ πέμπτῃ ἡμέρᾳ βλέπουσιν αὐτὸν καθεζόμενον 5  
 ἡσυχῇ ἐν τῷ πάντας ἐσθίειν, καὶ λέγουσιν αὐτῷ· Διὰ τί οὐκ  
 ἐσθίεις, ἄνθρωπε; λέγει αὐτοῖς· Ὅτι οὐκ ἔχω. περιειργάσαντο  
 οὖν πρὸς ἀλλήλους· Τίς αὐτοῦ ἔλαβε τὰ σκεύη ἢ τὰ ἀναλώ-  
 ματα; καὶ ὡς εὔρον ὅτι οὐδεὶς, ἤρξαντο διαμάχεσθαι αὐτῷ καὶ  
 λέγειν· Πῶς εἰσῆλθες ἄνευ ἀναλωμάτων; πόθεν ἡμῖν ἔχεις 10  
 δοῦναι τὸ ναῦλον; ἢ πόθεν ἔχεις τραφῆναι; λέγει αὐτοῖς·  
 Ἐγὼ πρᾶγμα οὐκ ἔχω· ἀπενέγκατέ με καὶ ρίψατε ὅπου με  
 εὔρατε. ἐκείνοι δὲ οὐδὲ ἑκατὸν χρυσίνων ἡδέως ἂν ἔλουν, ἀλλ'  
 ἤνυον τὸν σκοπὸν αὐτῶν. οὕτως οὖν ἦν ἐν τῷ πλοίῳ καὶ  
 εὐρέθησαν τρέφοντες αὐτὸν ἕως Ῥώμης. 15

Ἐλθὼν οὖν ἐν τῇ Ῥώμῃ περιειργάζετο τίς εἴη μέγας  
 ἀσκητὴς ἢ ἀσκήτρια ἐν τῇ πόλει. | ἐν οἷς περιέτνυχε καὶ Δομνίνῳ  
 τινὶ μαθητῇ Ὀριγιένους, οὗ ἡ κλίνη μετὰ θάνατον νοσοῦντας

## P(W)TAVC[33]ls

2 ναυτῶν] P (txt W): + ἥδη VCl εἶδον] PT (ὡς οὖν εἶδον) As; ἰδόντες VCB1  
 οὖν] δὲ A; om W 3 καὶ] PA(s); om TVCB1 προσεδόκ.] + ὅτι A διὰ τὸν πλοῦν]  
 PTAVC; ἀηδὶαν τινὰ ἐκ τοῦ πλοῦ B1; ἀηδὶαν ἐσχηκέναι 33; 'sea-sickness' s 5 τῇ]  
 + δὲ TA33 πέμπτῃ] + οὖν VCB 6 ἡσυχῶς T καὶ] om A 7 ἄνθρωπε] + καὶ  
 VC ὅτι] om T ἔχω] + ἀκούσαντες δὲ τοῦτο οἱ ναυτικοὶ B1 περιειργάσαντο]  
 PA; -ζοντο B; -εργάζονται TVC 8 οὖν] om TB πρὸς] om TAB ἀλλήλοις TV  
 τίς] + οὖν C; ἄρα B ἔλαβεν αὐτοῦ (τούτου C) VC: + ἐν τῷ πλοίῳ B1 ἦ] καὶ A  
 9 καὶ ὡς] P; ὡς οὖν TVC; ὡς δὲ AB εἶδον A μάχεσθαι P (txt W) αὐτῷ]  
 πρὸς αὐτὸν VC; om T καὶ λέγειν] λέγοντες TBA (after ἀναλωμ.) 10 εἰσῆλθες]  
 + ὥδε TA ἀναλωμάτων] + ἄλλως τε δὲ VC; καὶ ἄλλως B πόθεν] + δὲ P  
 ἡμῖν after ἔχεις P; after δοῦναι A; (txt W) 11 ἦ] PT33(s); om AVCB1 πόθεν]  
 + δὲ AC 12 ἀπενέγκατε VC με<sup>1</sup>] om P(s) (txt W) ρίψατε] + με PVC (txt W)  
 με<sup>2</sup>] om WAC 13 εὔρετε VCB οὔτε WT εἰς ἐκ. χρυσίνους P (txt W)  
 ἡδέως] + οὐκ A ἔλουν] WTAVC; τοῦτο ἐποίουν PB (τ. ἐποιούμεν); illuc uenissent ls  
 ἀλλ' ἤνυον] om As 14 τὸν σκοπὸν] τὴν ὁδὸν T; τὸν κόπον A; om s αὐτῶν] PT;  
 om AVCl 14, 15 οὕτως..... Ῥώμης] txt A (B); om T; others altered 14 ἦν ἐν  
 τῷ πλ.] om P καὶ] om P; after εὔρ. W καὶ εὐρέθησαν] om ls 14, 15 καὶ εὔρ.  
 τρέφ. αὐτὸν] εὐρεθεὶς καὶ τρεφόμενος παρ' αὐτοῖς (after Ῥώμης) VC; οὕτως οὖν εὐρέθησαν  
 φέροντες καὶ τρέφοντες αὐτὸν ἐν τῷ πλοίῳ 33 15 αὐτὸν τρέφ. A ἔως] + τῆς AVC  
 16 εἰσελθὼν PB (txt W); ἐλθόντων VC τῇ Ῥώμῃ] αὐτῇ P (txt W) περιειργάσατο  
 AVC33 ἐστὶ VCB 17 οἷς] ἦ P (txt W): + καὶ AVC καὶ] om TA(B)l  
 Δομνίνῳ] PTVC33B1; Δομνίνῳ AB<sup>1</sup>l (Dominioni) 18 μαθ. Ὡ.] VCBls; om PTA33  
 μετὰ τὸν θάνατον αὐτοῦ VCB1(s) νόσους B (s 'every malady')



ιάσατο. περιτυχὼν οὖν αὐτῷ καὶ ὠφελῆθεις παρ' αὐτοῦ, ἀνὴρ γὰρ ἦν τετορνευμένος ἔν τε ἤθει καὶ γνώσει, μαθὼν παρ' αὐτοῦ τίς ἄλλος εἶη, ἀσκητῆς ἢ ἀσκήτρια, ἔγνω περὶ ἡσυχάζουσας τινὸς παρθένου ἥτις οὐδενὶ συνετύγχανε. καὶ  
 5 μαθὼν ποῦ μένει ἀπῆλθε καὶ λέγει τῇ ὑπηρετούσῃ αὐτῇ γραῖδι· Εἶπον τῇ παρθένῳ ὅτι Ἀναγκαίως σοι ἔχω συντυχεῖν, ὁ θεὸς γάρ με ἀπέστειλε. παραμείνας οὖν δύο ἢ τρεῖς ἡμέρας ὕστερον αὐτῇ συνέτυχε καὶ λέγει αὐτῇ· Τί καθέξῃ; λέγει αὐτῷ· Οὐ καθέξομαι ἀλλὰ ὁδεύω. λέγει αὐτῇ· Ποῦ ὁδεύεις; λέγει αὐτῷ·  
 10 Πρὸς τὸν θεόν. λέγει αὐτῇ· Ζῆς ἢ ἀπέθανες; λέγει αὐτῷ· Πιστεύω εἰς τὸν θεὸν ὅτι ἀπέθανον· ζῶν γὰρ σαρκί τις οὐ μὴ ὁδεύσῃ. λέγει αὐτῇ· Οὐκοῦν ἵνα με πληροφορήσῃς ὅτι ἀπέθανες ποίησον ὃ ποιῶ. λέγει αὐτῷ· Δυνατά μοι ἐπίταξον καὶ ποιῶ. ἀπεκρίνατο αὐτῇ· Νεκρῷ πάντα ἐστὶ δυνατά, παρεκτὸς τοῦ  
 15 ἀσεβῆσαι. τότε λέγει αὐτῇ· Ἐξέλθε καὶ πρόελθε. ἀπεκρίνατο

6 συντυχεῖν] 33 inserts: λέγει αὐτῷ ἡ γραῖς· Ἐκ πολλῶν ἐτῶν οὐδέ τινα συνένυχε. καὶ πάλιν λέγει αὐτῇ· Εἰπὲ αὐτὴν (sic) ὅτι ὁ θεὸς με ἀπέστειλε συντυχεῖν σοι. This insertion is from B, and from this point to the end 33 is largely interpolated from a B ms. 15—8 (p. 115) ἀπεκρίνατο.....ἐκδυσασμένη] VC: ἡ δὲ λέγει αὐτῷ· Ἰδοὺ τοσαῦτα ἔτη ἔχω ἐγκεκλεισμένη καὶ μηδενὶ συντυχοῦσα· ἐὰν οὖν ἐξέλθω σκανδαλίζω πολλούς. λέγει αὐτῇ ἐκεῖνος· Καὶ σοι τί

P(W)TAVC[33]s

1 ἰατο W; ἰατα VC συντυχὼν T; ἐπιτ. VC ὠφελῆθεις] PTA33; οἰκοδομηθεῖς VCB[ls] παρ'] ἀπ' A 2 ἐν τε ἤθει] ἐν τῇ θείᾳ (om καὶ) VC γνώσει] + καὶ λόγῳ Bs (before γν.) μαθὼν] + τε P; οὖν VC; καὶ (before μαθ.) A; txt WT 3 παρ'] ἀπ' A ἄλλος εἶη] PT; εἶη ἄλλος VC(B); om ἄλλος A εἶη] + ἐκεῖ Bls 4 παρθ. τινὸς VC παρθ.] + ὁσίας A ἥτις οὐδενὶ συνετύγχανε] P; ἥτις (ὡς VCB) εἶη (+ ἐγκατακεκλεισμένη ἐν κέλλῃ μηδέποτε Bl) μηδενὶ συντυγχάνουσα TVCB1; μηδενὶ συντυγχανούσης A 5 μαθὼν δὲ A; μ. οὖν TVCB ποῦ μένει] Ps; αὐτῆς τὸν οἶκον TAVC (ταύτης VC) Bl ὑπηρετομένη WB αὐτῆς A γραῖδι] + οὖσα A; + uade ls 6 εἰπὲ PA (txt W) ὁ] om WVC ὁ γὰρ θεὸς A 7 ἀπέστειλε] + πρὸς σε B (l ad colloquium) δύο ἡμέρας ἢ (+ καὶ VC) τρεῖς TVC δύο ἢ] om B33 ἢ τρεῖς] om s 8 καὶ] om T 9 λέγει αὐτῇ] om P; ὁ δὲ πάλιν πρὸς αὐτὴν VC 11 ἀπέθανον] + τῷ κόσμῳ B (l cass 143 and rev, om sess and cass 348) γάρ] + τῇ VCB tis] om VCB 12 ὁδεύσῃ] + πρὸς τὸν θεόν Bl λέγει αὐτῇ] om P λέγει] + οὖν VC 12, 13 οὐκοῦν.....δ ποιῶ] om VC and substitute similar passage: οὐκοῦν..... ἀπέθανες (5-7, p. 115) 13 δ] ἀ P (txt W) δυνατὰ.....ποιῶ] εἴ τι ἐπίταξαις μοι ποιῆσαι ἔχω VC 14 ἀπεκρίνατο] PTB; ἀποκρίνεται VC; λέγει A; + καὶ λέγει P αὐτῇ] + τῷ VC π. ἐστὶ δυν.] WAVC; π. δυν. ἐστι P; δυν. ἐστι π. B; π. δυν. (om ἐστι) T 15 ἀσκήσαι (sic) T ἐξέλθε] Pl<sup>rev</sup>; ἐξελθοῦσα (om καὶ) VC; κάτελθε TAB(s); om l πρόελθε] + καὶ κοινωνήσον μετ' ἐμοῦ εἰς τὴν ἐκκλησίαν VC 15-8 (p. 115) ἀπεκρίνατο.....ἐκδυσασμένη] (VC rewrite, see above)

αὐτῷ ἐκείνη· Εἰκοστὸν πέμπτον ἔτος ἔχω καὶ οὐ προήλθον· καὶ  
 ἵνα τί προέλθω; λέγει αὐτῇ· Εἰ ἀπέθανες τῷ κόσμῳ καὶ σοὶ  
 ὁ κόσμος, ταυτόν σοι ἐστὶ καὶ προελθεῖν καὶ μὴ προελθεῖν·  
 πρόελθε οὖν. προήλθε· καὶ μετὰ τὸ προελθεῖν αὐτὴν ἔξω καὶ  
 ἐλθεῖν ἕως ἐκκλησίας τινὸς λέγει αὐτῇ ἐν τῇ ἐκκλησίᾳ· Οὐκοῦν 5  
 εἰ θέλεις με πληροφορηῆσαι ὅτι ἀπέθανες καὶ οὐκέτι ζῆς ἀνθρώ-  
 ποις ἀρέσκουσα, ποιήσουν ὃ ποιῶ, καὶ οἶδα ὅτι ἀπέθανες·  
 ἐκδυσάμενη κατ' ἐμὲ πάντα σου τὰ ἱμάτια ἐπὶ τῶν ὤμων  
 θές καὶ πάρελθε μέσσην τὴν πόλιν ἐμοῦ προλαμβάνοντος τῷ  
 σχήματι τούτῳ. λέγει αὐτῷ ἐκείνη· Σκανδαλίζω πολλοὺς 10  
 ἐπὶ τῷ ἀσχήμῳ τοῦ πράγματος, καὶ ἔχουσι λέγειν ὅτι Ἐξέστη  
 καὶ δαιμονιώσά ἐστιν. ἀπεκρίθη αὐτῇ· Καὶ σοὶ τί μέλει ἂν  
 εἴπωσιν ὅτι Ἐξέστη καὶ δαιμονιώσά ἐστι; σὺ γὰρ αὐτοῖς ἀπέ-  
 θανες. τότε λέγει αὐτῷ ἐκείνη· Εἴ τι ἄλλο θέλεις | ποιῶ· εἰς  
 τοῦτο γὰρ τὸ μέτρον οὐδὲ εὐχομαι ἐλθεῖν. τότε λέγει αὐτῇ· 15  
 Ἴδε οὖν μηκέτι μέγα φρόνει ἐπὶ σεαυτῇ ὥς πάντων εὐλαβεστέρα  
 καὶ ἀποθανοῦσα τῷ κόσμῳ· ἐγὼ γάρ σου νεκρότερός εἰμι, καὶ  
 ἔργῳ δείκνυμι ὅτι ἀπέθανον τῷ κόσμῳ· ἀπαθῶς γὰρ καὶ

μέλει, νεκρᾷ οὔσῃ; ἡ δὲ ἐξῆλθε καὶ παραγέγονεν ἐν τῇ ἐκκλησίᾳ. ἀπελθὼν  
 οὖν καὶ εὐρὼν αὐτὴν λέγει αὐτῇ· Ἐπληροφόρησάς με ἐν τούτῳ· ἔτι ἔν σοι ἔχω  
 εἰπεῖν, ὃ ἂν ποιήσης τελείως με πέπεικας ὅτι ἀπέθανες μὲν τῷ κόσμῳ, ζῆς δὲ  
 τῷ θεῷ καθὼς ἔφης. ἡ δὲ ἀπὸ τοῦ νῦν εἶπεν· Πάντα ποιήσω λοιπὸν καὶ ἐν  
 οὐδενὶ αἰσχυνθήσομαι. ὃ δὲ εἶπεν αὐτῇ· Ἐκδυσάμενη κ.τ.λ.

(The words in spaced type suggest the influence of B.)

# P(W)TAVC[33]ls

1 ἐκείνη] PBl; om TAs(VC) καὶ<sup>2</sup>] + νῦν Ps (B σήμερον) (txt W) 4 οὖν] + ἡ δὲ  
 TAVCl; txt Ps: (B altered) μετὰ] + οὖν (om και) T; δὲ B ἔξω καὶ ἐλθεῖν]  
 om A 4, 5 καὶ<sup>2</sup>.....τινὸς] om l 5 τινὸς] + ἀπελθὼν οὖν καὶ εὐρὼν αὐτὴν VC;  
 ἐλθὼν ὁ μακάριος εὗρεν αὐτὴν B; (l vac, l<sup>rev</sup> om) 5-7 οὐκοῦν.....ἀπέθανες] VC tr to  
 12, 13 (p. 114) 6 θέλεις] + τελείως B(VC) 7 οἶδα] γνώσομαι VC ὅτι] + ἀληθῶς  
 Bl ἀπέθανες] + λέγει αὐτῇ T 8 σου] om TAVC 9 θές before ἐπὶ P μέσον  
 AVC; μὲν εἰς T 10 σκανδ.] + τοὺς P (txt W) 11 τοῦ πράγματος] PTB; τούτῳ  
 πράγματι AVC 12 ἀπεκρίθη] P; ἀποκρίνεται TVCB (+ καὶ λέγει B); λέγει A  
 τί σοι VC μέλλει (sic) PTA (txt W) 13 ὅτι Ἐξ. κ. δαιμ. ἐστι] τοῦτο B; om VC  
 αὐτοῖς] αὐτῇ VC: + ὥς λέγεις VCB 14 τότε] + πίπτει αὐτοῦ εἰς τοὺς πόδας καὶ VC  
 ἐκείνη] om VC: + δέομαί σου VCB<sup>lrev</sup> (l om εἴ τι.....ποιῶ) ποιῶ] εἰπέ A (κλέυσον  
 καὶ ποιῶ B) 15 μέτρον] + ἀκμὴν TVCB: + οὐκ ἔφθασα PTVCB (ῆλθον); txt Wals  
 οὐδὲ εὐχομαι ἐλθεῖν] PAls; εὐχομαι δὲ φθάσαι TB (ἐλθεῖν); εἶχον μοι δὲ (om C) φθάσαι  
 εἰς αὐτόν VC λέγει] + οὖν (om τότε) VC 16 ἴδε οὖν] om T ἀπάντων A  
 εὐλαβεστέρα οὕσα πάντων P 18-1 (p. 116) ἀπαθῶς.....ποιῶ] om P (txt W)

ἀνεπαισχύντως τοῦτο ποιῶ. τότε καταλείψας αὐτὴν ἐν ταπεινοφροσύνῃ καὶ κλάσας αὐτῆς τὸν τύφον ἀνεχώρησε.

Πολλὰ δέ ἐστι καὶ ἄλλα ἃ πεποίηκε θαυμαστὰ πράγματα τὰ συντείνοντα εἰς ἀπάθειαν. οὗτος τελευτᾷ ἐξηκοστὸν ἄγων 5 ἔτος τῆς ἡλικίας, ἐν αὐτῇ τῇ Ῥώμῃ ταφείς.

(XXXVIII) Τὰ κατὰ Εὐάγριον τὸν αἰόδιμον διάκονον, ἄνδρα βεβιωκότα κατὰ τοὺς ἀποστόλους, οὐ δίκαιον ἡσυχάσαι, ἀλλὰ ταῦτα γραφῇ παραδοῦναι εἰς οἰκοδομὴν τῶν ἐντυγχανόντων καὶ δόξαν τῆς ἀγαθότητος τοῦ σωτῆρος ἡμῶν, ἄξιον 10 ἡγήσάμενος ἄνωθεν ἐκτιθέναι, πῶς τε ἦλθεν ἐπὶ τὸν σκοπόν, καὶ ὅπως αὐτὸν ἐξασκήσας ἀξίως τελευτᾷ πεντήκοντα τεσσάρων ἐτῶν ἐν τῇ ἐρήμῳ, κατὰ τὸ γεγραμμένον· Ἐν ὀλίγῳ χρόνῳ ἐπλήρωσεν ἔτη πολλά.

Οὗτος τῷ μὲν γένει ἦν Ποντικὸς πόλεως Ἰβωρῶν, υἱὸς χωρε- 15 πισκόπου· ἀναγνώστης κεχειροτόνηται παρὰ τοῦ ἀγίου Βασιλείου τοῦ ἐπισκόπου τῆς ἐκκλησίας Καισαρέων. μετὰ οὖν τὸν θάνατον

6 On Evagrius and on the genuineness of this chapter see Note 70. On  $s_a s_b s_c$  arm see Note 71. This is one of the chapters edited by Preuschen *Pall. u. Ruf.* 105—14; l is printed in *Bibl. Casin. III. Florileg.* 313.

12 Sap. iv. 13. 14 On Ibora see Note 72. Soz. vi. 30 (8) Ἐγένετο δὲ τῷ μὲν γένει Ἰβήρων πολίτης πρὸς τῷ καλουμένῳ Εὐξείνῳ πόντῳ.

P(W)TAVC[33]ls

3 ἐστι] om VCB θαυμ. ἃ πεπ. (om πράγμ.) T θαυμ. πεπ. (om ἃ) VC  
4 τὰ] PB; om TAVC οὕτως T τελευτᾷ] W breaks off here ἔτος ἄγων A  
5 Ῥώμῃ] PTAVC33s; ἐρήμῳ B1 (arm and Syriac *Vita Serap.*). See Note 69.

XXXVIII (Περὶ Εὐάγριου): TVCll<sub>2</sub>es<sub>a</sub> arm

6-13 τὰ κατὰ.....πολλά] for c see *Prol.* 116, and for arm Preuschen *loc. cit.*  
7 ἄνδρα.....ἀποστόλους] om l<sub>2</sub> 9 τῆς ἀγαθότητος] om l<sub>2</sub>es<sub>a</sub> σωτῆρος ἡμῶν] T  
(om ἡμῶν] Bll<sub>2</sub>; θεοῦ VCs<sub>a</sub>; 'God our Saviour' c 10 ἐκτιθέναι] TB†; ἐκθεῖναι  
VC: (B† emend grammar by writing ἐκτίθεμαι) 11 εὐατὸν VC 12 ἐρήμῳ] + ἐν  
τῷ μοναστηρίῳ τῷ ἰδίῳ VC κατὰ.....πολλά] om l<sub>2</sub>es<sub>a</sub> γεγραμμένον] + ὡς VC  
14 οὕτως.....χωρεπισκόπου] om l<sub>2</sub> τῷ μὲν γένει] TB† Soz; τὸ μὲν γένος VCB†  
ἦν before τ. μὲν γεν. VC Πόντιος VCB† Ἰβωρῶν] T ven VCB1; Ἰβήρων A<sup>B</sup>Soz  
c arm; (om s<sub>a</sub>, vac l<sub>2</sub>) χωρεπισκόπου] VCl (filius presbyteri multarum ecclesi-  
arum curam gerentis quos periodontas uocant) s<sub>a</sub> (periodonta ~~Λοῖσις~~); πρεσ-  
βυτέρου TBc arm; (l<sub>2</sub> vac): + ἀνδρὸς εὐγενοῦς τῶν πρώτων τῆς πόλεως VC (arm)  
15 ἀναγν.] + δὲ VC 16-1 (p. 117) τοῦ ἐπισκόπου.....Βασιλείου] om T ven  
τῆς ἐκκλησίας.....Βασιλείου] om l<sub>2</sub> 16 Καισαρέων] + τῆς πρὸς τὸν Ἀργεῖα (al.  
'Αργαίαν,' Αργεω) B1 (circa fines montis Argeici) c ('among the Arkeans,' see *Prol.*  
118); txt VCs<sub>a</sub>arm: (Tl<sub>2</sub> vac) τὸν θάνατον] VC; τὴν κοίμησιν B

τοῦ ἁγίου Βασιλείου προσχὼν αὐτοῦ τῇ ἐπιτηδειότητι ὁ σοφώ-  
 τatos καὶ ἀπαθέστατος καὶ παιδεία διαλάμπων Γρηγόριος ὁ  
 Ναζιανζηνὸς ἐπίσκοπος προχειρίζεται διάκονον. ἐκείθεν ἐν τῇ  
 μεγάλη συνόδῳ τῇ κατὰ Κωνσταντινούπολιν καταλιμπάνει  
 αὐτὸν τῷ μακαρίῳ Νεκταρίῳ τῷ ἐπισκόπῳ διαλεκτικώτατον 5  
 ὄντα κατὰ πασῶν τῶν αἱρέσεων. ἦνθει δὲ ἐν τῇ μεγάλῃ πόλει  
 λόγοις νεανιευόμενος κατὰ πάσης αἱρέσεως. συνέβη οὖν τούτου  
 σφοδρῶς παρὰ πάσης τῆς πόλεως τιμώμενον, εἰδῶλῳ περι-  
 παγῆναι γυναικικῆς ἐπιθυμίας, ὡς αὐτὸς ἡμῖν διηγῆσατο. ὕστερον  
 ἐλευθερωθεὶς τὸ φρονοῦν, ἀντηράσθη τούτου πάλιν τὸ γύναιον 10  
 ἦν δὲ τῶν μεγιστάνων. ὁ οὖν Εὐάγριος τὸν θεὸν φοβούμενος  
 καὶ τὸ ἑαυτοῦ αἰδούμενος συνειδὸς, καὶ πρὸ ὀφθαλμῶν θέμενος  
 τὸ μέγεθος τῆς αἰσχημοσύνης καὶ τὸ ἐπιχαιρεσίκακον τῶν  
 αἱρέσεων, ἠῤῥατο τὸν θεὸν ἰκετεύων ὅπως παρ' αὐτοῦ ἐμποδισθῇ.  
 τῆς οὖν γυναικὸς ἐπικειμένης καὶ λυττώσης θέλων ἀναχωρῆσαι 15  
 οὐκ ἴσχυε, δεσμοῖς τῆς θεραπείας ταύτης κατεχόμενος. μετ' οὐ

2 See Note 73.

2—4 Soz. (8) Ἐφιλοσόφησε δὲ καὶ ἐπαιδεύθη ὑπὸ  
 Γρηγορίῳ τῷ ἐπισκόπῳ Ναζιανζοῦ τοὺς ἱεροὺς λόγους· ἡνίκα δὲ ἐπετρόπευε τὴν  
 ἐν Κωνσταντινουπόλει ἐκκλησίαν, ἀρχιδιάκονον αὐτὸν εἶχεν. 6—9 (p. 119)  
 (9) Ἀστείων δὴ ὄντα τῇ ὄψει καὶ περὶ τὴν ἐσθῆτα φιλόκαλον (cf. inf. p. 119,  
 l. 14), μαθὼν τις τῶν ἐν τέλει ζηλότυπος γνώριμον εἶναι τῇ γαμετῇ, θάνατον

TVCl<sub>2</sub>cs<sub>a</sub> arm

3 Ναζιανζηνὸς] T ven VCl<sub>2</sub>cs<sub>a</sub> arm; Νυσαιὺς or Νύσσης Bsb (+ ἐπίσκοπος ἀδελφὸς  
 τοῦ ἐν τιμῇ τῶν ἀποστόλων Βασ. τοῦ ἐπισκόπου) (cf. Note 73) διάκονον] 'chief of  
 the deacons' arm (Soz) ἐκείθεν] + ἐλθὼν ὁ ἅγιος Γρηγόριος ἐπίσκοπος Bl: 'he went  
 up with holy G. to the synod' s<sub>a</sub>(c): (VC put stop at Κωνστ. not at διάκονον): txt Tl<sub>2</sub>  
 4 καταλ.] + δὲ VC 5 τῷ ἐπ.] om T 6 κατὰ π. τῶν αἱρ.] om s<sub>a</sub> arm 6, 7 ἦνθει  
 .....αἱρέσεως] om VCs<sub>a</sub> 6 δὲ] T; γοῦν al οὖν B πόλει] + ἐν T 7 κατὰ πάσης  
 αἱρέσεως] om l<sub>2</sub> οὖν] δὲ VC 9, 10 ὡς.....ἀντηράσθη] The punctuation is un-  
 certain: that of VC arm s<sub>a</sub> (but s<sub>a</sub> om ὕστερον) is adopted, VC however add δὲ after  
 ὕστερον; Tll<sub>2</sub> (but l<sub>2</sub> om ἔλευθ. τὸ φ.) put the stop after ὕστερον; Bc place it after  
 φρονοῦν 9 διηγείτο] TB† 10 τὸ φρονοῦν] VCB†; τοῦ φρονήματος T; τοῦ φόνου  
 B†; (a similar use of τὸ φρονοῦν occurs in W at end of c. LVIII) τούτου after  
 γύν. T 11 ἦν δὲ τῶν μεγ.] VCs<sub>a</sub>; ἦν δὲ ἐν τούτῳ τῶν μεγ. B; ἦν δὲ εἰς τῶν μεγ. ὁ  
 ἀνὴρ αὐτῆς T: + uiri coniux ll<sub>2</sub>(c) 12 θέμ.] θεώμενος VC 13 ἐπιχαιρεσίκακον]  
 VC; ἐπιχαιρέκακον TB 14 παρ' αὐτοῦ] TBVC (om αὐτοῦ C); om l<sub>2</sub>s<sub>a</sub>: + τοῦ θεοῦ VC  
 ἐμποδισθῇ] VC; ἐμποδισθῆναι (om ὅπως) TB 14, 15 VCle punctuate as txt; Tl<sub>2</sub>s<sub>a</sub>  
 after λυττώσης; also B, but passage is rewritten and enlarged; arm recasts  
 15 οὖν] om TBl<sub>2</sub>s<sub>a</sub> arm ἐπικειμένης] ἐπιμαινομένης VC λυττώσης] + ἥς T  
 (αὐτῆς B) 16 ἴσχυε C ταύτην (sic) T



πολὺν δὲ τῆς εὐχῆς αὐτοῦ προκοψάσης πρὸ τῆς τοῦ πράγματος  
 πείρας, ἐπέστη αὐτῷ ἀγγελικὴ ὀπτασία ἐν σχήματι | στρατιωτῶν  
 τοῦ ὑπάρχου, καὶ ἀρπάζει αὐτὸν καὶ ἄγει ὡς ἐν δικαστηρίῳ καὶ  
 βάλλει αὐτὸν εἰς τὴν λεγομένην κουστωδίαν, κλοιοῖς σιδηροῖς  
 5 καὶ ἀλύσεσιν αὐχένα καὶ χεῖρας καταδησάντων, τῶν ἐπ' αὐτὸν  
 ἐλθόντων δῆθεν τὴν αἰτίαν οὐ λεγόντων. αὐτὸς δὲ τῇ συνειδήσει  
 ᾗδει ὅτι χάριν ταύτης ὑφίσταται ταῦτα, προσδοκήσας τὸν ἄνδρα  
 αὐτῆς ἐντετυχηκέαι. ἐν τῷ οὖν λίαν αὐτὸν ἀγωνιᾶν ἄλλης  
 δίκης πραττομένης καὶ βασανιζομένων ἐτέρων ἐπὶ ἐγκλήματι,  
 10 ἔμενε σφόδρα ἀγωνιῶν. μετασχηματίζεται δὲ ὁ ἄγγελος ὁ τὴν  
 ὀπτασίαν παρασχὼν εἰς παρουσίαν γνησίου φίλου, καὶ λέγει  
 αὐτῷ δεδεμένῳ μεταξὺ σειρᾶς τεσσαράκοντα καταδίκων· Τίνος  
 ἔνεκεν κατέχῃ ἐνταῦθα, κύρι διάκονε; λέγει αὐτῷ· Κατὰ μὲν  
 ἀλήθειαν οὐκ ἐπίσταμαι, ὑπόνοια δέ με ἔχει ὅτι ὁ δεῖνα ὁ ἀπὸ  
 15 ὑπάρχων ἐνέτυχε κατ' ἐμοῦ ἀλόγῳ ζηλοτυπία πληγείς· καὶ  
 δέδοικα μήποτε χρήμασιν ὁ ἄρχων διαφθαρεῖς τιμωρία με ὑπο-  
 βάλλῃ. λέγει αὐτῷ· Εἰ ἀκούεις τοῦ φίλου σου, οὐ συμφέρει  
 σοι ἐν τῇ πόλει ταύτῃ διάγειν. λέγει αὐτῷ ὁ Εὐάγγελιος· Ἐὰν  
 ὁ θεὸς με ταύτης τῆς συμφορᾶς ἀπαλλάξῃ καὶ ἴδῃς με ἐν  
 20 Κωνσταντινουπόλει, γινῶθι ὅτι εὐλόγως ὑφίσταμαι ταύτην τὴν  
 τιμωρίαν. λέγει αὐτῷ ἐκεῖνος· Φέρω τὸ εὐαγγέλιον καὶ ὁμολογῶ

αὐτῷ ἐμχανᾶτο· εἰς ἔργον δὲ προβήσεσθαι μελλούσης τῆς ἐπιβολῆς, καθέδοντι  
 αὐτῷ φοβερὰν τινα καὶ σωτήριον ὀνείρατος ὄψιν ἐπιπέμπει τὸ θεῖον· ἔδοξε γὰρ  
 ὡς ἐπὶ ἐγκλήματι συλληφθεὶς, σιδήρῳ δεδέσθαι πόδας καὶ χεῖρας. (10) μέλ-  
 λοντί τε αὐτῷ εἰς δικαστήριον ἄγεσθαι καὶ τιμωρίαν ὑπέχειν προσελθὼν τις  
 ὑπέδειξε τὴν ἱερὰν τῶν εὐαγγελίων βίβλον, καὶ ὑπισχνεῖτο, εἰ τῆς πόλεως  
 ἐξέλθοι, τῶν δεσμῶν αὐτὸν ἀπαλλάξειν, καὶ ὅτι τοῦτο ποιήσει ὄρκον ἀπῆτει.

TVCl<sub>2</sub>cs<sub>a</sub> arm

1 δέ] γοῦν VC 2 στρατιωτῶν] VCB†lc; στρατιώτου TB†l<sub>2</sub>sa 3 ἐπάρχου B† (c)  
 ἄγει]+αὐτὸν VC ὡς] om VCl<sub>2</sub> 6 δῆθεν] δῆ (sic), om τὴν αἰτίαν.....ὅτι T  
 7 τῆς χάριν (om ταύτης) T 7, 8 προσδ.....ἐντετυχ.] om sa 7 τὸν ἄνδρα αὐτῆς]  
 T(B)l<sub>2</sub>c; αὐτῆς τῷ ἀνδρὶ VC 8 ἐντετυχ.] +τῷ δικαστῇ Blc 9 εἰσπραττομένης T  
 ἐπὶ]+τοιούτῳ B(sa) 10 ἔμεινε T ὁ<sup>2</sup>] om T 11 παρασχὼν]+αὐτῷ VC  
 φίλου] ἀδελφοῦ T: +πρὸς ἐπίσκεψιν ἡκοντος πρὸς αὐτὸν B (c 'who had come to visit  
 and comfort him') 12 μεταξὺ δεδ. T σειρᾷ VC 12, 13 καταδίκων.....κατὰ  
 μὲν] om T 12 τί οὕτως (om ἐνταῦθα) Bl 13 αὐτῷ]+ἐκεῖνος B(lsa); Euagrius l<sub>2</sub>  
 16 χρήμασιν ὁ ἄρχ.] TV; ὁ ἄρχ. χρ. CB φθαρεῖς T τιμ. με ὑποβάλλῃ] TB  
 (περιβ. B†) (Soz) l<sub>2</sub>; τιμωρήσεται με VC: +μεγίστη B (lsa mortis) 17 ἀκούεις]+μου  
 Tl<sub>2</sub>c 18 λέγει] om T ὁ] om VC 19 με ταύτης τῆς συμφ. ἀπ.] TB; με ἀπ.  
 τῆς συμφ. ταύτης VC 20 τὴν τιμ. ταύτην] VC 21 αὐτῷ]+πάλιν VC (l tune)  
 ἐκεῖνος]+εἰ οὕτως ἔχει B arm φέρω τὸ εὐαγγ.] om sa



μοι ἐν αὐτῷ ὅτι ἀναχωρεῖς τῆς πόλεως ταύτης καὶ φροντίζεις σου τῆς ψυχῆς, καὶ ἀπαλλάττω σε τῆς ἀνάγκης ταύτης. ἤνεγκεν οὖν τὸ εὐαγγέλιον καὶ ὥμοσεν αὐτῷ κατὰ τοῦ εὐαγγελίου ὅτι Παρεκτὸς μιᾶς ἡμέρας, ἵνα φθάσω ἐμβαλεῖν εἰς τὸ πλοῖον τὰ ἱμάτιά μου, οὐ μὴ παραμείνω. τοῦ ὅρκου οὖν προχωρήσαντος 5 ἐπανήλθεν ἀπὸ τῆς ἐκστάσεως τῆς γενομένης αὐτῷ ἐν τῇ νυκτί· καὶ ἀναστὰς ἐλογίσατο ὅτι Εἰ καὶ ἐν ἐκστάσει γέγονεν ὁ ὅρκος ἄλλ' ὅμως ὥμοσα. βαλὼν οὖν πάντα τὰ αὐτοῦ εἰς πλοῖον ἔρχεται εἰς Ἱεροσόλυμα.

Κακεῖ δεξιόταται παρὰ τῆς μακαρίας Μελανίας τῆς Ῥωμαίας. 10 πάλιν δὲ τοῦ διαβόλου σκληρύναντος αὐτοῦ τὴν καρδίαν καθάπερ τοῦ Φαραώ, ὡς νέφ καὶ σφριγῶντι τὴν ἡλικίαν γέγονεν ἐνδυσμός τις καὶ ἐδιψύχησε μηδενὶ μηδὲν εἰρηκῶς, κακεῖσε πάλιν ἐξαλλάσσων τοῖς ἱματίοις καὶ ἐν τῇ διαλέκτῳ ἐκάρου αὐτὸν ἡ κενοδοξία. ὁ δὲ ἐμποδιστὴς τῆς πάντων ἡμῶν ἀπωλείας θεὸς 15 ἐνέβαλεν αὐτὸν εἰς περίστασιν πυρετοῦ, κακεῖθεν εἰς νόσον μακρὰν ἐξαμηνιαίῳ χρόνῳ ταριχεύσας αὐτοῦ τὸ σαρκίον, δι' οὗ ἐνεποδίζετο. τῶν ἱατρῶν δὲ ἀπορούντων καὶ τρόπον θεραπείας μὴ εὐρισκόντων, λέγει αὐτῷ ἡ μακαρία Μελανία· Οὐκ ἀρέσκει μοι, υἱέ, ἡ σὴ μακρονομία. εἰπέ οὖν μοι τὰ ἐν τῇ διανοίᾳ σου. 20 οὐκ ἔστι γὰρ ἀθεΐς σου ἡ νόσος αὕτη. τότε ὡμολόγησεν αὕτῃ

(11) ὁ δὲ τῆς βίβλου ἐφαψάμενος, ἦ μὴν ὠδε πράξειν ἐπωμόσατο· διαφθεθεῖς τε τῶν δεσμών, αὐτίκα ἐξηγέρθη· καὶ τῷ θεῷ ὀνείρῳ πεισθεῖς διέφυγε τὸν κίνδυνον.

TVCl<sub>2</sub>cs<sub>a</sub> arm

1 ἐν αὐτῷ] om Ts<sub>a</sub>c ἀναχωρεῖ T φροντίζει T 2 ταύτης] om T 5 οὖν ὅρκ. VC προχωρήσαντος] γενομένου VC: + ἀπεχώρησεν ὁ ἀνὴρ καὶ εὐθέως καὶ αὐτὸς VC: + εὐθέως c arm Soz (cf. VC) 6 τῆς γεν.....νυκτί] om Ts<sub>a</sub> 7 ἐλογίξετο] VC 8 ἅπαντα T τὰ αὐτοῦ] T (B ἂ εἶχεν) l<sub>2</sub>(ls<sub>a</sub>); om VC εἰς] + τὸ VC 10 κακεῖ] + δὲ V; κακεῖσαι (sic) C; om l<sub>2</sub>c Μελανίας] TB+ll<sub>2</sub>s<sub>a</sub> (arm); Μελάνης VCB+tc 11 δέ] TB+; οὖν VC καθάπερ τοῦ Φ.] om l<sub>2</sub> 12, 13 καὶ σφριγῶντι.....ἐδιψύχησε] om l<sub>2</sub> (s<sub>a</sub> paraphr.) 12 τῇ ἡλικίᾳ T γέγονεν] + πάλιν B1 ἐνδοιασμός VCB+ 13 μηδενὶ μηδὲν εἰρηκῶς] om l<sub>2</sub>c arm (s<sub>a</sub>) οὐδενὶ T μηδέν] om T 14 ἐκάρου αὐτὸν ἡ κεν.] VCB+; ἐκαροῦτο κενοδοξία Tl<sub>2</sub>; καροῦμενος ὑπὸ τῆς κεν. B+ 15 τῆς] + τῶν VC ἀπωλείας] + καὶ προνοητῆς τῆς σωτηρίας τῶν ψυχῶν ἡμῶν VC 17 ταριχεύσας αὐτοῦ τὸ σ.] om s<sub>a</sub> ταριχεύουσιν T δι' οὗ ἐνεποδ.] om l<sub>2</sub>cs<sub>a</sub> arm 18 ἐνεποδίζετο] TB1: + εἰς ἀρετὴν B (VC: δι' οὗ ἐνεποδίζετο μὴ δυνάμενος σωφρονεῖν. τοῦ οὖν δεσπότης θεοῦ οὕτως τάχα προορίσαντος, καὶ τῶν ἱατρῶν τάχα κατὰ πρόνοιαν τοῦ κρείττονος ἀπορούντων κ.τ.λ.) ἀπορούντων καὶ] om s<sub>a</sub> 19 οὐχ VC ἀγία T Μελάνη VC 20 τὰ] + arcana ls<sub>a</sub> 21 ἀθεΐς] T; ἀθεῖα B; θεοῦ ἄνευ VC σου after νόσος VC τότε] VCl<sub>2</sub>c (B οὖν); ὁ δὲ Ts<sub>a</sub> αὕτῃ ὡμ. VC

τὸ πρᾶγμα σύμπαν. ἡ δὲ λέγει αὐτῷ· Δός μοι | λόγον ἐπὶ κυρίου, ὅτι ἔχη τοῦ σκοποῦ τοῦ μονήρους βίου· καὶ εἰ καὶ ἀμαρτωλὴ τυγχάνω, προσεύχομαι ἵνα δοθῇ σοι †κομιάτος ζωῆς.† ὁ δὲ συνέθετο. ἐντὸς οὖν ὀλίγων ἡμερῶν ὑγίανε· καὶ ἀναστὰς παρ' 5 αὐτῆς ἐκείνης μετημφιάσθη, καὶ ἐξέρχεται ἐκδημήσας εἰς τὸ ὄρος τῆς Νιτρίας τὸ ἐν Αἰγύπτῳ.

Ἐν ᾧ οἰκήσας δεύτερον ἔτος τὸ τρίτον εἰσβάλλει εἰς τὴν ἔρημον. ζήσας οὖν δεκατέσσαρα ἔτη ἐν τοῖς λεγομένοις Κελλίοις ἥσθιε μὲν λίτραν ἄρτου, ἐν τριμηνιαίῳ δὲ ξέστην ἐλαίου, ἀνὴρ 10 ἀπὸ ἀβροτάτου καὶ τρυφηλοῦ βίου καὶ ὑγροτάτου ἡγμένος. ἐποίει δὲ εὐχὰς ἑκατόν, γράφων τοῦ ἔτους τὴν τιμὴν μόνον ὧν ἥσθιεν· εὐφυνῶς γὰρ ἔγραφε τὸν ὀξύρυγχον χαρακτηῖρα. ἐντὸς οὖν δεκαπέντε ἐτῶν καθαρεύσας εἰς ἄκρον τὸν νοῦν κατηξιώθη χαρίσματος γνώσεως καὶ σοφίας καὶ διακρίσεως πνευμάτων.

2—8 Soz. (11) Εἰς νοῦν τε λαβὼν χρῆναι μετιέναι τὸν ἀσκητικὸν βίον, ἐξεδήμησεν ἐκ Κωνσταντινουπόλεως εἰς Ἱεροσόλυμα. καὶ μετὰ χρόνον τινα παραγενόμενος ἐπὶ θέαν τῶν ἐν Σκῆτει φιλοσοφούντων, ἡσμένισε τὴν ἐνθάδε διατριβήν.

7—9 (p. 121) For the much fuller Coptic account see *Prol.* 143—45.

12 See Note 74.

TVCll<sub>2</sub>cs<sub>a</sub> arm

1 τὸ πρᾶγμα σύμπαν] omnia quae in animo eius erant l<sub>2</sub>c arm (echoes of τὰ ἐν τῇ διανοίᾳ σου above) σύμπαν] om T ἡ δὲ] καὶ T 2 τοῦ σκοποῦ..... τυγχάνω] om T σκοποῦ]+σου VC (l<sub>2</sub> quam spopondisti) 3 προσεύχομαι]+ ὑπὲρ σοῦ VC<sub>s<sub>a</sub></sub>; πρὸς κύριον Bl<sub>2</sub>; deum lc: txt T κομιάτος ζωῆς] from B and 1; καὶρος κομιάτου (al καμάτου al μετανοίας) καὶ προθεσμία ζωῆς B; uiuendi commeatum 1; uitae tempus l<sub>2</sub>; καὶρος T; ῥῶσις καὶ ὑγεία σώματος VC; 'release from thy affliction' s<sub>a</sub>; 'health' c; 'time for repentance' arm ὁ δὲ] + εὐθέως VC 4 συνέθετο]+ ἡ δὲ ἀγία τοῦ θεοῦ δούλη οὐ διέλειπε προσευχομένη ἡμέρας καὶ νυκτὸς ὑπὲρ αὐτοῦ τὸν θεὸν ἱκετεύουσα VC; εὐξαμένης δὲ αὐτῆς B ὑγίαινε VC παρ' αὐτῆς ἐκείνης] om s<sub>a</sub>c (arm) 6 ὄρος]+ τὸ T Αἰγύπτῳ] At this point c departs so widely from the Greek as to be almost worthless for textual purposes (cf *Prol.* 143—145) 7 εἰς δ T ἔτος τὸ τρίτ.] om T 9 μὲν] om T ἄρτου]+ τὴν ἡμέραν Bll<sub>2</sub>s<sub>a</sub> τριμηνίῳ T ἐλαίου]+ nam nihil coctum sumebat in cibum nec aliquid de pomis gustabat l<sub>2</sub> (cf. c, at this exact point: 'Macarius replied that he should not eat vegetables or anything cooked,' *Prol.* 143) 10 ἀπὸ ἄκρου καὶ τρ. καὶ ἀγροτάτου βίου T 11 ἑκατόν]+ cotidie ll<sub>2</sub>cs<sub>a</sub> arm τοῦ ἔτους after ἥσθιεν VC 12 ὀξύρυγχον] B (ὀξύριγchon B<sup>†</sup>); ὀξύρογchon T ven; ὀξύριχον VC; (l oxyryncham cass 348, oxyrincham sess, ochirincam cass 143; l<sub>2</sub> librare manu; s<sub>b</sub> **ⲕⲁⲩⲱⲓⲟ ⲕⲓⲟⲩⲁⲩⲁ ⲓⲟ ⲕⲁⲩⲱⲓⲁ**; 'according to the likeness of oxunirika' arm; om s<sub>a</sub>c) 13 εἰς ἄκρον] Tl(c); εἰς ἅπαν VC; om Bl<sub>2</sub>s<sub>a</sub> τῷ νοῦ T

συντάττει οὖν οὗτος τρία βιβλία ἱερὰ μοναχῶν ἀντιρρητικά οὕτω λεγόμενα, πρὸς τοὺς δαίμονας ὑποτιθέμενος τέχνας. τούτῳ ὥχλησεν εἰς βάρος ὁ τῆς πορνείας δαίμων, ὡς καὶ αὐτὸς ἡμῖν διηγείτο· καὶ διὰ πάσης νυκτὸς γυμνὸς ἔστη ἐν τῷ φρέατι χειμῶνος ὄντος, ὡς καὶ παγῆναι αὐτοῦ τὰς σάρκας. ἄλλοτε 5 πάλιν ὥχλησεν αὐτῷ πνεῦμα βλασφημίας· καὶ ἐν τεσσαράκοντα ἡμέραις ὑπὸ στέγην οὐκ εἰσῆλθεν, ὡς αὐτὸς ἡμῖν διηγῆσατο, ὡς καὶ τὸ σῶμα αὐτοῦ καθάπερ τῶν ἀλόγων ζῶων κρότωνα ἐκβράσαι. τούτῳ τρεῖς ἐπέστησαν ἐν ἡμέρᾳ δαίμονες ἐν σχήματι κληρικῶν περὶ πίστεως συζητοῦντες· καὶ ὁ μὲν ἔλεγεν 10 ἑαυτὸν Ἀρειανόν, ὁ δὲ Εὐνομιανόν, ὁ δὲ Ἀπολιναριανόν· καὶ

1, 2 *τρία βιβλία.....τέχνας*] 1: scripsit iste tres libros quos his uocabulis nominauit: unum ἱερεα, alterum μοναχον, tertium ἀντιρρητικον (ἀντιρρητικον sess), artesque monstrauit quibus possent daemones subiugari fortiter.

1<sub>2</sub>: de instructione sanctae monachorum conuersationis multa ex diuinis scripturis et nimis apta testimonia contra uitia et impugnationes daemonum immundorum.

c: 'he wrote three books of teaching, one about the monks of monasteries, and another about the monks who dwelt in the cells in his desert, and another about the priests of God, that they should cause them to watch in the holy place'.....(later) 'the book which he wrote concerning the contradictings of demons' (*Prol.* 144).

s<sub>a</sub>: 'he composed three books teaching us the artifice of devils and the snares of thoughts (al. the mind).'

arm: 'he composed three sacred books for (or of) solitaries, and against word-builders (rhetoricians?), and against the cleverness of demons' (*Prol.* 102—6).

On Evagrius' writings see Note 75.

9—1 (p. 122) For the longer form of this episode (Greek and Coptic) see *Prol.* 131—37.

TVCll<sub>2</sub>cs<sub>a</sub> arm

1 *συντάττει οὖν*] TB; *συντάττων οὖν* ven; καὶ *συντάττει* (om οὖν) VC(B†) οὗτος] om TB† τρία βιβλία ἱερὰ μοναχῶν ἀντιρρητικά] VCB (B† ἀντιρρητικὸν and -κῶν); *τρ. βιβλ. ἱερομοναχικὰ ἀντιρρητικά* T (-χικαὶ sic) ven (ἀντ. sic Rosw.): for the versions see above 2 οὕτω] om T 3 καὶ] TVC1c; om B1<sub>2</sub>s<sub>a</sub> 4 ἐν τῷ φρέατι] sub aere 1<sub>2</sub>; 'in the desert' s<sub>a</sub> 5 ὡς] ὥστε T καὶ] om TB1<sub>2</sub> τὰς σ. αὐτοῦ παγ. VC 6 πάλιν] δὲ T ὥχλησεν.....καὶ] om T 7 ὡς1.....διηγῆσατο] om B†1<sub>2</sub>c ὡς καὶ] ὥστε T 8 ἀλόγων] T ven 1<sub>2</sub>c arm; ἀγρίων VCB: (ls<sub>a</sub> doubtful) 9 ἐν] + μὲ VC 10 περὶ] + τῆς T περὶ πίστεως] s<sub>c</sub> (add. 17166 f. 1) begins here; it is in places illegible συζητούντων VC 11 αὐτὸν VC

τούτων περιεγένετο τῇ σοφίᾳ αὐτοῦ διὰ βραχέων λόγων. πάλιν  
 μιᾷς τῶν ἡμερῶν τῆς κλειδὸς ἀπολομένης τῆς ἐκκλησίας, σφρα-  
 γίσας τὸ πρόσωπον τοῦ ἡλωταρίου καὶ τῇ χειρὶ ὥσας ἥνοιξεν,  
 ἐπικαλεσάμενος τὸν Χριστόν. τοσαῦτα ἐμαστιγώθη οὗτος ὑπὸ  
 5 δαιμόνων καὶ τοσαύτην ἔλαβε πείραν δαιμόνων ὧν ἀριθμὸς  
 οὐκ ἔστιν. ἐνὶ δὲ τῶν ἑαυτοῦ μαθητῶν τὰ μετὰ δεκαοκτὼ ἔτη  
 συμβησόμενα αὐτῷ εἶπε, πάντα κατ' εἶδος προφητεύσας αὐτῷ.  
 ἔλεγε δὲ ὅτι 'Αφ' οὗ κατέλαβον τὴν ἔρημον οὐ θριδακίου  
 ἡψάμην, οὐχ ἐτέρου λαχάνου τινὸς χλωροῦ, οὐκ ὀπώρας, οὐ  
 10 σταφυλῆς, οὐ κρεῶν, οὐ λουτροῦ. ἐς ὕστερον δὲ τῷ ἐξκαιδεκάτῳ  
 ἔτει τῆς πολιτείας τῆς ἄνευ ἐψήματος, χρεῖαν ἐχούσης αὐτοῦ  
 τῆς σαρκὸς διὰ τὴν ἀσθένειαν τοῦ στομάχου τοῦ μεταλαμβάνειν  
 διὰ πυρός, ἄρτου μὲν ἥψατο οὐκέτι, λαχάνων δὲ μεταλαμβάνων  
 ἢ πτισάνης ἢ ὀσπριδίων ἐπὶ δύο ἔτη, ἐν αὐτοῖς τελευτᾷ, κοινωνήσας  
 15 εἰς τὰ Ἐπιφάνια εἰς τὴν ἐκκλησίαν. ἀφηγέιτο οὖν ἡμῖν περὶ  
 τὸν θάνατον ὅτι Τρίτον ἔτος ἔχω μὴ ὀχλούμενος ὑπὸ ἐπιθυμίας  
 σαρκικῆς,—μετὰ τοσοῦτον βίον καὶ κόπον καὶ πόνον καὶ προσ-

15 See Appendix v ii.

TVCll<sub>2</sub> (4, 10—17) s<sub>a</sub> (1—13) s<sub>c</sub> arm

1 τῇ σοφίᾳ.....λόγων] Tl (quos omnes sapienter ac breviter disserendo superavit);  
 διὰ βραχέων τῇ τοῦ ἀγίου πνεύματος σοφίᾳ VC; διὰ βρ. τῇ πνευματικῇ σοφίᾳ B; διὰ  
 βρ. πνεύματι σοφίας A<sup>B</sup>: for the conclusion of this episode in l<sub>2</sub> and arm, see  
*Prol.* 102, 142 πάλιν] c breaks off at this point 1-4 πάλιν.....Χριστόν] om l<sub>2</sub>  
 2 μᾶ T ἀπολεσθείσης T 3 προσωπέειν VC ἡλωτηρίου (sic) VC καὶ τῇ χ.  
 ὥσας] om s<sub>c</sub> 4 Χριστόν] + 'without the key' s<sub>c</sub> τοσαῦτα δὲ οὗτος VC  
 5-10 καὶ τοσαύτην.....λουτροῦ] om l<sub>2</sub> 5 τοιαύτην T πείραν ἔλ. T ὧν] VCT;  
 ὡς B1 6 δὲ] + πάλιν VC μαθ. αὐτοῦ T 7 πάντα.....αὐτῷ] om s<sub>c</sub> ('by a  
 prophecy that was verified in him' s<sub>a</sub>) 8 θριδακίνης VC 9 οὐχ.....χλωροῦ] VC  
 (χλωεροῦ) arm (om ἐτέρου); οὐ λεπτολαχάνου χλωροῦ T; οὐ λεπτολαχάνου, οὐ χλωροῦ  
 τινὸς B1; οὐ λαχ. τινὸς s<sub>a</sub>s<sub>c</sub> ὅπ. and σταφ. interchanged l<sub>s</sub>c arm 10 κρ. and  
 λουτ. interchanged TB; s<sub>a</sub> om both κρεῶν] + οὐ σικκῶν VC; 'nor anything done  
 at the fire' s<sub>c</sub>: B adds: οὐκ ἄρτου, οὐκ οἴνου, οὐδ' ὅλως τινὸς τῶν διὰ πυρὸς διερχο-  
 μένων (cf. s<sub>c</sub>), πλὴν ῥητῶν λαχάνων ὠμῶν καὶ ἐμμέτρου ὕδατος; arm adds: 'I have not  
 tasted bread or wine at all'; s<sub>c</sub> adds: 'I have not drunk wine, but I have eaten  
 bread by weight and drunk water by measure' ἐς] om T 11 αὐτοῦ ἔχ. VC  
 12 τοῦ<sup>2</sup>] om T μεταλαμβ.] + τὰ T 13 πυρός] all known copies of s<sub>a</sub> break off  
 here 13, 14 ἄρτου.....δύο ἔτη] TVCll<sub>2</sub>s<sub>c</sub> (so far as ms. is legible) arm ('bread or  
 wine'); B has ἄρτου μὲν ἥψατο, οὐκέτι δὲ λαχάνων μετέλαβεν ἐψημένων, ἀλλ' ἢ  
 πτισάνης ἢ ὀσπριῶν ἐπὶ δύο ἔτη 13 μὲν] + οὐχ C οὐκέτι ἥψ. T 15 Θεοφανείᾳ T  
 ἡμῖν] VCBs<sub>c</sub> (l<sub>2</sub>); 'to the brethren' arm; om Tl: (l<sub>2</sub> referebant autem nobis qui  
 circa eum erant et obseruabant eum, quia ante unum diem mortis suae dixit): + ὁ  
 γενναῖος τοῦ Χριστοῦ ἀθλητῆς Bs<sub>c</sub> 16 ἐνοχλ. VC 17 interchange βίον and πόνον T

ευχὴν ἀδιάλειπτον. τούτῳ ἐμνηύθη ἡ τελευτὴ τοῦ πατρὸς καὶ λέγει τῷ ἀναγγέιλαντι· Παῦσαι βλασφημῶν· ὁ γὰρ | ἐμὸς πατὴρ ἀθάνατός ἐστιν.

(XXXIX) Πίωρ τις Αἰγύπτιος νέος ἀποταξάμενος ἐξῆλθε τοῦ οἴκου τοῦ πατρικοῦ, καὶ λόγον ἔδωκε τῷ θεῷ δι' ὑπερβολὴν 5 ζήλου μηκέτι ἰδεῖν τινὰ τῶν ἰδίων. μετὰ οὖν πεντήκοντα ἔτη ἡ ἀδελφὴ τούτου γηράσασα καὶ ἀκούσασα ὅτι ζῇ, εἰς ἔκστασιν ἤλानεν ἐὰν μὴ αὐτὸν ἴδῃ. ἐλθεῖν δὲ μὴ δυναμένη ἐν τῇ πανερῇμῳ, ἰκέτευσε τὸν κατὰ τὸν τόπον ἐπίσκοπον γράψαι τοῖς πατράσι τοῖς ἐν τῇ ἐρήμῳ, ἵνα αὐτὸν ἀποστείλωσι καὶ ἴδῃ αὐτόν. 10 βίας οὖν αὐτῷ πολλῆς περιτεθείσης ἔδοξεν ἄλλον ἕνα παραλαβεῖν καὶ ὑπάγειν. καὶ ἐσήμανεν ἐν τῷ οἴκῳ τῆς ἀδελφῆς ὅτι 'Ο ἀδελφός σου Πίωρ παρεγένετο. στὰς οὖν ἔξω καὶ τοῦ ψόφου τῆς θύρας αἰσθόμενος ὅτι ἐξῆλθεν εἰς συνάντησιν ἡ γραῦς, καμ-

1—3 τούτῳ.....ἐστιν] cited by Socrates (IV. 23) from Evagrius' own work entitled *Μοναχός*: 'Ἐμνηύθη τινὶ τῶν μοναχῶν θάνατος τοῦ πατρὸς· ὁ δὲ πρὸς τὸν ἀπαγγέιλαντα· Παῦσαι, φησί, βλασφημῶν· ὁ γὰρ ἐμὸς πατὴρ ἀθάνατός ἐστιν.

4 On Pior see Note 76.

4—13 (p. 124) Soz. VI. 29 (26) 'Ο δὲ Πίωρ ἐκ νέου φιλοσοφεῖν ἐγνωκώς, ἥνικα διὰ τοῦτο τοῦ πατρῷου οἴκου ἐξῆλθε, συνέθετο τῷ θεῷ τοῦ λοιποῦ μηδένα τῶν οἰκείων ὄψεσθαι· μετὰ δὲ πεντήκοντα ἔτη ἐπύθετο αὐτὸν ἡ ἀδελφὴ ζῆν· ὑπὸ δὲ χαρᾶς ἀμέτρου τῆς παραλόγου μνηύσεως καταπλαγείσα ἡρεμεῖν οὐκ ἠδύνατο εἰ μὴ θεάσαιο τὸν ἀδελφόν. (27) ὀλοφυρομένην δὲ καὶ ἀντιβολοῦσαν ἐν γήρᾳ ἐλεήσας ὁ παρ' αὐτοῖς ἐπίσκοπος ἔγραψε τοῖς ἡγουμένοις τῶν ἐν ἐρήμῳ μοναχῶν ἐκπέμψαι τὸν Πίωρ. ἀπείναι δὲ προσταχθεὶς οὐκ ἔχων ἀντεπεῖν, οὐ γὰρ θέμις Αἰγυπτίοις μοναχοῖς, οἶμαι δὲ καὶ τοῖς ἄλλοις, ἀπειθεῖν τοῖς ἐπιτατομένοις, παραλαβὼν τινα ἀφίκετο εἰς τὴν πατρίδα· καὶ στὰς πρὸ τῆς πατρῴας οἰκίας ἐμήνυσεν ἐληλυθέναι. (28) ἐπεὶ δὲ ψοφεῖν τὴν θύραν ᾗσθητο, μύσας τοὺς ὀφθαλμοὺς

TVCl<sub>2</sub>S<sub>6</sub> arm

1 τούτῳ] + τῷ ἀγίῳ B(S<sub>6</sub>) ἐμνηύσθη T ἡ] om T 2 πατὴρ μου T 3 ἐστιν] + ἔως ἐνταῦθα ὁ ἄκρος βίος τῆς ἐναρέτου πολιτείας τοῦ αἰοδίου Εὐαγρίου B

XXXIX (Περὶ Πίωρ): PTVCls<sub>2</sub>

4 τις] + ὀνόματι B(S<sub>2</sub>) 7 ἡ ἀδ. τούτου] P; τ. ἡ ἀδ. T; ἡ τ. ἀδ. VC; τ. ἀδ. (om ἡ) B ὅτι] + ὁ ἀδελφὸς αὐτῆς B1 8 μὴ δυναμένη] after παν. C (in marg.) ἐν τῇ πανερῇμῳ] VCTB (TB<sup>†</sup> ἐρήμῳ); εἰς τὴν πανέρημον P: + ἔνθα κατῴκει VC 9 τὸν<sup>2</sup>] om P 10 ἕνα] ὅπως VC αὐτόν<sup>2</sup>] + ὁ καὶ γέγονε· γραφείσης γὰρ τῆς ἐπιστολῆς καὶ (om οὖν) VC 11 πολλῆς] om TS<sub>2</sub>; after περιτεθ. VC περιτεθ.] γενομένης T παραλαβεῖν καὶ ὑπάγειν PC (om καὶ); παραλαβὼν ὑπάγειν TVB (ἀπελθεῖν) 12 ἐν] PT; om VCB 13 παραγέγονε P στὰς οὖν ἔξω] P (Soz); ἔξω οὖν στὰς VCT (δὲ); καὶ ἔξω ἔστηκε (joined to preceding clause) BLS<sub>2</sub> 14 ὅτι] ὅτε VC συνάντησιν] + αὐτοῦ TB(1)



μύσας τοὺς ὀφθαλμοὺς ἐβόησεν πρὸς αὐτήν· Ἡ δέινα, ἡ δέινα, ἐγὼ εἰμι Πίωρ ὁ ἀδελφός σου, ἐγὼ εἰμι· βλέπε με ὅσον θέλεις. πληροφορηθεῖσα οὖν ἐκείνη καὶ δοξάσασα τὸν θεόν, καὶ μὴ πείσασα αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτῆς, ὑπέστρεψεν εἰς  
5 τὴν ἰδίαν οἰκίαν· ὁ δὲ εὐχὴν ποιήσας εἰς τὰς φλιας ἀπεδήμησε πάλιν ἐν τῇ ἐρήμῳ.

Τοῦτο δὲ αὐτοῦ τὸ θαῦμα φέρεται, ὅτι εἰς τὸν τόπον ὃν ᾤκησεν ὀρύξας εὗρεν ὕδωρ πικρότατον· καὶ μέχρις οὗ ἐτελεύτησεν ἐκεῖ παρέμεινε, στοιχήσας τῇ πικρότητι τοῦ ὕδατος ἵνα  
10 δείξῃ τὴν ἑαυτοῦ ὑπομονήν. πολλοὶ οὖν τῶν μοναχῶν μετὰ τὸν θάνατον αὐτοῦ φιλονεικήσαντες μεῖναι ἐν τῷ κελλίῳ αὐτοῦ ἐνιαυτὸν οὐκ ἴσχυσαν ἐκτελέσαι· ἔστι γὰρ φοβερός ὁ τόπος καὶ ἀπαρακλήτος.

Μωσῆς ὁ Λίβυς, ἀνὴρ πραότατος λίαν καὶ ἀγαπητικώτατος,  
15 κατηξιώθη χαρίσματος ἱαμάτων. οὗτός μοι διηγήσατο ὅτι Ἐν τῷ μοναστηρίῳ ὧν νέος φρέαρ ὠρύξαμεν μέγιστον, εἴκοσι ποδῶν

ὀνομαστὶ τὴν ἀδελφὴν προσειπὼν, Ἐγώ, ἔφη, Πίωρ ὁ σὸς ἀδελφός· ἀλλὰ ὅσον βούλει κατανόει. ἡ μὲν οὖν ἡσθεῖσα χάριν ὠμολόγει τῷ θεῷ· ὁ δὲ παρὰ τὴν θύραν εὐξάμενος ἀνέστρεψεν εἰς τὸν τόπον ἐν ᾧ ᾤκει. (29) ἔνθα δὲ φρέαρ ὀρύξας πικρὸν εὗρε τὸ ὕδωρ, καὶ μέχρι τελευτῆς ὑπέμεινε τούτῳ κεχρημένος. ὁ δὲ μετὰ ταῦτα χρόνος τὸ ὑπερβάλλον ἀπέδειξε τῆς αὐτοῦ ἐγκρατείας· ἐπεὶ γὰρ ἐτελεύτησε πολλῶν σπουδασάντων ἐν τῷ αὐτῷ τόπῳ φιλοσοφεῖν οὐδεὶς ὑπέστη.

14—15 (p. 125) Soz. (25) Μωσῆς δὲ πραότητι καὶ ἀγάπῃ ὑπερφυῶς εὐδοκιμεῖναι παραδέδοται καὶ ἰάσεσι παθῶν εὐχῇ κατορθουμέναις. (30) ἀμέλει τοι λέγεται

PTVCl<sub>s2</sub>

1 αὐτήν]+καὶ εἶπεν VC ἡ ὁ δέινα, ἡ ὁ δέινα P 2 ἐγὼ εἰμι<sup>2</sup>] PTB1; om VCs<sub>2</sub>  
ὅσον θ. βλέπε με P 3 πληροφορήσας (sic) αὐτὸν (αὐτὸν erased) T 4 εἰς τ.  
οἶκ. αὐτῆς] om TVC ὑπέστρεψεν.....οἰκίαν] om Bs<sub>2</sub> 5 τὴν ἰδίαν οἰκίαν] τὸν οἶκον  
αὐτῆς VC φλοῖας (sic) P ἀπεδήμησε πάλιν ἐν τῇ ἐρ.] PTls<sub>2</sub> (om πάλιν); ἀπεδ.  
εἰς τὸν τόπον πάλιν ἔνθα ἡσκέτο ἐν τῇ ἐρ. VC (cf. B: ἀπεδ. πάλιν εἰς τὴν ἐρ. τὴν ἰδίαν  
πατρίδα ἐκεῖ κατορθῶν τὴν τῆς ἀσκήσεως ἀρετὴν)

PTAVCl<sub>s2</sub>

7 A presents a pure text αὐτοῦ] om A τὸ] om TVC εἰς] om PT δν]  
PAB; ἐν ᾧ TVC 8 ᾠκοδόμησεν A ὀρύξας]+φρέαρ B1 Soz; txt PTAVCs<sub>2</sub>  
10 ἑαυτοῦ] PT; αὐτοῦ AVC 11 αὐτοῦ θαν. A αὐτοῦ<sup>2</sup>] om TA 12 γὰρ]+καὶ  
TVC:+σφόδρα B1 ὁ τόπος φοβ. VC

PTVCl<sub>s2</sub>

14 A<sup>B</sup> recommences here Μωσῆς] P Soz l<sup>class</sup>; Μωυσῆς TVCBl<sup>class</sup> ἀγαπητι-  
κώτατος]+δς Tl 15 μοι διηγ.] VC; διηγ. μοι P; μοι ὑφηγήσατο TB†; μοι ἀφηγήσατο  
B† 16 τῷ] om T μοναστηρίῳ]+τοῦ ἀρχιμανδρίτου μου P νέος ὧν VC  
ὠρύσσαμεν P; ὀρύσσομεν TB† ποδῶν]+τὸ T

πλάτος· ἐν τούτῳ τρεῖς ἡμέρας ἐκχοίσαντες ἄνδρες ὀγδοήκοντα  
καὶ τὴν συνήθη καὶ ὑποπτον φλέβα παρελθόντες ὡς πῆχυν, οὐχ  
εὖρομεν ὕδωρ. πάνυ οὖν λυπηθέντες ἐσκεπτόμεθα ἀναχωρήσαι  
τοῦ ἔργου· καὶ ἐπιστὰς ὁ Πίωρ ἐκ τῆς πανερέμου ἐν αὐτῇ τῇ  
ἕκτῃ τοῦ καύματος, γέρων περιβεβλημένος τὴν μηλωτὴν, 5  
ἡσπάσατο ἡμᾶς καὶ λέγει μετὰ τὸν ἀσπασμόν· Τί ἐμικροψυχή-  
σατε, ὀλιγόπιστοι; ἐώρακα γὰρ ὑμᾶς ἀπὸ ἐχθρῶν μικροψυχούντας.  
καὶ κατελθὼν ἐν τῇ κλίμακι εἰς τὸ ὄρυγμα τοῦ φρέατος ποιεῖ  
εὐχὴν σὺν αὐτοῖς· καὶ λαβὼν τὸν ὄρυγα λέγει κατενεγκὼν  
τρίτην πληγὴν· Ὁ θεὸς τῶν ἁγίων πατριαρχῶν, μὴ ἀχρει- 10  
ώσης τὸν πόνον τῶν δούλων σου, ἀλλὰ ἀπόστειλον αὐτοῖς  
τὴν τῶν ὑδάτων χρεῖαν. καὶ παραχρῆμα ἐξεπῆδησεν ὕδωρ ὡς  
ῥαντισθῆναι ὅλους. πάλιν οὖν προσευξάμενος ᾤχετο. ἀναγκα-  
ζόντων οὖν αὐτὸν φαγεῖν οὐκ ἠνέσχετο εἰπών· Δί' ὃ ἀπεστάλην  
ἡνύσθη· δι' ἐκεῖνο δὲ οὐκ ἀπεστάλην. |

15

ποτε τὸ φρέαρ ὀρύσσοντας τοὺς ἀμφὶ Μωσέα, μήτε τῆς προσδοκωμένης φλεβὸς  
μήτε τινὸς βάθους τὸ ὕδωρ ἀναδιδόντος, μέλλειν τὸ ἔργον ἀπαγορεύειν· ἐπιστάντα  
δὲ αὐτοῖς περὶ μέσσην ἡμέραν τὸν Πίωρ, καὶ πρότερον ἀσπασάμενον ὀνειδίσαι  
δυσπιστίαν καὶ μικροψυχίαν· κατελθόντα δὲ εἰς τὴν τάφρον εὗξασθαι καὶ ὄρυγι  
τρίτον πληξαι τὴν γῆν· παραχρῆμα δὲ ἀναβλῦσαι τὸ ὕδωρ καὶ τὴν τάφρον πλη-  
ρῶσαι. ἐπεὶ δὲ εὐξάμενος ἀπῆει, δεομένων τῶν ἀμφὶ Μωσέα γεύσασθαι παρ'  
αὐτοῖς οὐκ ἠνέσχετο, φήσας μὴ ἐπὶ τούτῳ ἀπεσταλθαι, ἡνύσθαι δὲ ἐφ' ᾧ ἦλθεν.

15 ἀπεστάλην] VCB add: Ταῦτα τὰ παράδοξα [+θαύματα al. πράγματα  
Πίωρ B] τοῦ γενναίου στύλου τῆς ὑπομονῆς, καὶ τοῦτο τὸ τέλος τῆς ἐκεῖνου ἀρετῆς  
ἀντὶ τῆς [+ιδίας VC] πικρᾶς πηγῆς [+τῆς ἐν τῇ κέλλῃ αὐτοῦ ἀπολαύοντος VC]  
αἰώνιον νᾶμα γλυκύτητος μετὰ μεγάλης πνευματικῆς χαρᾶς ἀπολαῦον διὰ παντός.  
VC end here; what follows in these MSS. is a B text.

PTVCl<sub>2</sub>

2 παρελθ. φλ. T (φλέβαν) ὥσει VC 3 εὖραμεν T 4 καὶ] P(B); om TVC  
ἐπιστὰς]+δὲ TVC:+ἡμῖν B1 Soz (αὐτοῖς) 5] +μακάριος B1 5 ἕκτῃ] ὥρα P  
τὴν] om T 6 καὶ ἀσπασάμενος VCB καὶ] om VCB εἶπεν T μετὰ τὸν  
ἀσπ.] om Ts<sub>2</sub> ἀσπασμόν]+πρὸς ἡμᾶς VCB(s<sub>2</sub>) 7 ἀπεχθὲς VC; ἀπὸ τῆς χθὲς T

P(W)TVCl<sub>2</sub>

W recommences here 7 μικροψυχούντας] PB; μικροψυχήσαντας VCB<sup>B</sup>; ὀλιγο-  
ψυχήσαντας T 8 καὶ]+τοῦτο εἰπών VCB κατῆλθε VCB ἐν] om VC διὰ  
τῆς κλίμακος PT; txt W ποιεῖ] ποιήσας VC 9 ὄρυγα] WVCB Soz; ὀρυκτῆρα PT  
καὶ κατ. τρ. πλ. εἶπεν PVCB; txt WT 10 ἁγίων] om T ἀχρειώσης]+αὐτῶν  
(om τῶν δ. σου) Ts<sub>2</sub> 11 πόνον] τόπον VC 12 τὴν after ὕδατων VC ὥστε T  
13 ὅλους] Ts<sub>2</sub> ('all of them'); τοὺς ὄχλους P; πάντας ἡμᾶς VCB; precantes l  
ᾤχετο]+εἰς τὴν ξρημον PT (txt W); ad propria l 13, 14 τῶν δὲ ἀδελφῶν παρα-  
καλούντων αὐτὸν μεταλαβεῖν τροφῆς εἶπε P 14 οὖν] δὲ T αὐτὸν] αὐτῶν C  
φαγεῖν]+ἐκεῖ VCB 15 ἐκεῖνο] τοῦτο TB<sup>+</sup>; ut cibum caperem ls<sub>2</sub>



εἶχε δὲ μεγάλην ὑπόληψιν παρὰ πᾶσιν, οὐ ψευδῶς ἀλλ' ἀληθῶς. λέγουσιν αὐτῷ. "Ανθρωπὸν σε οἶδαμεν θεοῦ. Οὐκοῦν ἐμοί, φησίν, ἐμπιστεύσατε· ἰδοὺ δι' ὑμᾶς χειροτονῶ ἐμαυτὸν ξενοδόχον. καὶ λαβὼν ἀργύρια καὶ διαφράξας τοὺς ἐμβόλους καὶ στήσας κλῖνας ὡς τριακοσίας ἐνσοκόμει τοὺς λιμώττοντας, τοὺς μὲν 5 | ἐκλιμπάνοντας θάπτων, τοὺς δὲ ἐλπίδα ἔχοντας ζωῆς νοσοκομῶν, καὶ ἀπλῶς πᾶσι τοῖς ἐπιχωριάζουσι τοῦ λιμοῦ ἔνεκεν ξενοδοχίαν καὶ ὑπηρεσίαν καθ' ἡμέραν παρέχων ἐκ τῶν χορηγουμένων αὐτῷ. πληρωθέντος οὖν τοῦ ἐνιαυτοῦ καὶ διαδεξαμένης τῆς εὐθηνίας καὶ πάντων οἴκοι πορευομένων, μηκέτι ἔχων ὃ πράξει εἰσῆλθεν 10 εἰς τὴν ἑαυτοῦ κέλλαν καὶ ἐτελεύτησε μετὰ μῆνα, τοῦ θεοῦ παρασχόντος αὐτῷ τὴν ἀφορμὴν ταύτην στεφάνου τρόπον εἰς τὰ ἔσχατα αὐτοῦ. κατέλιπε δὲ καὶ συντάγματα ὧν τὰ πλεῖστα σπουδῆς ἄξια.

διὰ τῶν ἔργων ἀπήλεγχεν. (14) οἱ δὲ αἰδεσθέντες τὸν ἄνδρα καὶ τοὺς αὐτοῦ λόγους, Ἄλλ' οὐδὲν ἡμῖν μέλει οὐσίας, ἔφασαν. ᾧ δὲ τὰ τοιαῦτα ἐπιτρέφομεν διακονεῖσθαι ἀποροῦμεν, σχεδὸν πάντων πρὸς κέρδος κεκηνητόν καὶ κατηλείαν τὸ πρᾶγμα ποιουμένων. ὑπολαβὼν δέ, Οἷος ὑμῖν δοκῶ; ἤρετο. τῶν δὲ ἀξιοχρεῶν τε καὶ μάλα καλὸν καὶ ἀγαθὸν εἶναι, καὶ τοιοῦτον οἶον ἢ περὶ αὐτοῦ δόξα ἐκράτει συνομολογούντων, Οὐκοῦν ἐκοντῆς, ἔφη, δι' ὑμᾶς ἐπὶ τοῦτο χειροτονήσω ἐμαυτόν. (15) καὶ λαβὼν ἀργύριον παρ' αὐτῶν ἀμφὶ τὰς τριακοσίας κλῖνας ἐν τοῖς δημοσίοις ἐμβόλοις εἶχε. καὶ τῶν ἀπὸ λιμοῦ νοσούντων ἐπεμελείτο καὶ ξένους καὶ τοὺς κατὰ σπάνιν ἀναγκαίῳ ἐκ τῶν ἀγρῶν παραγενομένους ἐδεξιόυτο. ἐπεὶ δὲ ὁ λιμὸς ἐπαύσατο ἐπανῆλθεν εἰς τὸ οἶκον ἔνθα καὶ πρὸ τούτου διέτριβε. καὶ ὀλίγων ἡμερῶν ἐπιβίωσας ἐτελεύτησεν.

14 In P after XL comes the Palestinian group in the following order: XLIV, XLIII, LIII, L, LI, XLVIII (XLV, XLIX, LII being omitted, and XLVII following XXXIX): after XLVIII come the first five lines of XLI, introducing LXIII; the remainder of XLI and XLII are omitted.

# P(W)TAIs

1 δὲ] γὰρ Ts; om B: + καὶ A μέγας ὑπολήψες (sic) T οὐ ψευδῶς] om T  
ἀλλ' ἀληθῶς] om l ἀλλ'] οἱ δὲ ὡς T (and om stop) 2 οἶδαμεν]+ τοῦ T  
3 ἰδοὺ]+ ἀπὸ σήμερον B1 ξενοδόχον]+ τῶν δεομένων B1 4 λαβὼν]+ παρ' αὐτῶν  
B Soz 6 ἐκλείποντας A ἐλπίδας TA 7 πᾶσι τ. ἐπιχ.] om A ἔνεκεν before  
τοῦ λ. A 8 παρέχων καθ' ἡμ. TB 10 οἰκίας A δ] ᾧ P πράξει]+ πάλιν P;  
αὐθις T; confestim l: αὐθις ὑποστρέψας..... πάλιν εἰσῆλθεν B: txt As (Soz) 11 τὴν  
κέλλαν τὴν ἑαυτοῦ T; τὴν κ. αὐτοῦ A ἐτελ. after μῆνα A μῆνα]+ ἡμερῶν P;  
'one' ls 12 αὐτῷ] om W 13 αὐτοῦ] om TB κατέλιπε] PA; κατέλειπε T;  
καταλέλοιπε B καί] om P 14 ἄξια] s adds a few lines



(XLI) Ἀναγκαῖον δέ ἐστι καὶ γυναικῶν ἀνδρείων μνημονεύ-  
σαι ἐν τῷ βιβλίῳ, αἷς καὶ ὁ θεὸς τὰ ἴσα τοῖς ἀνδράσι τῶν ἄθλων  
ἐχαρίσατο, ὑπὲρ τοῦ μὴ προφασίζεσθαι αὐτὰς ὡς ἀσθενεστέρας  
οὔσας πρὸς κατόρθωσιν τῆς ἀρετῆς. πολλὰς μὲν οὖν ἐώρακα,  
5 καὶ πολλαῖς ἀστείαις συντετύχηκα παρθένοις τε καὶ χήραις.  
[ἐν αἷς καὶ Παύλῃ τῇ Ῥωμαίᾳ τῇ μητρὶ Τοξοτίου, γυναικὶ  
εἰς τὴν πνευματικὴν πολιτείαν ἀστείωτάτῃ· ἥς ἐμπόδιον γέγονεν  
Ἱερώνυμός τις ἀπὸ Δαλματίας· δυναμένην γὰρ αὐτὴν ὑπερ-  
πιτῆναι πασῶν, εὐφρεστάτῃ οὔσα, προσεπρόδιδε τῇ ἑαυτοῦ  
10 βασκανίᾳ ἐλκύσας αὐτὴν πρὸς τὸν ἴδιον αὐτοῦ σκοπὸν. ἥς  
θυγάτηρ ἐστί, καὶ νῦν ἀσκεῖται, Εὐστόχιον ὀνόματι ἐν Βηθλεέμ.  
ἥς ἐγὼ ἐν συντυχίᾳ οὐ γέγονα, λέγεται δὲ σφόδρα εἶναι σωφρο-  
νεστάτῃ, συνοδίαν ἔχουσα πεντήκοντα παρθένων.]

Ἔγνων δὲ καὶ Βενερίαν τὴν Βαλλοβίκου τοῦ κόμητος, καλῶς  
15 διασκορπίσασαν τὸ τῆς καμῆλου φορτίον, καὶ ἀπαλλαγείσαν  
τῶν ἐκ τῆς ὕλης τραυμάτων· καὶ Θεοδώραν τὴν τοῦ τριβούνου,  
τὴν ἐπὶ τοσοῦτον ἀκτημοσύνης ἐλάσασαν ὡς ἐλεημοσύνην  
λαβοῦσαν οὕτω τελευτῆσαι | ἐν τῷ μοναστηρίῳ τοῦ Ἡσυχᾶ  
παρὰ θάλατταν. ἔγνων Ὀσίαν ὀνόματι, τὰ ὅλα καὶ σεμνοτάτην  
20 γυναικα· καὶ τὴν ταύτης ἀδελφὴν Ἀδολίαν, οὐκ ἀξίως μὲν ταύτης,  
ἐπαξίως δὲ τῆς δυνάμεως ἑαυτῆς ζήσασαν. ἔγνων ἐγὼ καὶ  
Βασιανίλλαν, τὴν Κανδιδιανοῦ τοῦ στρατηλάτου, προθύμως καὶ

6—19 (p. 129) On this section see *Introd.* § 7; and on the names that occur in it see Note 78. The text of this and the other passages not found in PWT is constructed out of B by means of I, only the words attested by I being retained: the discarded words of B are given in the apparatus. In such passages the text can be no more than an approximation to the original; they are printed closer and enclosed in [ ].

XLI (Περὶ ΓΥΝΑΙΚΩΝ ἀΓΓΙΩΝ): P(W)Tls

1 ἐστὶ] ἡγησάμην B1 2 καὶ] WT; om PB τοῖς.....ἄθλων] om T 4 τῆς] WTB; om P

B1 (see note above)

6 τῇ Ῥωμαίᾳ] urbicam I 6, 7 mulierem prudentem ac spiritualem I 9 πασῶν] <sup>1868</sup> [rev; πάντων] <sup>1868</sup> [cass; πολλῶν, ἵνα μὴ εἰπω πασῶν B οὔσα] + eis τὴν ἐνάρετον πολι-  
τείαν B 11 Εὐστοχία B† 12 ἐγεγόνειν B† σφόδρα] a pluribus I 14 ἔγνων  
δὲ] εὐρηκῶς οὖν AB τὴν] + relictam I Βαλλοβίκου] B†; -δικ- B†; -μικ- AB;  
Vallacini I 14, 15 καλῶς.....φορτίον] om AB 16 καὶ] + τὴν μακαρίαν B τὴν]  
+ coniugem I 17 ἐλεημοσύνην] + ταύτην B 19 B puts the stop at τελευτῆσαι:  
the punctuation adopted is suggested by the other sentences of this paragraph, and  
is perhaps supported by I Ὀσίαν] B† (I femina iustae semper ac per omnia  
probabilis uitae); Οὔσιαν B†: (ἔγνων ὀσίαν ὀνόματι Ταύλαν σεμν. AB<sup>37</sup> B<sup>9-10</sup>) καὶ]  
om B† 20 Ἀδολίαν] + καὶ ταύτην βεβιωκυῖαν ἐν ἀρετῇ B 21 ζήσασαν] + ζήλω  
θεοῦ B 22 Βασσ. I τὴν] + relictam I Κανδιανοῦ B†



εὐλαβῶς τὴν ἀρετὴν ἐξασκήσασαν, καὶ ἐχομένην εἰσέτι καὶ νῦν  
τῶν ἀγώνων σφοδρῶς· καὶ Φωτεινὴν παρθένον σεμνοτάτην εἰς  
ἄκρον, θυγατέρα Θεοκτίστου τοῦ πρεσβυτέρου τοῦ κατὰ Λαοδί-  
κειαν. συνέντυχον δὲ καὶ ἐν Ἀντιοχείᾳ σεμνοτάτῃ γυναικὶ καὶ  
τῷ θεῷ προσομιλούσῃ, τῇ διακονίσῃ Σαβινιανῇ, θείᾳ Ἰωάννου 5  
τοῦ ἐπισκόπου Ἑκωνσταντινουπόλεως. εἶδον δὲ καὶ ἐν Ῥώμῃ τὴν  
καλὴν Ἀσέλλαν τὴν παρθένον γεγηρακυῖαν ἐν τῷ μοναστηρίῳ,  
σφόδρα πρᾶυτάτην γυναῖκα καὶ ἀνεχομένην συνοδίας. ἐν οἷς  
ἐθεασάμην ἄνδρας τε καὶ γυναῖκας νεοκατηχήτους· ἐθεασάμην  
καὶ Ἀβίταν τὴν τοῦ θεοῦ ἀξίαν σὺν τῷ ταύτης ἀνδρὶ Ἀπρονιανῷ 10  
καὶ τῇ τούτων θυγατρὶ Εὐνομίῃ, εὐαρεστούντας τῷ θεῷ, ὡς  
ἄντικρυς μετατεθῆναι ἐπὶ τὴν ἐνάρτεον καὶ ἐγκρατὴ πολιτείαν,  
καταξιωθέντες ἐν τούτοις καὶ τῆς ἐν Χριστῷ κοιμήσεως, ἐλευ-  
θερωθέντες μὲν πάσης ἁμαρτίας, ἐντὸς δὲ καὶ γνώσεως γενόμενοι  
ἐν μνήμῃ ἀγαθῇ τὸν βίον ἑαυτῶν καταλείψαντες.] | 15

(XLII) [Ἀκήκοα περὶ Ἰουλιανοῦ τινὸς ἐν τοῖς μέρεσι τῶν  
Ἑδεσηνῶν, ἀνδρὸς ἀσκητικωτάτου· ὃς καθ' ὑπερβολὴν κατατήξας  
αὐτοῦ τὸ σαρκίον ὅστέα καὶ δέρμα περιέφερε μόνον. οὗτος εἰς  
τὰ ἔσχατα τοῦ τέλους κατηξιώθη τιμῆς χαρίσματος ἱαμάτων.]

10 On Apronianus and Avita see Note 95.

16—19 Soz. III. 14 (29) Κατ' ἐκεῖνο καιροῦ Ἰουλιανὸς ἀμφὶ τὴν Ἑδεσαν (al.  
-σσ-) ἐφιλοσόφει ἀκριβεστάτῃ καὶ οἷα ἀσωμάτῳ ἀγωγῇ καὶ πολιτείᾳ ἐπιχειρήσας,  
ὡς ἐκτὸς σαρκῶν ὁστέοις καὶ δέρματι δοκεῖν συνεστάναι· καὶ Ἐφραίμ τῷ Σύρῳ  
συγγραφεῖ πρόφασιν γενέσθαι πραγματείας τῆς κατὰ τὸν αὐτοῦ βίον ἀφηγήσεως·  
ἐπεψηφίζετο δὲ θεὸς αὐτὸς οἷς ἄνθρωποι περὶ αὐτοῦ ἐδόξαζον, δαίμονας ἀπελαύνειν  
καὶ παντοδαπῶν νόσων ἰάσεις αὐτῷ δωρησάμενος, οὐ φαρμάκοις τισὶν ἀλλ' εὐχῇ  
κατορθουμένας. (See Note 79.)

Bl

3 τοῦ κατὰ Α.] om l 4-6 συνέντυχον.....Κωνστ.] om A<sup>B</sup> 4 σεμνοτάτῃ] + καὶ  
εὐλαβεστάτῃ εἰς ὑπερβολὴν B 5 Σαβιανῇ B<sup>†</sup> 6 Κωνστ.] om l 7 παρθένον]  
+ Χριστοῦ καλῶς B 8 feminam mitem atque mansuetam l 9 νεοκατηχήτους]  
monachorum uitas et instituta discentes l (incorrectly, see c. LIV) 10 καὶ] + τὴν  
μακαρίαν B Ἀβίταν] B<sup>†</sup>l; Ἀβίτταν B<sup>†</sup> Ἀπρονιανῷ] (see 1, p. 147); Ἀπρινιανῷ  
B<sup>†</sup>; Πρινιανῷ B<sup>†</sup>A<sup>B</sup>; Ἀπριανῷ B<sup>†</sup>; Piniano l (Apréniano I<sup>rev</sup>) 11 Εὐνομίῃ] + ἐν  
πᾶσιν B; adeo l 12 μετατεθῆναι] + ῥαδίως ἀπὸ τοῦ ἀνειμένου καὶ τρυφήλου βίου B  
ἐπὶ.....πολιτείαν] ad caelestem uitam l 14 ἁμαρτίας] + τελείως B ἐντὸς.....  
γενόμενοι] ἐν καλῇ ἀγῶνι ἀγωνισάμενοι A<sup>B</sup> 14, 15 ἐντὸς...καταλείψαντες] diuinarum  
autem rerum peritiam atque notitiam semper habuerunt l

XLII (Περὶ Ἰουλιανοῦ): Bl

16, 17 ἀκήκοα (ἀκηκόαμεν A<sup>B38</sup>) παρὰ τινος ἐν τοῖς μέρεσι ἐκείνοις γενόμενον ὀνόματι  
Ἰουλιανόν, ἀνδρὸς (sic) κ.τ.λ. A<sup>B</sup> 17 Ἑδεσηνῶν] Αἰδεσιωνῶν B<sup>†</sup>; Ἑδεσηνῶν B<sup>†</sup>l  
19 τιμῆς] + ἔνεκεν B

(XLIII) Ἐγνων τινὰ πάλιν εἰς τὰ Ἱεροσόλυμα ὀνόματι Ἀδολίον, Ταρσέα τῷ γένει, ὃς παραγενόμενος ἐν τοῖς Ἱεροσολύμοις λίαν τὴν ἄτριπτον ὥδευσεν ὁδόν, οὐχ ἦν οἱ πολλοὶ ἐβαδίσσαμεν, ἀλλὰ ξένην τινὰ ἀνατεμὼν ἑαυτῷ πολιτείαν ὑπὲρ ἄνθρωπον 5 γὰρ ἤσκησεν, ὡς καὶ αὐτοὺς τοὺς δαίμονας φρίξαντας αὐτοῦ τὸ αὐστηρὸν μηδὲ τολμῆσαι αὐτῷ προσεγγίσαι. δι' ὑπερβολὴν γὰρ ἐγκρατείας καὶ ἀγρυπνίας ὑπενόηθη καὶ φάσμα εἶναι. ἐν μὲν γὰρ τῇ τεσσαρακοστῇ ἤσθιε διὰ πέντε, τὸν δὲ ἄλλον ὅλον καιρὸν μίαν παρὰ μίαν. τὸ δὲ μέγα αὐτοῦ τοῦτο ἦν· ἀφ' ἐσπέρας 10 μέχρις ὅτε πάλιν ἡ ἀδελφότης συνήγετο εἰς τοὺς εὐκτηρίους οἴκους, ἐν τῷ Ἑλαιῶνι εἰς τὸν τῆς ἀναλήψεως βουνὸν ὅθεν ἀνελήφθη ὁ Ἰησοῦς, ἐστῶς καὶ ψάλλων καὶ προσευχόμενος διετέλει· καὶ εἴτε ἐνιφεν εἴτε ἔβρεχεν εἴτε ἐπάχμιζεν, ἀσάλευτος ἔμενε. πληρώσας οὖν τὸν συνήθη καιρὸν τῷ ἐξυπνιστικῷ σφυρίῳ 15 τὰς πάντων ἔκρουε κέλλας, συνάγων αὐτοὺς εἰς τοὺς εὐκτηρίους οἴκους, καὶ καθ' ἕκαστον οἶκον συμψάλλων αὐτοῖς ἐν ἡ δεύτερον ἀντίφωνον, καὶ συνευχόμενος, οὕτως ἀπῆει πρὸ ἡμέρας εἰς τὸ κελλίον ἑαυτοῦ, ὡς ἐπὶ τῆς ἀληθείας πολλάκις ἐκδιδυσκόντων αὐτὸν τῶν ἀδελφῶν καὶ ἀποσφιγγόντων αὐτοῦ τὰ ἱμάτια ὡς 20 ἀπὸ πλύτρας, καὶ ἄλλα περιβαλλόντων. οὕτως οὖν πάλιν ἀναπαεὶς μέχρι τῆς ὥρας τῆς ψαλμωδίας προσεῖχεν ἕως ἐσπέρας. καὶ αὕτη τοίνυν ἡ ἀρετὴ Ἀδολίου τοῦ Ταρσέως τοῦ τελειωθέντος ἐν Ἱεροσολύμοις κακεὶ κοιμηθέντος. |

1 XLIII and XLIV are inverted in P, and LIII follows XLIII, XLV being omitted. In XLIII P is equivalent to PW unless otherwise stated.

XLIII (Περὶ Ἀδολίου): P(W)TALS<sub>2</sub>

1 πάλιν τινὰ AB ἐν Ἱεροσολύμοις T 2 Aurelius s<sub>2</sub> (by confusion of α and ᾱ)  
 τοῖς] om T 3 οὐχ] οὐδ' A ἐβάδισαν As<sub>2</sub> 5 αὐτοῦ τὸ] om T 7 γὰρ] δὲ A  
 ἐγκρ.] ἀσκήσεως A καί<sup>2</sup>] om A 8 ὅλον] om Ts<sub>2</sub> 9 μίαν παρὰ μίαν] post  
 biduum I μέγα δὲ A 10 δε] WTAB; ὅτον P 12 ἀνελήφθη] PBs<sub>2</sub>;  
 ἀνῆλθεν TAI ὁ Ἰησοῦς] WTAB<sup>+</sup>; Ἰησ. ὁ κύριος P; ὁ κύριος Bts<sub>2</sub>; saluator I  
 καί<sup>2</sup>] om A 13 εἴτε ἔβρεχεν.....ἔμενε] om T 14 χρόνον A; κανόνα B  
 σφαιρίῳ P 17 πρὸ] πρὸς (sic) TA 18 ἑαυτοῦ] WP (αὐτοῦ) ls<sub>2</sub>; om TAB  
 πολλάκις] PBts<sub>2</sub>; om TAB<sup>+</sup>: + εἶδον P; ἐπίσταμαι αὐτὸς B 19 αὐτοῦ] om TA  
 ἱμάτια]+καὶ P (txt W) 20 ἀπὸ πλ.] ἀποπλύναντες αὐτὰ A; 'because of their  
 wetness' s<sub>2</sub>; + οὕτω κατήρχοντο ὕδατα W; + οὕτω κατερχομένων τῶν ὑδάτων ἐξ αὐτῶν P;  
 + οὕτως ἀπέσταζον B περιβαλλόντων] περιέβαλλον αὐτόν A: + ἱμάτια Ps<sub>2</sub> (txt W)  
 οὕτως οὖν πάλιν] καὶ A 21 μέχρι τῆς ὥρας] om I τῆς<sup>1</sup>] WT; τρίτης ABs<sub>2</sub>; om P  
 ὥρας]+ἐγερεῖς A τῆς ψαλμωδίας] PT; τῇ ψαλμωδίᾳ AB(l)s<sub>2</sub> 22 αὕτη ἐστὶν ἡ  
 ἀρ. P (txt W) τοῦ τελειωθέντος] W (om τοῦ) TA(B)ls<sub>2</sub>; τὸν δρόμον τελέσαντος P  
 23 ἐν]+τοῖς AB

(XLIV) Τὰ κατὰ τὸν μακάριον Ἰννοκέντιον τὸν πρεσβύτερον τοῦ Ἐλαιῶνος παρὰ πολλῶν μὲν ἀκήκοας, οὐδὲν δὲ ἦττον καὶ παρ' ἡμῶν τῶν συζησάντων αὐτῷ τρία ἔτη ἀκούσῃ. οὗτος ἀπλούστατος ἦν καθ' ὑπερβολήν· γενόμενος δὲ τῶν ἐπιδόξων ἐν τῷ παλατίῳ ἐν ταῖς ἀρχαῖς Κωνσταντίου τοῦ βασιλέως ἀπετάξατο 5 ὁρμώμενος ἀπὸ γάμου, ἐν οἷς εἶχε καὶ υἱὸν Παῦλον ὀνόματι δομέστικον στρατευόμενον. τούτου ἁμαρτήσαντος πρὸς θυγατέρα πρεσβυτέρου ἐπαράσατο ὁ Ἰννοκέντιος τῷ ἰδίῳ υἱῷ, παρακαλέσας τὸν θεὸν καὶ εἰπὼν ὅτι Κύριε δὸς αὐτῷ τοιοῦτον πνεῦμα ἵνα μηκέτι εὖρη καιρὸν τοῦ ἐξαμαρτῆσαι τὸ σαρκίον· ἄμεινον ἡγήσά- 10 μενος δαιμονίῳ αὐτὸν πυκτεῦειν ἢ ἀκολασία. ὃ δὲ καὶ γεγένηται. ὃς ἔτι καὶ νῦν ἐστὶν εἰς τὸ ὄρος τῶν Ἐλαιῶν σιδηροφορῶν καὶ παιδευόμενος ὑπὸ τοῦ πνεύματος. οὗτος ὁ Ἰννοκέντιος οἷος μὲν γέγονεν ἐλεήμων λῆρος ὁφθήσομαι τάληθῇ διηγούμενος, ὥς πολλάκις κλέπτειν αὐτὸν ἀπὸ τῶν ἀδελφῶν καὶ διδόναι τοῖς 15 δεομένοις. καθ' ὑπερβολήν δὲ γέγονεν ἄκακος καὶ ἀπλούς, καὶ χαρίσματος ἡξιώθη κατὰ δαιμόνων. ἐν οἷς ποτὲ ἠνέχθη αὐτῷ νεανίσκος ὁρώντων ἡμῶν ὑπὸ πνεύματος ληφθεὶς καὶ παρέσεως, ὥς ἐμὲ θεασάμενον ἄντικρυς θελῆσαι διῶξαι τὴν μητέρα τοῦ ἀχθέντος, ἀπευδοκήσαντα τῆς θεραπείας. συνέβη 20 οὖν ἐν τῷ μεταξὺ ἐλθόντα τὸν γέροντα θεάσασθαι αὐτὴν παρεστῶσαν καὶ κλαίουσαν καὶ ὀδυρομένην ἐπὶ τῇ ἀνεκδιγητῷ συμφορᾷ τοῦ υἱοῦ. δακρύσας οὖν ὁ καλόγηρος καὶ ἐπισπλαγχνισθεὶς λαβὼν τὸν νεανίσκον εἰσῆλθεν εἰς τὸ μαρτύριον ἑαυτοῦ ὃ ὠκοδομῇκει αὐτός, ἐν ᾧ | λείψανα κατακεῖται Ἰωάννου τοῦ 25

2 οὐδὲν] From this word to κρεαδίου (11, p. 132) there is a lacuna in W, owing to the loss of a folio. 7 See Note 80. 12 See Note 81. 25 See Note 82.

#### XLIV (Περὶ Ἰννοκεντίου): PTAI<sub>2</sub>s

1 Ἰννοκ.] WB†; Ἰνοκ. PTAB†s (throughout) 2 οὐδὲν] W breaks off 3 ἀκούσῃ after ἡμῶν A; om TB† 4 ἐνδόξων T; ἐπιδόξης A 5 Κωνσταντίνου AI<sub>2</sub>s 6 ἔσχε T 8 ἐπηράσατο T 9 τοιοῦτον] om A 10 μηκέτι] PA(I)<sub>2</sub>; μὴ TBs 11 δαίμονι AB γέγονεν A 12 ὃς ἔτι καὶ νῦν] TAB; ὃς καὶ νῦν εἰσέτι P 14 ἐλεήμων]+τάχα δὲ καὶ AI<sub>2</sub> φαίνομαι A τὰ ἀλ. P 16 γέγονεν] PAlS; γεγονὼς TB(I)<sub>2</sub> 17 καὶ] διὰ καὶ P(I<sup>rev</sup>); ὃς A; om TB(I)<sub>2</sub>; txt Is κατηξιώθη χαρ.] TB οἷς]+καὶ P 18 νεανίσκος] 'a girl's 19 ἀντικρὺ T θελῆσαι] om T 20 ἀχθέντος] PAl(I)<sub>2</sub>; παιδὸς Ts; δαιμονιώτος B 21 ταύτην A; τὴν τούτου μητέρα Bls 23 υἱοῦ] κυ' (sic) T; + 'when he saw' II<sub>2</sub>s καλόγηρος] ἅγιος P σπλαγχν. AB (+ἐπ' αὐτοῦς) 24 αὐτοῦ P ᾧ P 25 κατακεῖται]+τοῦ θείου B†(II<sub>2</sub>s)

βαπτιστοῦ. καὶ ἐπευξάμενος αὐτῷ μέχρις ἐννάτης ὥρας ἀπὸ  
τρίτης ὥρας, ὑγιῇ ἀπέδωκε τὸν νεανίσκον τῇ αὐτοῦ μητρὶ τῇ  
αὐτῇ ἡμέρᾳ, καὶ τὴν πάρεσιν αὐτοῦ καὶ τὸν δαίμονα ἐξελάσας.  
τοιαύτῃ δὲ ἦν ἡ πάρεσις αὐτοῦ ὡς πτύοντα τὸν παῖδα ἐπὶ τὸν  
5 νῶτον πτύνειν, οὕτως ἦν ἐκστραφεῖς.

Πρόβατον ἀπολέσασα γραῦς τις προσήλθεν αὐτῷ κλαίονσα·  
καὶ ἀκολουθήσας αὐτῇ λέγει· Δεῖξόν μοι τὸν τόπον ἔνθα ἀπώ-  
λεσας. ἀπάγει αὐτὸν εἰς τοὺς περὶ τὸν Λαζάριον τόπους. στὰς  
οὖν προσηύξατο. οἱ δὲ κλέψαντες νεώτεροι προφθάσαντες  
10 ἔσφαξαν αὐτό. ἐν τῷ οὖν προσεύξασθαι αὐτὸν μηδενὸς ὁμολο-  
γούντος, κεκρυμμένου τοῦ κρεαδίου ἐν τῷ ἀμπελῶνι, ποθὲν κόραξ  
ἐλθὼν ἐπέστη καὶ λαβὼν κόπεον πάλιν ἀπέστη. καὶ προσχὼν ὁ  
μακάριος εὔρε τὸ θῦμα· καὶ οὕτω προσπεσόντες αὐτῷ οἱ νεώτεροι  
ὡμολόγησαν οἱ σφάξαντες αὐτό, ἀπαιτηθέντες τὸ ἄξιον τίμημα. |  
15 (XLV) [Περιετύχομεν ἐν Γαλατίᾳ καὶ συνεχρονίσαμεν  
μακρῷ χρόνῳ τῷ πρεσβυτέρῳ Φιλορώμῳ ἀνδρὶ ἀσκητικωτάτῳ  
καὶ καρτερικωτάτῳ· ὃς ὥρμητο μὲν ἐξ οἰκέτιδος μητρὸς ἐλευ-  
θέρου δὲ πατρός· τοσαύτην δὲ εὐγένειαν εἰς τὴν κατὰ Χριστὸν  
ἐνεδείξατο πολιτείαν, ὡς καὶ αὐτοὺς τοὺς ἀνικήτους ἐν γένει  
20 αἰδεῖσθαι αὐτοῦ τὴν ζωὴν καὶ τὴν ἀρετὴν. οὗτος ἀπετάξατο ἐν  
ταῖς ἡμέραις Ἰουλιανοῦ τοῦ δυσωνύμου βασιλέως, καὶ μετὰ  
παρρησίας διελέχθη τούτῳ. ὃν ξηρισθῆναι ἐκέλευσε καὶ ὑπὸ  
παιδαρίων κοσσισθῆναι· ὃς ἐγκαρτερήσας τῷ πράγματι, καὶ

8 See Note 83. 15 The chief differences between l<sup>rev</sup> and l are indicated as samples. On Philoromus see Note 84.

PTAl<sub>2</sub>(1—5)s

1 ἀπὸ τρ. ὥρας μέχρις ἐνν. (om ὥρας) TB(11<sub>2</sub>s); txt PA 2 τὸν νεανίσκον] αὐτὸν Pl  
τῇ αὐτοῦ μητρὶ] TB<sup>1</sup>l<sub>2</sub>s; om PAB<sup>1</sup>l τῇ αὐτῇ ἡμέρᾳ] PTAB<sup>1</sup>ls; om B<sup>1</sup>l<sub>2</sub> 3 αὐτοῦ  
after δαίμονα T ἐξήλασε A 5 πίπτειν (sic) A ἐκστρ. ἦν A: + ἄλλο αὐτοῦ  
πάλιν σημειῶν A: l<sub>2</sub> ceases here 6 γραῦς τις before πρόβατον A τις] om T(B)  
7 ἔνθα] που A 8 τὸν] PT; τὸ AB 10 προσεῦχεσθαι TB 11 ἐγκεκρ. A  
κρεαδίου] κρέατος T; W recommences

P(W)TAls

11 κόραξ ποθὲν AB 12 ἐπέστη] + τῇ κλοπῇ B (l supra ipsas) καὶ<sup>1</sup>.....ἀπέστη]  
om A ἀνέστη T προσχὼν οὖν (om καὶ) TB; δὲ A 13 μακάριος] + Ἰν. T  
ἶδε τὸ θαῦμα A νεανίσκοι P οἱ νεῶτ. after ὡμολόγ. TA 14 οἱ σφάξ. αὐτό] PA  
(om οἱ) s ('that they had killed it'); οἱ κλέψαντες τοῦτο B; l altered; om T καὶ  
ἀπηγῆθησαν A(B)

XLV (Περὶ Φιλορώμογ): Bl

16 τῷ] + θεοφιλεστάτῳ B 17 καὶ καρτ.] om A<sup>B</sup> 18 εὐγένειαν] + ἐνάρετον B;  
ἀρετῶν A<sup>B</sup> 19 ἀνικήτους ἐν γένει] qui libertate generis anicii dicerentur l  
20 τὴν<sup>1</sup>] + ἰσάγγελον B τὴν<sup>2</sup>] + τῆς ἀσκήσεως ἐνεργὸν B 22 τοῦτῳ] + τῷ δυσσεβεῖ  
ὁ γενναῖος τοῦ Χρ. ἀθλητῆς Φ. B 23 παιδαρίων] + ἐντονώτατα B; ἐστῶτα A<sup>B</sup>



χάριτας αὐτῷ ὠμολόγησεν, ὡς αὐτὸς ἡμῖν διηγῆσατο. τούτῳ ἐπέθετο ἐν προοιμίῳ ὁ τῆς πορνείας πόλεμος καὶ τῆς γαστριμαργίας· ὃς τὸ πάθος ἐξήλασεν ἐγκλεισμῷ τε καὶ σιδηροφορίᾳ, καὶ ἀποχῇ σιτίνου ἄρτου καὶ πάντων τῶν ἐφομένων διὰ πυρός. διακαρτερήσας ἐν τούτοις ἐπὶ δεκαοκτὼ ἔτεσιν ἦσε τὸν ἐπι- 5 νίκιον ὕμνον τῷ Χριστῷ. οὗτος ὑπὸ τῶν πνευμάτων τῆς πονηρίας διαφόρως πολεμηθεὶς ἐνεκαρτέρησεν ἐν ἐνὶ μοναστηρίῳ τεσσαράκοντα ἔτη. ἀφηγεῖτο δὲ οὗτος ὅτι Ἐπὶ τριάκοντα καὶ δύο ἔτη οὐδεμιᾶς ὁπώρας ἠψάμην. δειλίας δέ ποτε πολεμησάσης πρὸς τὸ ταύτης περιγενέσθαι μνήματι ἑαυτὸν καθεῖρξεν ἐπὶ 10 ἔτη ἑξ. τούτου πάνυ ἐκήδετο ὁ μακάριος | Βασίλειος ὁ ἐπίσκοπος ἡδόμενος αὐτοῦ τῇ αὐστηρίᾳ καὶ τῇ στυφότητι· ὃς εἰσέτι καὶ νῦν τοῦ καλάμου καὶ τῆς τετράδος τοῦ γράφειν οὐκ ἀνεχώρησεν, ὀγδοηκοστὸν που ἄγων ἔτος. οὗτος ἔφησεν ὅτι Ἀφ' οὗ ἐμυσταγωγῆθην καὶ ἀνεγεννήθην μέχρι τῆς σήμερον ἡμέρας, ἄρτον 15 ἀλλότριον δωρεὰν οὐ βέβρωκα, ἀλλ' ἐκ τῶν ἰδίων πόνων· ὡς ἐπὶ θεοῦ ἡμᾶς ἔπεισεν ὅτι διακόσια πεντήκοντα νομίσματα ἐκ τοῦ ἔργου τῶν χειρῶν αὐτοῦ λελωβημένοις δέδωκεν, οὐδέποτε ἀδικήσας οὐδένα. ὃς πεζῇ τῇ πορείᾳ καὶ μέχρις αὐτῆς Ῥώμης ἀπῆλθεν εὐξόμενος εἰς τὸ μαρτύριον τοῦ μακαρίου Πέτρου· 20 ἔφθασε δὲ καὶ μέχρις Ἀλεξανδρείας, εὐξόμενος εἰς τὸ μαρτύριον τοῦ Μάρκου. †ἦλθε† δὲ καὶ δεύτερον εἰς Ἱεροσολύμους, ἰδίῳις ἀπελθὼν ποσὶ καὶ ἀναλώμασιν ἑαυτῷ ἐπαρκέσας. ἔλεγεν δὲ οὗτος ὅτι Οὐ μέμνημαί ποτε ἀποστὰς κατὰ νοῦν τοῦ θεοῦ μου.]

Bl

2 ἐπέθετο] + τῷ γενναίῳ B γαστρ.] + ὡς ἔλεγεν B 3 δε] + τυραννήσας B ἐξήλασεν] + καθάπερ πυρκαϊὰν ἀμετρον ὕδατι λάβρῳ κατασβέσας ἄκρας ἐγκρατείας ὄρω B (1<sup>rev</sup>) σιδ. τε κ. ἐγκλ. B 4 ἀποχῇ] + βρωμάτων καὶ B καὶ<sup>2</sup>] + ἀπαξαπλῶς B 5 ἔτεσιν] + ὅστις ταῦτα ὑπερνικήσας τὰ ἄτακτα πάθη B (1<sup>rev</sup>) 6 Χριστῷ] + Ὑψώσω σε, κύριε, ὅτι ὑπέλαβές με, καὶ οὐκ εὐφρανas τοὺς ἐχθροὺς μου ἐπ' ἐμέ B (1<sup>rev</sup>) 8 δε] + nobis l καὶ δύο] om l (txt 1<sup>rev</sup>) 9 ποτε] + με φησὶ B πολεμ.] + εἰς ἄκρον ὡς καὶ τὴν ἡμέραν αὐτὴν ἔκφοβον γίνεσθαι B 10 πρὸς.....περιγεν.] B†l (paraphrased); om B† 11 ἐξ] + καὶ ταύτης περιεγένετο τὸν ἐξ ἐπαφῆς (ἀπαθείας AB) πόλεμον πολεμήσας μετὰ τοῦ πνεύματος τοῦ τὴν δειλίαν τούτῳ ἐπάγοντος B (AB in 1st pers: l may perhaps represent some germ of this rather than the previous) τούτου] + τοῦ αοιδίμου B 12 στυφότητι] + καὶ προσεχείρ (ἐπιμελεία AB) τοῦ ἔργου B (1<sup>rev</sup>) 13 τοῦ καλάμου.....γράφειν] libros propria manu scribere l 14 ἔφησεν] + ὁ μακάριος B (1<sup>rev</sup>) 15 ἀνεγεν.] + ἐξ ὕδατος καὶ πνεύματος B 16 βέβρωκα] + παρά τινος (τινι) B 20 τὸ] + ἀγιώτατον B Πέτρου] + καὶ Παύλου B (1<sup>rev</sup>) 21 δε] + pedes l 22 τοῦ] + τιμίου ἀθλητοῦ B: l in basilica martyris Marci ἦλθε] adiit (Hierosolymam autem secundo adiit) l; κατηξιώθην δὲ ἔφη χάριν εὐχῆς κ. δεύτ. ἐν Ἱερ. B: + εἰς τιμὴν τῶν ἁγίων τόπων B (1<sup>rev</sup>) 23 ἐπαρκέσας] + martyres sanctos honoravit l δε] + ἡμῖν B 24 οὗτος] + χάριν τοῦ ἡμᾶς ὠφελήθηνα B (1<sup>rev</sup>) μου] + ταῦτα τὰ ἄλλα τοῦ μακαρίου Φ. καὶ ἐν τούτοις ἡ ἀήττητος νίκη· καὶ αὐτῷ ἀποδέδοται τῶν μακαρίων πόνων τὸ πέρασ, ὁ ἀμαράντινος τῆς δόξης στέφανος B (1<sup>rev</sup>)



(XLVI) Ἡ τρισμακαρία Μελανία Σπανὴ γέγονε τὸ γένος, εἰτοῦν Ῥωμαία· θυγάτηρ μὲν γέγονε Μαρκελλίνου τοῦ ἀπὸ ὑπάτων, ἀνδρὸς δέ τινος τῶν ἀπὸ ἀξιωματῶν γυνή, οὐ καλῶς οὐκ ἐπιμέμνηται. αὐτὴ χηρεύσασα εἰκοστὸν δεῦτερον ἄγουσα  
 5 ἔτος ἔρωτος θεοῦ κατηξιώθη, καὶ μηδενὶ μηδὲν εἰρηκνία, ἐκωλύετο γὰρ ἐν τοῖς καιροῖς Οὐάλεντος ἀρχὴν ἔχοντος ἐν τῇ βασιλείᾳ, ποιήσασα ἐπίτροπον τοῦ υἱοῦ αὐτῆς ὀνομασθῆναι, τὰ κινητὰ πάντα αὐτῆς λαβοῦσα καὶ ἐμβαλοῦσα εἰς πλοῖον, μετὰ φανερῶν παίδων καὶ γυναικῶν δρομαία κατέπλευσεν ἐπὶ τὴν  
 10 Ἀλεξάνδρειαν. καὶ κεῖθεν διαπωλήσασα τὰς ὕλας καὶ εἰς χρυσὸν κατακερματίσασα εἰσῆλθεν εἰς τὸ ὄρος τῆς Νιτρίας, τοῖς πατράσι περιτυγχάνουσα τοῖς περὶ Παμβῶ καὶ Ἀρσίσιον καὶ Σαραπίωνα τὸν μέγαν καὶ Παφνούτιον τὸν Σκητιώτην καὶ Ἰσίδωρον τὸν ὁμολογητὴν ἐπίσκοπον Ἑρμουπόλεως καὶ Διόσκορον. καὶ ἐχρόνισε  
 15 παρ' αὐτοῖς ἕως ἡμῶν ἔτους ἀνὰ τὴν ἔρημον κυκλεύουσα καὶ ἱστοροῦσα πάντας τοὺς ἁγίους. μετὰ δὲ τοῦτο τοῦ ἀγουσταλίου Ἀλεξανδρείας ἐξορίσαντος Ἰσίδωρον καὶ Πισίμιον καὶ Ἀδελφίον καὶ Παφνούτιον καὶ Παμβῶ, ἐν οἷς καὶ Ἀμμώνιον τὸν παρώτην,

1 In P XLVI follows LX. In A it is introduced by the piece on p. 128, thus: Ἀναγκαῖον...χήραις· ἐν αἷς ἦν καὶ ἡ τρισμ. M. κ.τ.λ. P includes W when not otherwise stated. On Melania see Note 85. 16—2 (p. 135) See Note 86.

18 παρώτην] B goes on: καὶ ἐτέρους τινάς, [τοὺς πάντας δώδεκα ἐπισκόπους καὶ πρεσβυτέρους καὶ λοιποὺς κληρικοὺς τε καὶ ἀναχωρητάς,] ὥς γίνεσθαι τὸν ἀριθμὸν ἑκατὸν εἴκοσι ἐξ τοὺς πάντας, καὶ δεκαδύο ἐπισκόπους κ.τ.λ. (For words in [ ] B<sup>+</sup> read: καὶ ἄλλους ἔνδεκα.)

XLVI (Περὶ τῆς γράδος Μελανίας): P(W)Tals

1 Μελανία] B<sup>+</sup> cass and revs; Μελάνη PAB<sup>+</sup>; Μελάνιον WT; Melanias I<sup>scs</sup> (see Note 85) Ἰσπανή P (txt W) γέγονε] PB<sup>+</sup>; ἦν B<sup>+</sup>; om TA τῷ γένει T 2 ἦτοι P (ἦτοῦν WTA) γεγονῦα P (txt W) Μαρκελλίνου] WTB<sup>+</sup>; Μαρκελίνου PB<sup>+</sup>s; Μαρκέλλου A1 3 δὲ] om A οὐ.....ἐπιμέμνη.] ἥς καλῶς καὶ ἐπιμέμνη. A; om s καλῶς] om T1 :+ τὸ ὄνομα TBI 4, 5 εἰκοστὸν (+ δὲ).....κατηξιώθη (+ καὶ) after βασιλείᾳ (7) P (txt W) 4 δεῦτερον] om PA; txt TBI s 5 εἰποῦσα P 6 γὰρ] μὲν P (txt W) τῆς βασιλείας (om ἐν) T 8 πάντα τὰ κιν. T πάντα] om A αὐτῆς] om P (txt W) εἰσβαλ. T 9 τὴν] om T 10 κακεῖθεν] PA1; κακεῖσε T; ἐκεῖ B(s) πωλ. A 11 Νητρ. P (txt W) τοῖς]+ ἁγίοις AB 12 συντυγχ. P Ὀρσίσιον PA (txt W); Assisius I; Arsenius s Σαραπίωνα] T (-ονα) B<sup>+</sup>; Σεραπίωνα PAB<sup>+</sup>1: (see Note 68) 13 Σκητ. and ὁμολογ. tr. T 14 ἐπίσκοπον.....Διόσκ.] om T καί<sup>2</sup>] om TA ἐχρόν.] + δὲ T; γὰρ A 15 ἕως] P; ὥς TAB ἡμῶν A παρὰ A κυκλ.] + καλιστοροῦσα (stet κ. ἱστ.) T 16 ἅπαντας T 17 ἐξορίσαντος]+ τὸν T Πισίμιον A 18 τὸν παρώτην] T; τ. παρώτιον AB; τὸν παρούτιν W; καὶ Παρούτιν P; om Is: (cf. Soz. cited p. 33)

καὶ δώδεκα ἐπισκόπους καὶ πρεσβυτέρους, εἰς τὴν Παλαιστίνην  
 περὶ Διοκαισάρειαν· οἷς ἠκολούθησεν αὕτη ἐκ τῶν ἰδίων χρημά-  
 των ὑπηρετουμένη. κωλυομένων δὲ τῶν ὑπηρετῶν, ὡς διηγούντο,  
 συνέντευχον γὰρ τῷ ἁγίῳ Πισιμίῳ καὶ Ἰσιδώρῳ καὶ Παφνουτίῳ  
 καὶ Ἀμμωνίῳ, αὕτη παιδαρίου καρακάλλιον λαβοῦσα ἐν ταῖς 5  
 ἑσπέrais ἔφερεν αὐτοῖς τὰ πρὸς τὴν χρείαν. γνούς δὲ ὁ ὑπατικός  
 τῆς Παλαιστίνης, θελήσας τὸν κόλπον πληρῶσαι προσεδόκησεν  
 αὐτὴν καπνίζειν· καὶ κατασχὼν αὐτὴν ἔβαλεν εἰς φυλακὴν  
 ἀγνοῶν τὴν ἐλευθερίαν. αὕτη δὲ δηλοῖ αὐτῷ· Ἐγὼ τοῦδε μὲν  
 γέγονα θυγάτηρ, τοῦδε δὲ γυνή· τοῦ δὲ Χριστοῦ εἰμὶ δούλη. 10  
 καὶ μὴ τῆς εὐτελείας τοῦ σχήματός μου καταπτύσης· δύναμαι  
 γὰρ ἑμαυτὴν ἐὰν θέλω ὑψῶσαι, καὶ οὐκ ἔχεις με ἐν τούτῳ  
 καπνίσαι οὐδὲ τῶν ἐμῶν τι λαβεῖν. ὥστε οὖν ἵνα μὴ ἀγνοήσας  
 ἐγκλήμασι περιπέσης ἐδήλωσά σοι· δεῖ γὰρ κατὰ τῶν ἀναισθή-  
 των καθάπερ ἱέρακι τῷ τύφῳ κεχρηθῆναι. τότε γνούς ὁ δικαστὴς 15  
 καὶ προσαπελογήσατο καὶ προσεκύνησεν αὐτῇ, καὶ ἐκέλευσεν  
 αὐτὴν ἀκωλύτως συντυγχάνειν τοῖς ἁγίοις. |

Αὕτη μετὰ τὴν ἀνάκλησιν τούτων μοναστήριον κτίσασα ἐν  
 Ἱεροσολύμοις εἰκοσιεπτὰ ἔτεσιν ἐνεχρόνισεν ἐκεῖ ἔχουσα συνο-  
 δίαν παρθένων πεντήκοντα. ἥ συνέζη καὶ ὁ εὐγενέστατος καὶ 20

## P(W)TAls

1 καὶ<sup>1</sup>] om WT καὶ πρεσβυτέρους] om T Παλ. περὶ Δ.] WAB; Παλ. καὶ  
 Δ. Pls (Caesarea); Παλαιστίνης Δ. T 2 αὕτη] αὕτῃ A; + ἡ μακαρίτις Bs  
 3 ὑπηρετουμένη] + αὐτοῖς A ὑπηρετῶν] PA; ὑπηρετουμένων TB 4 Πισιμίῳ A  
 5 καὶ Ἀμ.] om Pl (txt W) αὕτη] + ἡ ἀνδρεία B1 (benedicta) παιδαρίου] δούλου  
 (after καρακ.) T ven καρακάλλιον] TAB (one λ AB<sup>+</sup>); καρακάλιν P; καρακάλλην W  
 λαμβάνουσα TB; + ἐνεδιδύσκετο καὶ A 6 ἑσπεραις A ἀπήγεν T; εἰσέφερεν B  
 7 Παλ.] + καὶ A 8 καπνίζειν] WAB (καπνίσαι) 1; καταπτοῆσεν P; καταπτίξειν  
 (sic) T; καταπονῆσαι ven ἔβαλεν αὐτὴν TB φρουρὰν T 9 ἀγωνήσας (sic) T  
 ἐλευθέραν A(s): + αὐτῆς PBT (before τὴν) (txt W) αὐτῷ] + λέγουσα AB(l)  
 9, 10 τοῦ μὲν, τοῦ δὲ A 10 δούλη εἰμὶ T 11 καὶ] om T μου] om A  
 καταφρονήσης T 12 ἐάντην W ἐὰν θέλω before ἑμαυτὴν TB ὑψῶσαι] Pls;  
 καὶ ὑψ. A; καὶ ὑψ. καὶ ἐκδικῆσαι B; ἐδικ. καὶ ὑψ. T οὐ δύνῃ T 13 καπνίσαι]  
 WAB ven (Rosw. Notatio 174); πτοῆσαι P; καταπονῆσαι T ἐμῶν] om W οὖν]  
 om P (txt W) ἵνα] om T 14 ἐγκλήμασι] WTAB; ἐγκλήματι P(l)s κατὰ]  
 om A 15 ἱέρακι] + καὶ TA τῷ τύφῳ] arrogantia ls; καμφῳ (sic) P (in marg.  
 corr. ῥάμφῳ); καμφῳ W: W breaks off here

## PTAls

15 χρῆσασθαι A δικαστῆς] + ἐλθὼν (om καὶ) A 16 αὐτῇ] om P 17 αὐτὴν]  
 om T 18 αὕτη] om P μετὰ] + οὖν P τούτων] + ἐνθέων ἀνδρῶν B; 'holy ones' s  
 19 ἔτη A ἐνεχρ.] P; ἐχρ. AB: (ἔτη συνεχρ. T) ἐκεῖ] Psl (in quo); ἐν τῇ Ἱερου-  
 σαλὴμ T (om ἐν) A (om τῇ) B 20 παρθένων] + ὡς TAs ἐξήκοντα A

ὁμότροπος καὶ στιβαρώτατος 'Ρουφίνος ὁ ἀπὸ 'Ιταλίας ἐξ  
'Ακυληΐας τῆς πόλεως, πρεσβυτερίου ἐς ὕστερον καταξιωθείς·  
οὐ γνωστικώτερος καὶ ἐπιεικέστερος ἐν ἀνδράσιν οὐχ εὐρίσκετο.  
δεξιούμενοι οὖν ἀμφότεροι ἐν τοῖς εἰκοσιεπτά ἔτεσι τοὺς παρα-  
5 τυγχάνοντας ἐν τοῖς Ἱεροσολύμοις εὐχῆς ἔνεκεν, ἐπισκόπους τε  
καὶ μονάζοντας καὶ παρθένους, οἰκείους ἀναλώμασιν ᾠκοδόμησαν  
μὲν πάντας τοὺς παρατυγχάνοντας, ἥνωσαν δὲ τὸ σχίσμα τὸ  
κατὰ Παυλῖνον ὡς ἀνδρῶν τετρακοσίων μοναζόντων, καὶ πάντα  
αἵρετικὸν πνευματομάχον συμπίσαντες εἰσήγαγον εἰς τὴν ἐκ-  
10 κλησίαν, τιμώντες τοὺς κατὰ τόπον κληρικούς δώροις καὶ  
τροφαῖς, οὕτω διετέλεσαν μηδένα σκανδαλίσαντες. |

(XLVII) Χρόνιός τις ὀνόματι ἐκ τῆς κώμης τῆς λεγομένης  
Φοινίκης, ἀπομετρήσας ἀπὸ τῆς ἰδίας κώμης πλησίον οὔσης τῆς  
ἐρήμου μύρια πεντακισχίλια βήματα τῷ δεξιῷ ποδὶ ἀριθμού-  
15 μενα, ἐκεῖσε προσευξάμενος ὥρυξε φρέαρ· καὶ εὐρὼν κάλλιστον  
ὑδωρ ἀπέχον ὀργυιὰς ἑπτὰ ᾠκοδόμησεν ἑαυτῷ ἐκεῖ ξενίαν  
μικράν. καὶ ἀφ' ἧς ἡμέρας ἐνεθρόνισεν ἑαυτὸν τῇ μονῇ ἠῤῥατο  
τῷ θεῷ μὴ ἀνακάμψαι μηκέτι εἰς οἰκούμενον τόπον. παρελθόν-  
των δὲ ὀλίγων ἐτῶν ἡξιώθη πρεσβυτερίου ἀδελφότητος περὶ  
20 αὐτὸν συναχθείσης ὡς ἀνδρῶν διακοσίων. αὕτη οὖν αὐτοῦ  
φέρεται τῆς ἀσκήσεως ἡ ἀρετή, ὅτι ἐξήκοντα ἔτη παρεδρεύσας  
τῷ θυσιαστηρίῳ ἱερατεύων οὐ τῆς ἐρήμου ἐξήλθεν, οὐκ ἐκτὸς  
ἔργου ἰδίων χειρῶν βέβρωκεν ἄρτον.

1 See Note 87.

7 See Note 88.

12 In P XLVII follows xxxix. Tullberg's A and N give the text of s  
(Paradisus 12—21). On monks named here see Note 89.

#### PTAIs

1 μονότροπος B1 (-φος B†) καὶ στιβ.] om TB† ἀπὸ] + τῆς A 2 'Ακυληνίας  
(sic) T 3 -κώτατος and -κέστατος A ἡῤῥισκέ τις (γν. and ἐπ. in acc.) T  
4 οὖν] om As τοῖς] om TA 5 εὐχῆς ἔνεκεν] om T 6 ᾠκοδόμουν A; οἰκοδο-  
μοῦντες TB 7 μὲν] om TAB ἦν δὲ καὶ τὸ σχῆμα A 10 τιμώντες] + τε T  
τοὺς...κληρικούς] P1; τὸν...κλήρον TABs δώροις] + τε TB

#### XLVII (Περὶ Χρονίου καὶ Παφνογτίου): PTAIs

12 Κρόνιος T ὀνόματι] λεγόμενος B1 + ὀρμώμενος B1 τῆς<sup>1</sup>] om P 13 ἀπὸ]  
ἐκ P 14 πεντακόσια A βήματα before μύρια A τῷ ποδὶ τῷ δ. T 16 ἀπέ-  
χον] + εἰς βάθος AB1 οὐργ. PA ἑαυτῷ om A 18 μηκέτι] τοῦ λοιποῦ T; om A  
19 δέ] οὖν A ἐνιαυτῶν T 20 ὡσεὶ T τριακοσίων A 20, 21 αὕτη οὖν φ. ἡ  
ἀρ. αὐτοῦ τῆς ἀσκ. A 21 τῆς ἀσκ.] om Ts 22 οὐκ ἐκ T 23 ἔργων T  
ιδίων] PB; τῶν TA ἄρτου T

Τούτῳ συνώκει Ἰακώβ τις ἐκ γειτόνων ὁ ἐπὶ κλην χωλός, γνωστικώτατος εἰς ἄκρον. ἀμφότεροι δὲ γνώριμοι ἦσαν τοῦ μακαρίου Ἀντωνίου. μιᾶς οὖν τῶν ἡμερῶν συνδραμόντος καὶ Παφνουτίου τοῦ ἐπιλεγομένου Κεφαλᾶ, ὃς χάρισμα γνώσεως εἶχε τῶν θείων γραφῶν παλαιᾶς καὶ καινῆς διαθήκης, πᾶσαν 5 αὐτὴν ἐρμηνεύων μὴ ἀναγνοὺς γραφάς, πρᾶος δὲ ἦν ὡς καλύπτεσθαι προφητικὴν ἀρετὴν· οὐ φέρεται ὅτι ὀγδοήκοντα ἔτη ὑφ' ἐν δύο χιτῶνας οὐκ ἔσχε. τούτοις συντυχόντες ἐγὼ τε καὶ οἱ μακάριοι Εὐάγριος καὶ Ἀλβάνιος ἐζητοῦμεν μαθεῖν τὰς αἰτίας τῶν παραπιπτόντων ἢ καὶ ἐκπιπτόντων ἀδελφῶν ἢ σφαλλο- 10 μένων ἐν τῷ καθήκοντι βίῳ. συνέβη γὰρ ἐν ταῖς ἡμέραις ἐκείναις καὶ Χαιρήμονα τὸν ἀσκητὴν καθεζόμενον τελευτήσῃαι καὶ εὑρεθῆναι αὐτὸν νεκρὸν ἐν τῇ καθέδρᾳ κατέχοντα τὸ ἔργον εἰς τὰς χεῖρας. συνέβη δὲ καὶ ἄλλον ἀδελφὸν ὀρύσσοντα φρέαρ καταχωσθῆναι ὑπὸ τοῦ φρέατος· καὶ ἄλλον ἀπὸ τῆς 15 Σκήτεως κατερχόμενον ἀποθανεῖν ἀπὸ λείψεως ὕδατος· ἐν οἷς καὶ τὰ κατὰ Στέφανον τὸν ἐκπεσόντα εἰς αἰσχυρὰν ἀσωτίαν, καὶ Εὐκάρπιον, καὶ τὰ κατὰ Ἡρώνα τὸν Ἀλεξανδρέα, καὶ τὰ κατὰ Οὐάλην τὸν Παλαιστίνον, καὶ τὰ κατὰ Πτολεμαῖον τὸν ἐν τῇ Σκήτει Αἰγύπτιον. συνηρωτώμεν οὖν τίς ἢ αἰτία τοῦ οὕτω 20 ζῶντας ἀνθρώπους ἐν τῇ ἐρημίᾳ τοὺς μὲν ἀπατηθῆναι τὴν φρένα

1 P includes W when not otherwise stated.

17—20 See Note 90.


# P(W)TAs

1 τοῦτῳ συνώκει] om W    τούτῳ] + τῷ Xp. As : + οὖν T    Ἰακωβος T    ἐγγει-  
τόνων (om ἐκ) A    ὃ] ῥ P (txt W)    ἐπικληθεὶς T    2 ἦσαν] before γνώρ. A ;  
om T    3 Ἀντ.] om T    4-6 ῥ χ. γν. ἦν τὸ πᾶσαν θείαν γραφὴν π. καὶ κ. διαθήκης  
ἐρμηνεύειν A    5 παλαιὰν κ. καινὴν διαθήκην (om πᾶσαν αὐτὴν) T    6 καλύπτ.]  
+ καὶ T    7 προφητικὴ ἀρετὴ P    8 τι] + ἐπὶ T    ὑφ' ἐν] om P (txt W)    8 εἶχε A  
τούτοις] + οὖν T    8, 9 οἱ μακάριοι Εὐ. κ. Ἀλβ.] B†1 ; ὁ μακάριος Ἀλβ. PB† ; ὁ μακάριος  
Εὐ. As ; οἱ σὺν ἐμοὶ ἀδελφοὶ T    9 μακάριοι] + διάκονοι B1    Ἀλβάνιος] PB†1 (B†  
'Αλβίνιος, Ἀλβίνος, Ἀλβιανός) ; TAs vac : (cf. p. 81 16 and p. 101 5 app.)    μαθεῖν]  
+ παρ' αὐτῶν B1    10 ἡ καὶ ἐκπ.] om TAs    σφαλομένων P (txt W)    12 Χαιρήμον  
αὐτὸν ἀσκ. (sic) T    13 νεκρὸν] + καθεζόμενον A    καθέδρᾳ] + καὶ A1    15 ὑπὸ  
τοῦ φρέατος] PA ; ὑπ' αὐτοῦ B ; terrae molis aggere l ; om Ts    ἄλλον] + συνέβη PA  
τῆς] om A    16 ἐρχόμενον T (before ἀπὸ τ. Σκ.) AB    λείψεως] δίψης B1    ἐν οἷς]  
ἐμνησθημεν al. ἐμνημονεύσαμεν B : + 'were told' s    17 καὶ.....ἀσωτίαν] om T  
τὰ] om W    ἀσωτίαν] αἰτίαν A    18 Εὐκαρπον PA    τὰ κατὰ<sup>1</sup>] before Εὐκ. T  
κατὰ] (bis) + τὸν P (txt W)    τὰ<sup>2</sup>] om A    19 Οὐάληντα A    κατὰ] + τὸν AB  
τὸν Αἰγ. τὸν ἐν τῇ Σκ. TA(Is)    20 ἠρωτώμεν P    οὖν] om T    21 ἀνθρώπους]  
αὐτοὺς A    ἐρήμῳ T



τοὺς δὲ περιρραγῆναι ἀκολασίᾳ. ταύτην οὖν ἡμῖν ἔδωκε τὴν ἀπόκρισιν Παφνούτιος ὁ γνωστικώτατος, ὅτι περ Πάντα τὰ γινόμενα διαιρεῖται εἰς δύο, εἷς τε | εὐδοκίαν θεοῦ καὶ συγχώρησιν. ὅσα τοίνυν γίνεται κατὰ ἀρετὴν εἰς δόξαν θεοῦ, ταῦτα γίνεται  
 5 εὐδοκίᾳ θεοῦ. ὅσα δ' αὖ πάλιν ἐπιζήμια καὶ ἐπικίνδυνα καὶ περιστατικὰ καὶ ἐκπτωτικά, ταῦτα γίνεται κατὰ θεοῦ συγχώρησιν. ἡ δὲ συγχώρησις ἐκ λόγου γίνεται· ἀδύνατον γὰρ τὸν ὀρθῶς φρονούντα καὶ ὀρθῶς βιούντα περιπεσεῖν πταίσμασιν αἰσχύνῃς ἢ πλάνῃς δαιμόνων. ὅσοι τοίνυν διεφθαρμένῳ σκοπῷ  
 10 νόσῳ ἀνθρωπαρεσκειᾷ καὶ αὐθαδεῖᾳ λογισμῶν μετέρχεσθαι δοκοῦσι τὴν ἀρετὴν, οὗτοι καὶ σφάλμασι περιπίπτουσι, θεοῦ πρὸς τὸ συμφέρον αὐτῶν ἐγκαταλιμπάνοντος αὐτοὺς, ἵνα διὰ τῆς ἐγκαταλείψεως αἰσθανόμενοι τὴν ἐκ τῆς μεταβολῆς ἀλλοιώσιν διορθώσωνται ἢ τὴν πρόθεσιν ἢ τὴν πρᾶξιν. ποτὲ μὲν  
 15 γὰρ ἡ πρόθεσις ἐξαμαρτάνει, ὅταν κακῷ σκοπῷ γένηται· ποτὲ δὲ καὶ ἡ πρᾶξις, ὅταν διεφθαρμένως ἢ καθ' ὃν δεῖ τρόπον μὴ γένηται. ὅπερ συμβαίνει πολλάκις καὶ τὸν ἀκόλαστον διεφθαρμένῳ σκοπῷ ποιεῖν τὴν ἐλεημοσύνην ἐπὶ νεωτέρας διὰ τέλος αἰσχρόν, πρᾶξιν δὲ εὐλογον τῷ ὡς ὀρφανῇ καὶ μόνη καὶ ἀσκουμένη διδόναι  
 20 ἐπικουρίαν. συμβαίνει δὲ καὶ σκοπῷ ὀρθῷ ποιεῖν ἐλεημοσύνην εἰς νοσοῦντας ἢ γεγηρακότας ἢ ἐκπεπτωκότας πλούτου, φειδωλῶς δὲ καὶ μετὰ γογγυσμοῦ, καὶ εἶναι τὸν μὲν σκοπὸν ὀρθόν, τὴν δὲ πρᾶξιν τοῦ σκοποῦ ἀναξίαν· δεῖ γὰρ τὸν ἐλεήμονα ἐν ἰλαρότητι ἐλεεῖν καὶ ἀφειδίᾳ. ἔλεγον δὲ καὶ τοῦτο ὅτι Προτερή-  
 25 ματὰ εἰσιν ἐν πολλαῖς ψυχαῖς, ἐν ταῖς μὲν εὐφύια διανοίας, ἐν

## P(W)TAlS

1 τὴν ἀπόκρ. ἔδωκεν ἡμῖν A δεδώκασι T (B πεποιήκασι) l 2 ὁ ἅγιος Π. A Παφν.] + τε TBl 3 θεοῦ after συγχ. A 4 ὅσα.....εὐδοκ. θεοῦ] om A 5 ὅσα οὖν εἰσιν (om δ' αὖ πάλιν) A 6 καὶ ἐκπτ.] om Bs συγχ. θεοῦ A 7 ἐκ λόγου] Al (ratione) P (+δικαίου); ἐξ ἀλογίας ἢ ἀπιστίας τῶν ἐγκαταλιμπανομένων B; ἐξ ἀβουλίας Ts ('from thoughtlessness,' ) γίνεται] Psl (descendit); om TAB 8 tr φρ. and βι. P πταίσμασιν] PABts; πταίσματι TBl 9 πλάνης] WTAB†(l); πλάνη PB†(s) 10 αὐθαδεῖ λογισμῷ TA(l) 11 περιπ.] + τοῦ AB 12 αὐτῶν] αὐτοῖς A; om T (αὐτοὺς ἐγκ.) 13 αἰσθόμενοι AB 14 διορθώσονται WTBl πρόθεσιν] προαίρεσιν P 15 γίνεται TA 15, 16 γένηται ... διεφθ.] om l ποτὲ δὲ.....γένηται] om A 16 καὶ] WT; om PB 17 καὶ] om T διεφθ.] + μὲν T 18 τέλος] + μὲν Pl 19 πρᾶξιν] πᾶσιν (sic) TA εὐλογον] + φησί T τῷ] PA; τὸ TB καὶ<sup>2</sup>] om A 20 σκοπῷ] + μὲν P ἐλεημοσύνας P (txt W) 21 ἡ γεγηρ.] om ls: tr. γεγηρ. and ἐκπεπτ. πλ. A 24 καὶ<sup>1</sup>] + ἐν TB ἔλεγον] TBls; ἔλεγε PA 25 ἐν<sup>1</sup>] om A ἐν<sup>2,3</sup>] om T ταῖς] αἰς TA



ταῖς δὲ ἐπιτηδειότης ἀσκήσεως. ἀλλ' ὅταν μὴ γένηται δι' αὐτὸ  
 τὸ καλὸν μήτε ἢ πρᾶξις μήτε ἢ εὐφύια, μήτε οἱ τὰ προτερήματα  
 κεκτημένοι οὐ τῷ δοτῆρι τῶν ἀγαθῶν θεῷ ἐπιγράφουσιν, ἀλλὰ  
 τῇ ἰδίᾳ προαιρέσει καὶ εὐφύιᾳ καὶ ἰκανότητι, οἱ τοιοῦτοι  
 ἐγκαταλειφθέντες, ἢ εἰς αἰσχρορργίαν ἢ εἰς αἰσχροπάθειαν 5  
 καὶ αἰσχύνην ληφθέντες, διὰ τῆς ἐπιγυνομένης ταπεινώσεως  
 καὶ αἰσχύνης ἡρέμα πῶς τὸν ἐπὶ τῇ νομιζομένῃ ἀρετῇ ἀπο-  
 τρίβονται τῷ φον. ἐπειδὴ γὰρ ὁ πεφυσιωμένος ἐπὶ εὐφύιᾳ  
 λόγων ἐπαιρόμενος οὐκ ἐπιγράφει θεῷ τὴν εὐφύιαν οὐδὲ τὴν  
 χορηγίαν τῆς γνώσεως, ἀλλὰ τῇ ἑαυτοῦ ἀσκήσει ἢ φύσει, 10  
 ἀφιστᾷ ὁ θεὸς τὸν ἄγγελον τῆς προνοίας ἀπ' αὐτοῦ· οὐ ἀποστρα-  
 φέντος καταδυναστευθεὶς ὑπὸ τοῦ ἀντικειμένου ὁ ἐπαιρόμενος  
 ἐπὶ τῇ εὐφύιᾳ περιπίπτει τῇ ἀκολασίᾳ διὰ τῆς ὑπερηφανίας,  
 ἵνα τοῦ μάρτυρος τῆς σωφροσύνης ἀφαιρεθέντος ἀναξιόπιστα  
 γένηται τὰ λεγόμενα παρ' αὐτῶν, φευγόντων τῶν εὐλαβῶν τὴν 15  
 ἐκ τοῦ τοιούτου στόματος διδασκαλίαν καθάπερ πηγὴν βδέλλας  
 ἔχουσιν· ὡς πληροῦσθαι τὸ γεγραμμένον· Τῷ δὲ ἁμαρτωλῷ  
 εἶπεν ὁ θεός· Ἴνα τί ἐκδιηγῇ τὰ δικαιώματά μου καὶ ἀναλαμβάνεις  
 τὴν διαθήκην μου διὰ στόματός σου; εἰκόσιν γὰρ ἀληθῶς αἱ τῶν  
 ἐμπαθῶν ψυχὰι διαφόροις πηγαῖς· οἱ μὲν γαστρίμαργοι καὶ 20  
 οἰνόφιλοι πηγαῖς βορβορώδεσιν· οἱ δὲ φιλάργυροι καὶ πλεο-  
 νεκταὶ πηγαῖς βατράχους ἐχούσαις· οἱ δὲ βάσκανοι καὶ ὑπερή-

17 Ps. xlix. 16.

## P(W)/TAls

1 ταῖς] αἰς TA δὲ before ταῖς P (txt W) ἐπιτηδειότητος (sic) T γίνεται A  
 2 μήτε<sup>3</sup>] οὔτε A τὰ] +τοιαῦτα A τερήματα (sic) T 3 οὐ] ταῦτα (om οὐ) A(l)  
 ἐπιγράφονται A: +τὴν εὐφύιαν P(s); τὴν χάριν B 5 ἐγκαταλειφθέντες] + ὑπὸ τῆς  
 προνοίας B; a deo l; 'by the providence of God' s 5, 6 ἢ εἰς αἰσχρορργίαν.....  
 ληφθέντες] om A 5 εἰς<sup>2</sup>] WT; om PB αἰσχροπάθειαν] + περιπίπτουσι PlB  
 (ἐμπίπτ. before ἢ εἰς<sup>1</sup>); txt WTs: A vac 6 αἰσχύνῃ P (txt W) ληφθέντες] P'T  
 (λημφθ.) s; καταλειφθέντες B (begins new sentence); admoniti l αἰσχ. καὶ ταπ.  
 Ts 7 ἐπιτίβ. A; ἐπιγράφονται T 8 γὰρ] om A 9 λόγων] λέγω A: + καὶ PA;  
 ἢ T; txt WB 10 ἀλλ' ἢ TA 11 ἀφιστᾷ] + οὖν A ἀπ' αὐτοῦ] PAls; om TB  
 12 ὁ ἐπ. ἐπὶ τῇ εὐφύιᾳ] om A 13 τῇ<sup>1</sup>] om T τῇ<sup>2</sup>] om TB διὰ τῆς ὑπερηφανίας]  
 om Bl: + ἵνα κτηνώδης ἢ ἡ κυνώδης ἀκολασία ἐξέλῃσιν τὴν δαιμονιώδη φύσιν, ὅπερ  
 ἐστὶν ὑπερηφανία Bl (ex quo inrationabilium animalium uel canum more usque ad  
 diabolicam illam persuasionem quae superbia est insaniendo descendit) 14, 15 ἵνα  
 τῆς ἁμαρτυροῦ σωφρ. ἀφαιρεθείσης ἀξιόπιστα λέγεται τὰ λεγ. A 15 παρ' αὐτῷ (sic)  
 W 16 βδέλλαν A; (βδέλας P, txt W) 17 πληρ.] + ἐπ' αὐτῷ P 20 αἱ B  
 μὲν] + γὰρ A 21 οἰνόφιλοι] WAB; οἰνόφλυγες P; -φλυγοι T αἱ TB 22 αἱ TB  
 καὶ ὑπερήφ.] om A

φανοὶ ἐπιτηδειότητα δὲ γνώσεως ἔχοντες, | πηγαῖς ὄφεις τρεφού-  
σαις, αἷς αἰὲ μὲν ἐνλιμνάζει ὁ λόγος, μηδένα δὲ ἡδέως ἀρύεσθαι  
τούτων διὰ τὴν πικρίαν τοῦ ἡθους. ὅθεν ὁ Δαβὶδ παρεκάλει  
5 τρία αἰτῶν, χρηστότητα καὶ παιδείαν καὶ γνῶσιν. ἄνευ γὰρ χρη-  
στότητος γνώσις ἄχρηστος· καὶ ἐὰν μὲν διορθώσῃται ὁ τοιοῦτος,  
τὴν αἰτίαν τῆς ἐγκαταλείψεως ἀποθέμενος, τουτέστι τὸν τύφον,  
καὶ ἀναλάβῃ ταπεινοφροσύνην καὶ ἐπιγνῶ ἑαυτοῦ τὰ μέτρα,  
μήτε κατὰ τινος ἐπαιρόμενος, καὶ τῷ θεῷ εὐχαριστῶν, ἐπανέρ-  
χεται πάλιν εἰς αὐτὸν ἢ ἐμάρτυρος γνώσις. λόγοι γὰρ  
10 πνευματικοὶ βίον σεμνὸν καὶ σῶφρονα μὴ ἔχοντες συνιππά-  
ζοντα στάχυές εἰσιν ἀνεμόφθοροι, τὸ μὲν σχῆμα ἔχοντες, τὸ δὲ  
τρόφιμον ὑποκλαπέντες. πᾶσα οὖν πτώσις, εἴτε διὰ γλώσσης  
εἴτε δι' αἰσθήσεως εἴτε ἢ διὰ πράξεως, εἴτε ἢ δι' ὅλου τοῦ  
σώματος, πρὸς τὴν ἀναλογίαν τῆς ὑπερηφανίας κατ' ἐγκατά-  
15 λειψιν γίνεται, θεοῦ φειδομένου τῶν ἐγκαταλιμπανομένων. εἰ  
γὰρ μετὰ τῆς ἀκολασίας καὶ τῇ εὐφυνίᾳ αὐτῶν μαρτυρήσει τῇ  
χορηγίᾳ τῶν λόγων ὁ κύριος, δαίμονας αὐτοὺς ἀπεργάζεται ἢ  
ὑπερηφανία ἐπαιρομένους μετὰ ἀκαθαρσίας.

Καὶ ταῦτα δὲ ἡμῖν ἔλεγον οἱ ὅσοι ἐκείνοι ἄνδρες· "Ὅταν  
20 ἴδῃς, φησί, τινὰ βίῳ μὲν χαλεπὸν λόγῳ δὲ πιθανόν, μνημόνευσον  
τοῦ δαίμονος τοῦ ἀπὸ τῆς ἀγίας γραφῆς Χριστῷ ὁμιλοῦντος,  
καὶ τῆς λεγούσης μαρτυρίας· Ὁ δὲ ὄφεις ἦν φρονιμάτατος  
πάντων τῶν θηρίων τῶν ἐπὶ τῆς γῆς· ὃ ἢ φρόνησις μᾶλλον  
εἰς βλάβην γεγένηται ἄλλης ἀρετῆς αὐτῷ μὴ συνδραμούσης. δεῖ  
25 γὰρ τὸν πιστὸν καὶ ἀγαθὸν φρονεῖν μὲν ἃ δίδωσιν ὁ θεός, λαλεῖν  
δὲ ἃ φρονεῖ, ποιεῖν δὲ ἃ λαλεῖ. ἐὰν γὰρ μὴ τῇ ἀληθείᾳ τῶν

4 Ps. cxviii. 66.

22 Gen. iii. 1.

## P(W)TALS

1 δέ] om A    2 μὲν] Pl; om TAB    ἐλιμν. P (txt W)    ὁ λόγος] ὁ ἰδὸς σὺν τῷ  
λόγῳ T    μηδένα δέ] Pl(s); καὶ. οὐδεὶς T; τῷ μηδένα AB (τὸ Bt)    ἡδέως] om TAs  
ἀρύεται T    3 ἀπ' αὐτῶν TA    τὴν πικρίαν] PB; τὴν πικρότητα T; τὸ πικρὸν A  
παρακαλεῖ A    4 γνῶσιν]+ δίδαξόν με, λέγων P    χρηστότητος]+ ἡ A    6 του-  
τέστι] om P    7 ἀναλαβὼν τὴν P (txt W)    8 τῷ] om TB    10 συνιππάζοντας P  
11 ἀνεμόφοροι W    12 εἴτε]+ ἡ A    13 εἴτε<sup>1</sup>]+ ἡ A    ἢ] (bis) om T    πράξεως]  
WTB; πράξεων PA    16 συμμαρτ. T    17 χορηγίᾳ] ἐπιχορ. A; χρηστότητι T  
ἢ ὑπερηφ.] om W    19 ταῦτα δὲ λέγω ὑμῖν, ὦ ἄνδρες· ὅταν κ.τ.λ. A    καὶ] om T  
τοῦτο P    εἶπον P    ὅσοι] PB; om Tls    ἐκείνοι] om WT    20 ἴδῃτε B1  
φησί] om A; φασὶ B    μνημονεύσατε B1    22 φρον.]+ ἀπὸ A    23 τῶν ἐπὶ] om A  
μᾶλλον after βλαβ. T    26 φρονεῖ] φρονεῖν δεῖ A    λαλεῖ] λαλεῖν δεῖ TA

λόγων ἢ τοῦ βίου συντρέχῃ συγγένεια, ἄρτος ἐστὶν ἄνευ ἰλὸς  
κατὰ τὸν Ἰώβ, ὃς οὐ βρωθήσεται οὐδαμῶς, ἢ βρωθεὶς ἄξει εἰς  
καχεξίαν τοὺς ἐσθίουσας αὐτόν. Εἰ βρωθήσεται γάρ, φησὶν, ἄρτος  
ἄνευ ἀλός; καὶ εἰ ἔστι γεῖμα ἐν ῥήμασι κενοῖς μὴ πεπληρωμένοις  
τῇ μαρτυρίᾳ τῶν ἔργων; τῶν οὖν ἐγκαταλείψεων αἱ αἰτίαι ἢ 5  
μὲν ἐστι διὰ κεκρυμμένην ἀρετὴν, ἵνα φανερωθῇ, ὥς ἢ τοῦ Ἰώβ,  
τοῦ θεοῦ χρηματίζοντος αὐτῷ καὶ λέγοντος· Μὴ ἀποποιοῦ μοι  
τὸ κρίμα, μηδὲ οἶσθ με ἄλλως σοι κεχρηματικέναι, ἀλλ' ἵνα ἀναφανῇς  
δίκαιος· ἐμοὶ γὰρ ἥς γνωστὸς τῷ ὁρῶντι τὰ κρυπτά, ἐπειδὴ δὲ  
ἡγνούου τοῖς ἀνθρώποις, ὑπονοούντων σε διὰ τὸν πλοῦτον 10  
θεραπεύειν με, ἐπήγαγον τὴν περίστασιν, ἀπεθέρισα τὸν πλοῦτον,  
ἵνα δείξω αὐτοῖς τὴν εὐχάριστόν σου φιλοσοφίαν· ἢ δὲ δι'  
ἀποτροπὴν ὑπερηφανίας, ὥς ἐπὶ τοῦ Παύλου· ἐγκατελείφθη γὰρ  
ὁ Παῦλος περιστάσεσι καὶ κολαφισμοῖς καὶ διαφόροις θλίψεσι  
βαλλόμενος, καὶ ἔλεγεν· Ἐδόθη μοι σκόλοψ τῇ σαρκὶ ἄγγελος 15  
σατάν, ἵνα με κολαφίζῃ, ἵνα μὴ ὑπεραίρωμαι· μήποτε μετὰ τῶν  
θαυμάτων καὶ ἡ ἄνεσις καὶ ἡ εὐθηνία καὶ ἡ τιμὴ αὐτῷ προσγενο-  
μένη εἰς τύφον αὐτὸν ἐμβάλλῃ διαβολικὸν | χαννωθέντα. ἐγκατε-  
λείφθη καὶ ὁ παραλυτικὸς δι' ἁμαρτίας, ὥς λέγει ὁ Ἰησοῦς· Ἴδε,  
ῥίγις γέγονας, μηκέτι ἁμάρτανε. ἐγκατελείφθη καὶ ὁ Ἰούδας 20  
προτιμήσας λόγου ἀργύριον, διὸ καὶ ἀπήγγξατο. ἐγκατε-

3 Job vi. 6.

7 Job xl. 3.

15 2 Cor. xii. 7.

19 Jo. v. 14.

## P(W)TAls

1 εὐγένεια AB ἄλατος T 2 τὸν] + μακάριον Bs οὐ] om A οὐδαμῶς]  
om T 3 τοὺς ἐσθ. αὐτόν] PlB (τὸν ἐσθ.); om TAs εἰ καὶ (κὰν B) βρωθῇ AB  
γὰρ φησὶν] om A 4 ἔστι καὶ (om εἰ) Al 5 διαμαρτυρία A ἔργων] TBls;  
λόγων PA αἱ αἰτίαι] om TA: + διάφοροί εἰσιν Bl 6 διακεκρυμμένη ἀρετὴ A  
ἢ] τῆς (sic) T Ἰώβ] + ἵνα A 7 τοῦ θεοῦ] om A αὐτῷ] om TA  
τὸ κρ. μου A 8 ἀλλ'] + ἡ T 9 ἐμοὶ] + μὲν TB γν. εἰ A 10 ὑπονοοῦσι  
γὰρ A σε] om TA: + ὅτι A: + ἐσθ' ὅτε TA (after πλοῦτον) τὸν] om T  
11 με] + διὰ τοῦτο A ἀπεθάρρῃσα A 12 τὴν εὐχάριστόν σου φιλοσοφίαν]  
Bl (sapientiam); τὴν εὐχάριστόν σου γνώμην P; τὴν εὐχαριστίαν σου καὶ τὴν φιλ.  
TA; 'your thanksgiving to me and your patience' s ἢ δὲ] PTA; ἔστι δὲ  
καὶ ἐτέρως ἐγκαταλείφθῃαι Bl 13 τοῦ] + μακαρίου Bl Παύλου] + ἔστιν ἰδεῖν  
Bl (nouimus) γὰρ] + καὶ P 14 Π.] + ἐν T 15 καὶ] om A ἄγγ. σ.]  
om W 17 καὶ ἡ εὐθ.] om P προσγινομένη A 18 ἐμβάλη W; ἐκβάλη A  
διαβ.] + καὶ A: + ὑπὸ τῆς ἀδείας Bl ἐγκαταλελείφθαι A 19 ἔλεγεν A  
'Ἰησοῦς] WB† (+ Χριστὸς B†); κύριος PAB†; θεός Tl; 'our Saviour' s 20 ὁ] om  
PA (txt W) 21 προτιμήσας] + τοῦ P(B) (txt W) λόγου] om A; 'life' s  
ἀργ. λόγου T(B)

λείφθη καὶ ὁ Ἡσαῦ καὶ περιέπεσεν ἀκολασία, προτιμήσας  
κόπρον ἐντέρων εὐλογίας πατρικῆς. ὥς ταῦτα πάντα συναισθα-  
νόμενον τὸν Παῦλον εἰπεῖν περὶ τινων μὲν. Ἐπειδὴ γὰρ οὔκ  
ἐδοκίμασαν τὸν θεὸν ἔχειν ἐν ἐπιγνώσει, παρέδωκεν αὐτοῖς ὁ θεὸς  
5 εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ καθήκοντα· περὶ δὲ ἐτέρων τινῶν  
τῶν δοκούντων ἔχειν γνώσιν θεοῦ μετὰ διεφθαρμένης γνώμης·  
Ἐπειδὴ γὰρ γινόντες τὸν θεὸν οὔχ ὥς θεὸν ἐδόξασαν ἢ ἡγάρισθησαν,  
παρέδωκεν αὐτοῖς ὁ θεὸς εἰς πάθη ἀτιμίας· ὥς ἐκ τούτου γινώ-  
σκειν ἡμᾶς ὅτι ἀμήχανόν ἐστι πεσεῖν τινὰ εἰς ἀκολασίαν μὴ  
10 ἐγκαταλειφθέντα ὑπὸ τῆς προνοίας τοῦ θεοῦ. |

(XLVIII) Ἐν τοῖς κατὰ Ἱερικῶ σπηλαίοις τῶν Ἀμορ-  
ραίων, ἃ πάλαι λελαξεύκεισαν φεύγοντες Ἰησοῦν τὸν τοῦ Ναυῆ  
ἐκπορθοῦντα τὸ τηνικαῦτα τοὺς ἀλλοφύλους εἰς τὸ ὄρος τοῦ  
Δουκά, Ἐλπίδιός τις Καππαδόκης ἐς ὕστερον πρεσβυτερίου  
15 ἡξιωμένος, τοῦ μοναστηρίου γενόμενος Τιμοθέου τοῦ Καππάδοκος  
χωρεπισκόπου, ἀνδρὸς ἱκανωτάτου, ἐλθὼν παρώκησεν ἐν ἐνὶ τῶν  
σπηλαίων· ὃς τοσαύτην ἐγκράτειαν ἀσκήσεως ἐνεδείξατο ὥς  
καλῦψαι σύμπαντας. ζήσας γὰρ εἰκοσιπέντε ἔτη τὰς κυριακὰς  
μετελάμβανε μόνον καὶ τὸ σάββατον, τὰς νύκτας ἐστὼς καὶ  
20 ψάλλων. ᾧ καθάπερ βασιλίσκῳ τῶν μελισσῶν ἐν μέσῳ συν-  
ώκει †τῷ πλήθει† τῆς ἀδελφότητος, καὶ γὰρ δὲ συνώκησα αὐτῷ,  
καὶ οὕτω τὸ ὄρος ἐπόλισε· καὶ ἦν ἐκεῖ ἰδεῖν διαφόρους  
πολιτείας. τοῦτόν ποτε τὸν Ἐλπίδιον ψάλλοντα ἐν νυκτὶ

3 Rom. i. 28.

7 Rom. i. 21, 26.

10 In P LVIII follows XLVII:

LIII, L, LI, XLVIII follow XLIV, XLIII. In these four chapters P includes W  
when not otherwise stated. 14 See Note 91.

## P(W)Tals

1 ὁ] om A 2 πατρ. εὐλ. κόπ. ἐντ. P (txt W) πάντα ταῦτα A τὸν Π.  
συναίσθ. (om εἰπεῖν) T 3 μὲν] om A 4 ὁ θεός] om A 5 εἰς ἀδόκ. νοῦν] om W  
τινῶν] om A 8, 9 ὥς.....ἡμᾶς] om A 9 ἡμᾶς] + δεῖ Ts; χρῆ B τινα πεσεῖν A  
ἐν ἀκολασίᾳ A 10 τῆς] om T

## XLVIII (Περὶ Ἐλπίδιου): P(W)Tls

12 φηγόντες TB 13 τοὺς ἀλλοφ.] αὐτοὺς T ὄρος] + τὸ T 14 Λουκά B†  
Καππ.] + τῷ γένει B1 17 ἀσκήσεως] om T 19 τὰ σάββατα TB (before τὰς  
κυρ.) νύκτας] + πάσας B1 ἐστὼς before τὰς νύκτας T 20-22 ᾧ.....ἐπόλισε]  
so W, but either ᾧ and βασιλίσκῳ or τῷ πλήθει should be nom.; and so P reads:  
ὅθεν καθάπερ βασιλεὺς (sim Bts, but om ὅθεν), while Tl read: τὸ πλήθος; B om τῷ  
πλήθει and paraphr 20 καθ.] + ὥς T ἐν μέσῳ] om l (paraphr) 21 ᾧ καὶ γὰρ  
συνώκησα T; om B1 22 οὕτω] om B1 ἦν ἐκεῖ ἰδεῖν] W; ἐκεῖ ἦν ἰδ. P; ἦν ἰδ. ἐκεῖ TB

καὶ συμψαλλόντων ἡμῶν σκορπίος ἔπληξεν· ὃς πατήσας αὐτὸν οὐδὲ μετέστη τῆς τοῦ σχήματος στάσεως ἀλογήσας τῆς κατὰ τὸν σκορπίον ὁδύνης. ἀδελφοῦ δέ τινος κατέχοντος μιᾶς τῶν ἡμερῶν κλήματος κόμμα, λαβὼν ἐν τῷ καθῆσθαι παρὰ τὴν ὄχθαν τοῦ ὅρους ἔχωσε φυτεύων, καίπερ ἐν οὐ καιρῷ· ὃ 5 εἰς τοσοῦτον ἠῤῥήθη καὶ γέγονεν ἄμπελος ὡς σκεπάζειν τὴν ἐκκλησίαν. ᾧ συνετελειώθη καὶ Αἰνέσιός τις ἀνὴρ ἀξιόλογος, καὶ Εὐστάθιος ὁ ἀδελφὸς αὐτοῦ. ἐπὶ τοσοῦτον δὲ ἤλασεν ἀπαθείας ταριχευθεὶς τὸ σῶμα ὡς ἥλιον διαφαίνειν αὐτοῦ τῶν ὁστέων. φέρεται δὲ διήγημα παρὰ τῶν σπουδαίων αὐτοῦ μαθη- 10 τῶν ὅτι ἐπὶ δύσιν οὐδέποτε ἐστράφη τῷ ἐπικεῖσθαι τὸ ὅρος εἰς ὕψος τῇ τοῦ σπηλαίου θύρᾳ· οὐδὲ τὸν ἥλιον μετὰ ἔκτην ὥραν ὑπὲρ κορυφῆς γενόμενον καὶ κατὰ δύσιν κλίνοντα εἶδέ ποτε, οὐδὲ τοὺς κατὰ δυσμὰς ἀνατέλλοντας ἀστέρας, ἐπὶ εἰκοσιπέντε ἔτη· | ὃς ἀφ' οὗ εἰσῆλθεν εἰς τὸ σπήλαιον οὐ κατήλθε 15 τοῦ ὅρους μέχρις οὗ ἐτάφη.

(XLIX) [Τοῦτου τοῦ Ἐλπιδίου μαθητῆς γέγονε Σισίννιος ὀνόματι, ἐξ οἰκετικῆς μὲν ὀρμώμενος τύχης ἐλεύθερος δὲ κατὰ τὴν πίστιν, τῷ γένει Καππαδόκης· δεῖ γὰρ καὶ τάδε σημαίνειν πρὸς δόξαν τοῦ ἐξευγενίζοντος ἡμᾶς Χριστοῦ, καὶ εἰς τὴν 20 ἀληθινὴν ἀπάγοντος ἡμᾶς εὐγένειαν. οὗτος χρονίσας παρὰ τῷ Ἐλπιδίῳ ἕκτον ἢ ἑβδομον ἔτος ἐς ὕστερον μνήματι ἑαυτὸν καθεῖρξε καὶ ἐπὶ τρία ἔτη ἐν τῷ μνήματι ἐν προσευχαῖς διέτελει, μὴ νύκτωρ μὴ μεθ' ἡμέραν μὴ καθίσας, μὴ ἀναπεσών, μὴ βαδίσας ἕξω. οὗτος κατηξιώθη χαρίσματος κατὰ δαιμόνων. 25

## P(W)Tls

1 καὶ after συμψ. TB      2 στάσεως] + τοσοῦτον B1      4 λαβὼν] + τοῦτο TB(l)  
ἐν τῷ καθ.] om P (txt W)      τὴν ὄχθ.] om T (τὸ ὅρος)      6 ἠῤῥήσε P (txt W)  
σκεπάσαι T: + πᾶσαν Bls      7 τοῦτῃ TB†      καὶ before συνετ. T      8 αὐτοῦ] + ὁμό-  
τιμος καὶ τοὺς ἀθλοὺς τῆς πολιτείας ἐξάνυσας προθύμως B; quibus una uita atque eadem  
consummatio fuit l      δέ] WB; om PT      9 ὡς] + τὸν PT (txt WB)      10 ὁστέων]  
+ τὸ πῆγμα PB (txt Wtl's)      11 ὅτι] + ἐν ὅλοις εἴκοσι πέντε ἔτεσιν B1 (l om in 14)  
12 εἰς ὕψος] om T      13 ἴδε TB      14 ἀνατέλλοντας T      16 ἕως P (txt W)

## XLIX (Περὶ ΣΙΣΙΝΝΙΟΥ): B1

17 τοῦ] + ἀθανάτου (al. ἀγίου) B      τοῦ Ἐλπ.] om AB      γέγονε] om AB  
18 ὀνόματι] om AB      ὀρμ. before ἐξ οἴκ. AB      19-21 δεῖ.....εὐγένειαν] om AB  
19 τάδε] τὰ γένη B†      20 τὴν] + μακαρίαν καὶ B      21 ἀληθινὴν] + atque caelestem l  
εὐγένειαν] + εἰς τὴν τῶν οὐρανῶν βασιλείαν B      οὗτος] AB1; om B (+ τοίνυν after χρ.)  
τῷ] + μακαρίῳ AB<sup>B</sup>      22 Ἐλπιδίῳ] magistrum suum l: + ὁ διάπυρος ἐραστής τῶν τῆς  
ἀσκήσεως ἀρετῶν AB<sup>B</sup>      ἔτος] + καὶ ἐκμεμαθῶς τὰς τοῦ ἀνδρὸς ἀρετὰς καὶ τὸ καρπερὸν  
τῶν τῆς ἀσκήσεως πόνων AB<sup>B</sup>      23 ἔτη] + σταθεῖς AB<sup>B</sup>



νυνὶ δὲ ἐπανελθὼν ἐπὶ τὴν πατρίδα ἡξιώθη πρεσβυτερίου, συναγαγὼν ἀδελφότητα ἀνδρῶν τε καὶ γυναικῶν, διὰ τῆς σεμνῆς πολιτείας καὶ τὸ ἑαυτοῦ ἄρρεν τῆς ἐπιθυμίας ἐλάσας καὶ τὸ τῶν γυναικῶν θῆλυ τῇ ἐγκρατεῖα φιμώσας, ὡς πληροῦσθαι τὸ  
 5 γεγραμμένον· Ἐν Χριστῷ Ἰησοῦ οὐκ ἔστι ἄρρεν καὶ θῆλυ. ἔστι δὲ καὶ φιλόξενος καίπερ ὢν ἀκτήμων, εἰς ἔλεγχον τῶν ἀμεταδό-  
 των πλουσίων.]

(L) Ἐργων γέροντα Παλαιστίνον τινα Γαδδανᾶν ὀνόματι, ὃς τὸν ἄστεγον ἔζησε βίον εἰς τοὺς περὶ τὸν Ἰορδάνην τόπους.  
 10 τούτῳ ποτὲ Ἰουδαῖοι κατὰ ζῆλον ἐπιθέμενοι ἐν τοῖς περὶ τὴν Νεκρὰν θάλασσαν τόποις ξίφος γυμνώσαντες ἐπήλθον. καὶ συνέβη πρᾶγμα τοιοῦτον· ἐν τῷ τὸ ξίφος ἐπᾶραι καὶ βουληθῆναι σπᾶσαι κατὰ τοῦ Γαδδανᾶ ἀπεξηράνθη ἡ χεὶρ τοῦ τὸ ξίφος γυμνώσαντος, πεσόντος τοῦ ξίφους ἀπὸ τῆς δεξιᾶς τοῦ ἔχοντος.

15 (LI) Ἡλίας πάλιν μονάζων ἐν τοῖς αὐτοῖς τόποις ἐν σπηλαίῳ κατῴκει σεμνοτάτου βίου καὶ ἐνθέσμου ὑπάρχων. οὗτος μιᾶς τῶν ἡμερῶν ἀδελφῶν αὐτῷ ἐπεληλυθότων πλειόνων, ἦν γὰρ πάροδος ὁ τόπος, ἐλείφθη ἄρτων. καὶ ἐπληροφόρησεν ἡμᾶς ὅτιπερ Λιποθυμίας ἐν τῷ πράγματι εἰσελθὼν ἐν τῷ  
 20 κελλίῳ τρεῖς εὖρον ἄρτους νεαροῦς· καὶ φαγόντων εἴκοσι ὄντων εἰς κόρον ἀπ' αὐτῶν εἰς περιέσσευσεν, ᾧ ἐχρηάμην ἐπὶ εἰκοσιπέντε ἡμέρας. |

5 Gal. iii. 28.

B1

2 γυναικῶν] + τῇ μαρτυρίᾳ τῆς ἀπαθείας A<sup>B</sup>B 2-4 διὰ.....φιμώσας] l: qui adeo purus per omnia fuit, adeo sine ullo uitio mentis et corporis uixit, ut nullam generis esse distantiam inter mares et feminas comprobaret 5 θῆλυ] + οὐκ ἐνι δούλος οὐδὲ ἐλεύθερος A<sup>B</sup> 6 φιλόξενος] + καθ' ὑπερβολὴν A<sup>B</sup>B

L (Περὶ Γαδδανᾶ): P(W)Tls

8 Παλαιστιναῖον T τινα] om P Γαδανᾶν T (but δδ below); Γαδδᾶν P (txt W); Gadai s 12 πρᾶγμα] P; θαῦμα TB(ls) 13 Γαδανᾶ P (txt W) ἐξηράνθη T τοῦ τὸ ξ. γυμν.] TB (κατέχοντος) ls; αὐτοῦ P 14 ξίφος] + παρ' αὐτὰ ἐπὶ τοῦ ἐδάφους (om ἀπὸ τῆς δ. τοῦ ἔχ.) Ts (connects παρ' αὐτὰ with ἀπεξηρ.) ἀπὸ τῆς δεξ.] Pl (ex digitis); om W ἔχοντος] Wl; αἵροντος P: (B paraphr)

LI (Περὶ Ἡλίας): P(W)Tls

15 πάλιν] om s; + ἄλλος PT: + ὀνόματι B1 ἐν<sup>2</sup>] om P 17 μᾶ P ἐπελ-  
 θόντων T 18 ὁ τόπος] Ps; om T; δι' αὐτοῦ B; illic l ἐπληροφόρησεν] P;  
 ἐπεισεν TB 19 ὅτι ἐλπιούμην T; ὅτι ἐλπιούμηνσα B ἐν τῷ πράγματι] PT; ἐπὶ  
 τῇ σπᾶνι Bs (+ τῶν τροφῶν B); om l εἰσελθὼν] + οὖν TBs ἐν τῷ κ. after  
 εὖρ. ἄρτ. P 20 τρεῖς εὖρον ἄρτ.] W; τρ. ἄρτ. εὖρον P; εὖρον τρ. ἄρτ. TB νεαροῦς]  
 PB; om Tls εἰς κόρον εἴκοσι ἀνδρῶν (om ἀπ' αὐτῶν) TB(s) 21 περιέσσευσεν]  
 WT; ἐπερίσσει. PB

(LII) [Σαβᾶς τις ὀνόματι, κοσμικός, τῷ γένει Ἱεριχούντιος, γυναικα ἔχων, τοσοῦτον ἐγένετο φιλομόναχος ὥς κυκλεύειν ἀνὰ τὰς κέλλας καὶ τὴν ἔρημον ἐν ταῖς νυξί, καὶ καθ' ἐκάστην μονὴν ἔξω τιθέναι φοινίκων μόνδιον ἓνα καὶ λαχύνων τὸ αὐταρκες, διὰ τὸ μὴ ἐσθίειν ἄρτον τοὺς ἀσκητὰς τοὺς κατὰ τὸν Ἰορδάνην. 5 τούτῳ μιᾷς τῶν ἡμερῶν λέων ὑπήντησε, καὶ καταλαβὼν αὐτὸν ἀπὸ σημείου ἐνὸς ὥσε καὶ κατέστρεψε, καὶ τὸν ὄνον λαβὼν ἀνεχώρησεν.] |

(LIII) Ἀβράμιός τις γέγονε τῷ γένει Αἰγύπτιος, τραχύ-  
τατον καὶ ἀγριώτατον βίον ζήσας ἐν τῇ ἐρήμῳ. ὃς πληγείς τὴν 10  
φρένα ὑπὸ ἀκαίρου οἰήσεως ἐλθὼν ἐν τῇ ἐκκλησίᾳ διεμάχετο  
τοῖς πρεσβυτέροις λέγων ὅτι Πρεσβύτερος ἐχειροτονήθην παρὰ  
τοῦ Χριστοῦ ταύτῃ τῇ νυκτί, καὶ δέξασθέ με ἱερατεύοντα. ὃν  
οἱ πατέρες διαχωρίσαντες τῆς ἐρήμου, καὶ ἐπὶ τὸν παχύτερον  
καὶ ἀδιαφορώτερον ἀγαγόντες βίον, ἀπεθεράπευσαν τῆς ὑπερ- 15  
φανίας, εἰς γνῶσιν αὐτὸν ἀγαγόντες τῆς οἰκειᾶς ἀσθενείας  
παιχθέντα ὑπὸ τοῦ δαίμονος. |

6—8 τούτῳ.....ἀνεχώρησεν] B gives the passage thus: τούτῳ τῷ  
δεξιῷ (αἱ. δεξιῷ) τῶν μοναχῶν καὶ εὐτραπέζῳ τῶν ἐγκρατῶν μιᾷς τῶν ἡμερῶν  
ἀποκομίσαντι τοῖς ἁγίοις τὰ τῆς ἀσκήσεως ἐπιτήδεια, ζήλῳ τοῦ πονηροῦ τούτῳ  
λέων ὑπήντησε, τοῦ ἐχθροῦ τῶν μοναχῶν τὸν ἀνήμερον θῆρα κατὰ τοῦ διακόνου  
αὐτῶν ἐξεγείραντος στερῆσαι σπουδάζοντος κἀκείνους τῆς ἀναπαύσεως καὶ τούτου  
τῆς προθέσεως. καὶ καταλαβὼν αὐτὸν ὁ θῆρ ἀπὸ σημείου ἐνὸς τῶν μονα-  
χῶν, τῇ ἰδίᾳ δρακί ὤσεν αὐτὸν καὶ κατέστρεψεν. ἀλλ' ὁ ἐπὶ τοῦ Δανιὴλ  
διδάξας νηστεύειν τοὺς λέοντας, καὶ τοῦτον τῆς τοῦ φιλεντόλου θοῆνης ἐκώλυσε  
σφοδρῶς πεινῶντα τὸν λέοντα. ἐξ ὧν τὸν ὄνον τοῦ γέροντος λαβὼν ἀνεχώ-  
ρησεν. ὁ γὰρ τούτῳ τὴν ζωὴν χαρισάμενος, καὶ τοῦ θηρὸς τὴν πῆναν παρεμυθή-  
σατο. The words in spaced type represent l (see below) and make up the text.

17 In P at this point (i.e. after XLVIII) comes LXIII; then LIX, LX, XLVI,  
LXIX, LXX, LIV—LVII.

### LII (Περὶ Σαβᾶ): B1

1 Σαβᾶς] 1; Σαββάτιος B κοσμικός after Ἱερ. 1 2 ἔχων]+διὰ τὸν τοῦ θεοῦ  
φῶβον B φιλομονάζων B† 3 omnium cellas 1 ἔρημον]+πᾶσαν B totis  
noctibus 1 μονὴν]+λάθρα B† 6—8 τούτῳ.....ἀνεχώρησεν] 1: in quem leo  
quadam die impetum fecit, quemque intra unum lapidem consecutus corripuit  
atque disiecit, et asinum tantummodo eius auertit ac rapuit. (For B see above)  
7 ὄνον]+τοῦ γέροντος B; eius 1: + tantummodo 1

### LIII (Περὶ Ἀβραμίου): P(W)Tals

9 Abram 1 τῷ]+μὲν A 10 ζήσας βίον P 13 Χριστοῦ]+ἐν TA ταύτῃ]  
om A ὡς ἱερέα A δν] τοῦτον AB 14 οἱ]+ἅγιοι B1 χωρ. P τραχύτερον A  
15 ἐθεράπ. P 17 ἐμπ. P (txt W) τοῦ δ.] δαιμόνων TA

(LIV) Περὶ τῆς θαυμασίας καὶ ἀγίας Μελανίας ἀκροθιγῶς  
 μὲν καὶ ἄνω διηγησάμην, οὐδὲν ἦττον καὶ τὰ λείψανα νῦν  
 ἐξυφανῶ τῷ λόγῳ. αὕτη μὲν ὅσῃν ὕλῃν ἀνῆλωσεν ἐν τῷ θεῷ  
 ζήλῳ καθάπερ πυρὶ φλέξασα οὐκ ἐμὸν τὸ διηγῆσασθαι ἀλλὰ  
 5 καὶ τῶν τὴν Περσίδα οἰκούντων. τῆς γὰρ εὐποιίας αὐτῆς οὐκ  
 ἡστοχῆσεν οὐδεὶς, οὐκ ἀνατολὴ οὐ δύσις οὐκ ἄρκτος οὐ  
 μεσημβρία. τριακοστὸν μὲν γὰρ καὶ ἑβδομον ἔτος ξενιτεύσασα  
 ἰδίοις ἀναλώμασιν ἐπῆρκεσε καὶ ἐκκλησίαις καὶ μοναστηρίοις  
 καὶ ξένοις καὶ φυλακαῖς, χορηγούντων αὐτῇ καὶ τῶν πρὸς γένος  
 10 καὶ αὐτοῦ τοῦ υἱοῦ καὶ τῶν ἰδίων ἐπιτρόπων τὰ χρήματα. ἥτις  
 ἐπὶ τοσοῦτον ἐγκαρτερήσασα τῇ ξενιτείᾳ οὐδὲ σπιθαμὴν ἐκτῆ-  
 σατο γῆς, οὐκ ἐξείλκύσθη ὑπὸ τῆς τοῦ υἱοῦ ἐπιθυμίας, οὐκ  
 ἐμέρισεν αὐτὴν τῆς πρὸς τὸν Χριστὸν ἀγάπης ὁ τοῦ μονογενοῦς  
 υἱοῦ πόθος· ἀλλὰ ταῖς προσευχαῖς αὐτῆς ὁ νεώτερος εἰς ἄκρον  
 15 παιδείας καὶ τρόπων ἤλασε καὶ γάμον τὸν ἐπίδοξον, καὶ ἔντος  
 τῶν κοσμικῶν ἀξιωμάτων ἐγένετο· ὃς ἔσχε καὶ τέκνα δύο. |  
 μετὰ πολλοὺς οὖν χρόνους ἀκούσασα περὶ τῆς καταστάσεως  
 τῆς ἐγγόνης, ὅτι ἔγῃμε καὶ προαιρεῖται ἀποτάξασθαι, φοβηθεῖσα  
 μήποτε περιρραγῶσι κακοδιδασκαλίᾳ ἢ αἰρέσει ἢ κακοζωίᾳ,  
 20 ἐξήκοντα ἐτῶν γραῦς ἐνέβαλεν ἑαυτὴν εἰς πλοῖον, καὶ ἀπὸ τῆς  
 Καισαρέων ἀποπλεύσασα δι' εἴκοσι ἡμερῶν παραγίνεται εἰς τὴν  
 'Ρώμην. κακέϊσε συντυχούσα τὸν μὲν μακαριώτατον ἄνδρα καὶ

5 See Note 92.

12 See Note 93.

21 See Note 94.

LIV (ἘΤΙ ΠΕΡΙ ΤΗΣ ἈΓΙΑΣ ΜΕΛΑΝΙΑΣ): PTls

1-3 Περὶ.....λόγῳ] om s (LIV attached to XLVI without division) 1 θανμ.]  
 ἀθανασίας T Μελάνης P; Μελανίου T; Μελανίης AB (see Note 85) 2 οὐδὲν]+ δὲ  
 TB λείψανα] P; λείποντα T; λοιπὰ B 3 ἐξυφανῶ] P; ὕφανῶ TB†; ἐνυφανῶ B†  
 ὅσῃν μὲν TB ἀνῆλωσεν] PA<sup>B</sup>; ἀνάλωσεν TB†; ἡνάλωσεν B† θείῳ] Pls; οὐρανίῳ  
 B; om T 4 περιφλέξασα T οὐχ ἡμῶν διήγημα T 6 οὐ δύσις] om P; οὐκ  
 ἄρκτος om s: (caeli quattuor plagae l) 7 τριακοστὸν.....ξενιτεύσασα] om T  
 8 καὶ<sup>1</sup>]+ ἐν P

PTAls

10 ἥτις] A begins here 11 ἐγκαρτ. before ἐπὶ τοσ. T; after τῇ ξενιτ. B  
 13 αὐτῆς τὴν πρὸς τὸν Χρ. ἀγάπην P ἑαυτὴν T τὸν] om TB 14 εὐχαῖς T  
 νεώτερος]+ καὶ T 15 τρόπων]+ καλῶν T(l)s ἤλασε before καὶ τρ. AB  
 16 δύο τέκνα T; τέκνων δύο δικαίωματα AB† (δικαίωμα): + 'a boy and a girl' s  
 18 ἐγγόνης] TA; ἐγκόνης P; ἐκγόνης B: (W ἐγγ. 21, p. 151) 19 περιπεσῶσι T  
 20 γραῦς ἐξ. ἐτῶν οὖσα T 21 Καισ.] + πόλεως TI ἡμ. εἰκ. T παρεγένετο TB  
 22 κακέϊσε] Ts; ἐκέϊσε οὖν P; κακέϊθεν A; καὶ τοῖς ἐκεῖ B1 22, 1 (p. 147) τὸν μακάριον  
 Ἄπρ. ἄνδρα ἀξιολογώτατον P(l)

ἀξιόλογον Ἀπρονιανόν, Ἑλληνα ὄντα, κατήχησε καὶ χριστιανὸν ἐποίησε, πείσασα αὐτὸν καὶ ἐγκρατεῦσθαι μετὰ τῆς ἰδίας γυναικός, ἀνεψιᾶς ταύτης, καλουμένης Ἀβίτας. στερεώσασα δὲ καὶ τὴν ἰδίαν ἐγγόνην Μελανίαν σὺν τῷ ταύτης ἀνδρὶ Πινιανῷ, καὶ κατηχήσασα Ἀλβίαν τὴν ἐαυτῆς νύμφην, γυναῖκα 5 δὲ τοῦ υἱοῦ αὐτῆς, καὶ παρασκευάσασα πάντας τούτους διαπολῆσαι τὰ ὑπάρχοντα αὐτοῖς, τῆς Ῥώμης ἐξήγαγε, καὶ ἐπὶ τὸν σεμνὸν καὶ γαληνιώντα λιμένα τοῦ βίου ἤγαγε. καὶ οὕτως πρὸς πάντας ἐθριομάχησε τοὺς συγκλητικούς καὶ τὰς ἐλευθέρας κωλύοντας αὐτὴν ἐπὶ τῇ ἀποταξίᾳ τῶν λοιπῶν οἴκων. ἡ δὲ 10 ἔλεγεν αὐτοῖς· Παιδιά, γέγραπται πρὸ τετρακοσίων ἐτῶν ὅτι Ἑσχάτη ὥρα ἐστί. τί ἐμφιλοχωρεῖτε τῇ ματαιότητι τοῦ βίου, μήποτε φθάσωσιν αἱ ἡμέραι τοῦ ἀντιχρίστου, καὶ μὴ ἀπολαύσητε ὑμῶν τοῦ πλούτου καὶ τῶν προγονικῶν πραγμάτων. καὶ τούτους πάντας ἐλευθερώσασα ἤγαγεν ἐπὶ τὸν μονήρη βίον. 15 καὶ τὸν Πουπλικουλᾶ δὲ υἱὸν τὸν νεώτερον κατηχήσασα ἤγαγεν ἐπὶ τὴν Σικελίαν καὶ πάντα αὐτῆς τὰ ὑπόλοιπα διαπωλήσασα καὶ τὰς τιμὰς λαβοῦσα ἦλθεν ἐπὶ τὰ Ἱεροσόλυμα.

1 See Note 95.

5 See Note 96.

12 1 Jo. ii. 18.

16 See Note 93.

17 See Note 97.

## PTals

1 ἀξιολογώτατον B: + λαμπρότατον Bl (nobilem); τῶν λαμπροτάτων A Ἀπρονιανόν] T ven B (Ἀπρωνιανόν B†) s (ⲕⲙⲟⲓⲁⲛ); Ἀπριανόν PA; Pinianum 1 (identifying him with the husband of the younger Melania) 2 ποιήσασα ἔπεισεν (om αὐτὸν) T ἐγκρατ.] + καὶ A 3 ἀνεψιᾶς.....Ἀβ.] om 1 ἀνεψιᾶς] P; ἀδελφιδῆς B; ἀδελφῆς TAs; 1 vac: + δὲ TB αὐτῆς T; om A Ἀβίττας TB† 4 δὲ] om TA ἐγγόνην] T; ἐγκόνην P; ἐκγ. AB Μελανίαν] AB†ls; Μελάνιον T B† (-ίων); Μελάνην PB†: (see Note 106) 5 Πινιανῷ] Bls (ⲡⲟⲩⲛⲓⲁⲛ); Ἀπρινανῷ P; Ἀπριανῷ A; om T: (see Note 107) 6 υἱοῦ] ἀδελφοῦ T ven 7 αὐτοῖς] αὐτῶν A; ἐαυτῶν (before ὑπ.) T: + ἐκ A 8 γαληνὸν βίον ἀνῆγ. (om λιμένα) T 10 κωλύοντας] P; κωλύόντων TAB αὐτὴν] PA; αὐτῶν T; αὐτῇ B ἀποταξίῃ] P; ἀποτάξει A; ἀποταγῇ B: τὴν ἀπόταξιν (om ἐπὶ) T οἴκων] PA; οἰκείων B; om T

## PTls[A]

10-9 (p. 148) ἡ δὲ...ἐρίπριον] A becomes contaminated by interpolations from a B text 11 λέγει T 12 ἐμφ.] + ἐν T 13, 14 καὶ τῶν προγον. πραγμ. καὶ τοῦ πλ. ὑμῶν μὴ ἀπολαύσητε P 15, 16 ἤγαγεν.....κατηχήσασα] om A 15 βίον] + ἀλλὰ (καὶ in marg. m. 1) P 16 Πουπλικουλᾶ] PB (Ποπλικόλα); Πουπλίκου T ven; 'her son Publicus' s; Publicum laetioque filium (sic) 1<sup>scss</sup> (1<sup>scss</sup> erasure, 1<sup>rev</sup> om name) δὲ] om T κατήχησε καὶ T 17 πάντα (δὲ T) τὰ ἐαυτῆς (τὰ A) ὑπόλοιπα TA 18 λαβ. before τὰς τ. T ἦλθεν] ἤγαγεν A: + πάλιν Bl(s)

καὶ διανείμασα τὰς ὕλας ἐντὸς τεσσαράκοντα ἡμερῶν ἐκοιμήθη  
ἐν γήρᾳ καλῶ καὶ βαθυτάτῃ πραότητι, καταλείψασα καὶ  
μοναστήριον ἐν Ἱεροσολύμοις καὶ τὰ τούτου ἀναλώματα.

Ὡς δὲ πάντες οὗτοι ἀπέστησαν τῆς Ῥώμης θύελλά τις  
5 βαρβαρική, ἣ καὶ ἐν προφητείαις πάλαι κειμένη, ἐπέστη τῇ  
Ῥώμῃ, καὶ οὐκ εἶασεν οὐδὲ τοὺς ἐπ' ἀγορᾶς ἀνδριάντας χαλκοῦς,  
ἀλλὰ πάντα πορθήσασα βαρβαρικῇ ἀπονοίᾳ παρέδωκεν ἀπωλείᾳ·  
ὥς γενέσθαι τὴν Ῥώμην, τὴν ἐν χιλίοις ἔτεσι καὶ διακοσίοις  
φιλοκαληθεῖσαν, ἐρίπιον. τότε οἱ κατηχηθέντες καὶ οἱ ἐναντι-  
10 θέντες τῇ κατηχήσει ἐδόξασαν τὸν θεὸν τὸν τῇ μεταβολῇ τῶν  
πραγμάτων πείσαντα τοὺς ἀπίστους ὅτι τῶν ἄλλων πάντων  
αἰχμαλωτισθέντων οὗτοι μόνοι διεσώθησαν οἱ οἴκοι, ὁλοκαυ-  
τώματα γενόμενοι τῷ κυρίῳ σπουδῇ Μελανίας. |

(LV) Συνέβη ἅμα ὁδεύειν ἡμᾶς ἀπὸ Αἰλίας ἐπὶ τὴν  
15 Αἴγυπτον, προπέμποντας τὴν μακαρίαν Σιλβανίαν τὴν παρθένον  
γυναικαδέλφην Ῥουφίνου τοῦ ἀπὸ ἐπάρχων· ἐν οἷς ἦν σὺν  
ἡμῖν καὶ Ἰουβίνος, τὸ τηρικαῦτα μὲν διάκονος νυνὶ δὲ ἐπίσκοπος  
τῆς Ἀσκάλωνος ἐκκλησίας, ἀνὴρ εὐλαβὴς καὶ φιλόλογος. σφο-  
δροτάτου οὖν καύματος καταλαβόντος ἡμᾶς καὶ καταντησάντων  
20 ἡμῶν εἰς τὸ Πηλούσιον, ἔτυχε τὸν Ἰουβίνον νιπτῆρα λαβόντα  
νύφασθαι τὰς χεῖρας καὶ τοὺς πόδας πυγμῇ ὕδατι ψυχροτάτῳ,

4 Sack of Rome under Alaric, A.D. 410: see Note 98.

9 ἐρίπιον] for ἐρίπιον B<sup>1</sup> read: κατὰ τὴν τῆς Σιβύλλης ῥῆσιν, ῥύμην (Or.  
Sib. viii. 165). 15 See Note 99. 17 See Note 100.

#### PTIs[A]

1 καὶ] ταῦτα (om τὰς ὕλας) T 2 γήρει TB καὶ<sup>2</sup>] τὸ T 5 κειμ. πάλαι T  
8 ὥστε A ἐν] PB; om TA 8 ἔτεσι after διακ. TAB (om καὶ TB) 9 φιλο-  
καλισθεῖσαν A

#### PTAls

9 τότε] A recommences οἱ<sup>2</sup>] μὴ TA; txt Pl: (Bs om καὶ οἱ.....κατηχήσει)  
10 κατηχήσει]+τούτων P; ταύτης A 12 ὁλοκαύτωμα ABl 13 γεν. after κ. TA  
τοῦ κυρίου A σπουδῇ]+τῆς μακαρίας Als(B) Μελάνης PB<sup>+</sup>; Μελανίου T; Μελανίης A

#### LV (Περὶ τῆς Σιλβανίδος): PTAls

14 Prefix Κατ' ἐκείνῳ καιρῷ ABl (postea); text PTs: (see App. v. ii) συνέβη]  
+ δὲ T 15 προπεμπόντων P Σιλβανίαν] TA (incl. A<sup>38</sup> in text); Silvana  
(~~Σιλβαν~~) s; Σιλβίαν PA<sup>38</sup> (in title); Σαλβίαν B<sup>+</sup>; Σαλβίαν B<sup>+</sup>; Silvia l  
16 γυναικαδέλφην] PA (-φον); ἀδελφὴν Tls; γυναικα ἀδελφὴν B: + δὲ TB ἦν]+καὶ  
(sic) A σὺν ἡμῖν after Ἰουβ. T 17 μὲν] om T 21 τοὺς π. καὶ τὰς χ. PA  
ὑδατος ψυχροτάτου TA



καὶ μετὰ τὸ νύφασθαι δερμοτύλῳ ἐπαναπαῖναι ῥιφέντι κατὰ τοῦ ἐδάφους. ἐπιστάσα ἐκείνη ὡς μήτηρ σοφὴ υἱοῦ γνησίου ἐπέσκωπτεν αὐτοῦ τῇ ἀπαλότητι λέγουσα· Πῶς θαρρεῖς ταύτην ἄγων τὴν ἡλικίαν ἔτι ζῶντος τοῦ αἵματός σου οὕτω φιλοκαλεῖν τὸ σαρκίον, μὴ αἰσθανόμενος τῶν ἐξ αὐτοῦ τικτομένων βλαβερῶν; 5 θάρσει, θάρσει ὅτι ἐξηκοστὸν ἄγω ἔτος τῆς ἡλικίας, ἐκτὸς τῶν ἄκρων τῶν χειρῶν οὐ ποῦς μου ἦψατο ὕδατος οὐκ ὄψις οὐδὲ ἐν τῶν μελῶν, καίπερ διαφόροις ληφθεῖσα ἄρρωστίαις, καὶ ὑπὸ τῶν ἱατρῶν ἀναγκαζομένη οὐκ ἠνεσχόμην ἀποδοῦναι τῇ σαρκὶ τὸ ἔθος, οὐκ ἐπὶ κλίνης ἀναπαεῖσα οὐ λεκτικίῳ ὥδευσά ποιν. 10

Αὕτη λογιωτάτη γενομένη ἡ καὶ φιλήσασα τὸν λόγον τὰς νύκτας εἰς ἡμέρας μετέβαλε πᾶν σύγγραμμα τῶν ἀρχαίων ὑπομνηματιστῶν διελθοῦσα· ἔν οἷς Ὁριγένους μυριάδας τριακοσίας, Γρηγορίου καὶ Στεφάνου καὶ Πιερίου καὶ Βασιλείου καὶ ἐτέρων τινῶν σπουδαιοτάτων μυριάδας εἰκοσιπέντε· οὐχ ἀπλῶς 15 οὐδὲ ὡς ἔτυχε διελθοῦσα, ἀλλὰ πεπονημένως ἕκαστον βιβλίον ἔβδομον ἢ ὄγδοον διελθοῦσα. διὸ καὶ ἡδυνήθη ψευδωνύμου γνώσεως ἐλευθερωθεῖσα πτερωθῆναι τῇ χάριτι τῶν λόγων ἐλπίσι χρησταῖς ἑαυτὴν ὄρνιν ἐργασαμένη πνευματικὴν διαπεράσασα πρὸς τὸν Χριστόν. 20

(LVI) Ταύτης κατ' ὅπιν καὶ ἔχνος ἡ σεμνοτάτη Ὀλυμ-

13 See note 101. 20 Χριστόν] PT add (cf. c. LXIV fin. p. 160): Οὐ παρέργως δὲ τεθεῖκα καὶ τὰς ἀρετὰς τούτων τῶν γυναικῶν, ἀλλ' ἵνα μάθωμεν ὅτι πολυτρόπως ἔνεστι κερδαίνειν ἐὰν ἐθέλωμεν (θέλωμεν T).

21 Chapters LVI and LVII are missing in T. In B chapter LVI is con-

#### PTals

1 θερμοτύλῳ A; pellitam plumam l ἀναπαῖναι P 2 ἐπιστάσα]+οὖν T; δὲ AB 3 ἐπέσκωπτεν] P; ἐπέσκηπτεν AB; ἐπισκῆπτει T; reprehendens ls ἀπλότητι Ps τὴν ἀπαλότητα A θαρρεῖς]+σου τῷ σώματι TB ἐκείνην A 4 ἄγων] ἔχων P ζῶντος] PAI; ζέοντος TBs φιλοκαλεῖς AB (ὡς μὴ) 5 ἐξ] ἀπ' A 6 ἐν τῇ ἡλικίᾳ T τῆς ἡλ. ἔτος A 7 χειρῶν]+μου TA(s) tr. ποῦς and ὄψις B1 οὐδὲ] οὐχ T 8 μελῶν]+μου A ληφθ.] βληθεῖσα P ὑπὸ] παρὰ T 9 ἀνεσχ. T 10 ἔθος] χρέος A ἀναπαεῖσα] PAI (quieui); ἀνέπεσα Ts; ἐκαθεύδησα B πώποτε T 11 ἦ] om TA καί] om A καταφιλ. A; ποθήσασα (after λόγον) T 12 μετέβαλλε T 13 ἐν οἷς.....τριακοσίας] PB1; om TAs 14 Πιερίου] PAB; Πέτρου T ven s; om l 15 μυρ. εἰκοσιπ.] om T 16 οὐδὲ] καὶ P διελθ.] P; ἀπελθ. A; παρελθ. TB πεπονηνευομένως A 18 ἀναπτειρωθῆναι T: +πρῶτον PB; txt TAls 19 ὄρν. ἐαντ. T διαπεράσαι T 20 Χριστόν] θεόν T (see Note above)

LVI (Περὶ Ὀλυμπιάδος): Pl

21 ὅπιν καί] om B1

πιάς καὶ ζηλωτικωτάτῃ βαίνουσα ἠκολούθησε τῇ γνώμῃ·  
 θυγάτηρ μὲν γενομένη Σελεύκου τοῦ ἀπὸ κομήτων, ἐγγόνῃ δὲ  
 Ἀβλαβίου τοῦ ἀπὸ ἐπαρχῶν, νύμφῃ δὲ πρὸς ὀλίγας ἡμέρας  
 Νεβριδίου τοῦ ἀπὸ ἐπαρχῶν τῆς πόλεως, γυνὴ δὲ οὐδενός·  
 5 λέγεται γὰρ κεκοιμήσθαι παρθένος, ἀλλὰ σύμβιος τοῦ | λόγου  
 τῆς ἀληθείας. ἥτις πάντα διασκορπίσασα ἑαυτῆς τὰ ὑπάρ-  
 χοντα διέδωκε πτωχοῖς· οὐ μικροὺς ἀγῶνας ἀγωνισαμένη ὑπὲρ  
 ἀληθείας, πολλὰς τε κατηχήσασα γυναῖκας, | καὶ σεμνολογήσασα  
 πρεσβυτέρους, καὶ τιμῆσασα ἐπισκόπους, καὶ ὁμολογίας κατη-  
 10 ξιώθη τῆς ὑπὲρ ἀληθείας· ἥς τὸν βίον ἐν ὁμολογηταῖς κρίνουσιν  
 οἱ Κωνσταντινούπολιν οἰκοῦντες, οὕτως τελευτησάσης καὶ πρὸς  
 κύριον ἐκδημησάσης ἐν τοῖς κατὰ θεὸν ἀγῶσιν.

(LVII) Ἦς κατ' ὅπιν καὶ ὥς ἐν ἐσόπτρῳ ἡ μακαρία  
 Κανδίδα, ἡ Τραϊανοῦ τοῦ στρατηλάτου θυγάτηρ, ἀξίως βιώσασα  
 15 καὶ εἰς ἄκρον σεμνότητος ἐλάσασα, ἐκκλησίας τε καὶ ἐπισκόπους  
 τιμῆσασα, τὴν μὲν ἰδίαν θυγατέρα κατηχήσασα εἰς τὸν τῆς  
 παρθενίας κλῆρον προέπεμψε πρὸς Χριστόν, δῶρον τῶν ἑαυτῆς  
 λαγόνων, ἐς ὕστερον σωφροσύνη καὶ ἀγνεία καὶ τοῖς τῶν χρημά-  
 των σκορπισμοῖς ἐπακολουθήσασα τῇ ἑαυτῆς θυγατρί. ταύτην  
 20 ἔγνω ἐγὼ διὰ πάσης νυκτὸς κοπιῶσαν καὶ ἀλήθουσαν ταῖς  
 χερσὶν ἐπὶ καθαίρεσει τοῦ σώματος, διηγουμένην ὅτι Τῆς  
 νηστείας μὴ ἐπαρκούσης σύμμαχον δίδωμι καὶ τὴν ἐπίμοχθον  
 ἀγρυπνίαν, ἵνα καταλύσω τὸ φρύαγμα τοῦ Ἡσαΐ. ἥτις ἐναίμων  
 μὲν καὶ ἐμψύχων εἰς ἄκρον ἀπέσχετο, ἰχθύος δὲ καὶ λαχάνων

siderably enlarged, but it is no more than vague rhetorical panegyric, attri-  
 buting to Olympias all the virtues, and enumerating her charities and  
 austerities. The following piece alone seems worth citing: Καὶ μή τις νομίση  
 με κεκοιμημένως λέγειν τὰ περὶ τῆς ἀπαθεστάτης ταύτης καὶ λοιπὸν ὅλης τοῦ  
 ἁγίου πνεύματος τιμίου σκεύους Ὁλυμπιάδος τῆς σεμνοτάτης· ἀλλ' αὐτόπτην  
 γεγεννημένον καὶ θεωροῦντα τὸν τῆς μακαρίας ταύτης βίον καὶ ἀγγελικὴν πολιτείαν,  
 ὥς ἅτε πνευματικὸν γνήσιον φίλον καὶ συγγενῶν οἰκειότατον· ὥς καὶ πολλὰ κατὰ  
 γνώμην τῶν ταύτης διανεμηθῆναι χρημάτων. This passage is referred to *Introd.*  
 § 6. 2 See Note 102. 13 Here occurs a long lacuna in <sup>1388</sup> extending  
 to middle of c. LXV (23 p. 161).

Pl

2 ἐγκόνῃ P; ἐκγόνῃ B 4 πόλεως] + Κωνσταντίνου Bl

LVII (Περὶ Κανδίδας καὶ Γελασίας): Pl

13 ὥς ἐν ἐσόπτρῳ] P; ἰσοτρόπως Bl 20 ταῖς] + ἰδίαις Bl 21 καθαίρεσει] + τῆς  
 δυναστείας Bl

μετ' ἐλαίου λαμβάνουσα ἐν ἑορτῇ, οὕτω διετέλεσεν ὀξυκράματι καὶ ξηρῷ ἄρτῳ ἀρκουμένη.

Ταύτης κατὰ ζήλον ὥδενσεν εὐσεβῶς τὸν τῆς παρθενίας ζυγὸν ἐλκύσασα ἢ σεμνοτάτῃ Γελασία, θυγάτηρ τριβούνου γενομένη· ἥς ἀρετὴ φέρεται αὕτη, ὅτι ἥλιος οὐδέποτε ἔδυν ἐπὶ 5 λύπῃ αὐτῆς, οὐ κατὰ οἰκέτου, οὐ κατὰ θεραπαινίδος, οὐ κατὰ τινος ἐτέρου. |

(LVIII) Ἐν Ἀντινόῳ τῆς Θηβαίδος διατρίψας τέσσαρα ἔτη ἐν τοσοῦτῳ χρόνῳ καὶ γινώσκιν εἴληφα τῶν ἐκεῖ μοναστηρίων. καθέξονται μὲν γὰρ ἀμφὶ τὴν πόλιν ἄνδρες ὡς χίλιοι διακόσιοι, 10 ταῖς χερσὶν ἀποζῶντες, εἰς ἄκρον ἰσκούμενοι. ἐν τούτοις εἰσὶ καὶ ἀναχωρηταὶ ἐν τοῖς σπηλαίοις τῶν πετρῶν ἑαυτοὺς ἐγκαθεύξαντες· ἐν οἷς ἐστὶ Σολομών τις, ἀνὴρ πραότατος καὶ σώφρων καὶ ὑπομονῆς ἔχων χάρισμα· ὃς ἔλεγεν ἔχειν πεντηκοστὸν ἔτος ἐν τῷ σπηλαίῳ, ἐπαρκέσας ἑαυτῷ ἐκ τοῦ ἔργου τῶν 15 χειρῶν καὶ ἐκμαθὼν πᾶσαν ἀγίαν γραφήν.

Δωρόθεος ἐν ἄλλῳ σπηλαίῳ οἰκῶν πρεσβύτερος, ὑπερβολῇ ἀγαθώτατος, καὶ αὐτὸς ζήσας τὸν ἀνεπίληπτον βίον, πρεσβυτερίου δὲ ἡξιωμένος καὶ λειτουργῶν τοῖς ἀδελφοῖς τοῖς ἐν τοῖς σπηλαίοις. τούτῳ ποτὲ Μελαρία ἢ νεωτέρα, τῆς μεγάλῃς 20 Μελαρίας ἐγγόνῃ, περὶ ἧς ἐς ὕστερον λέξω, ἀπέστειλε πεντακόσια νομίσματα, παρακαλέσασα αὐτὸν διακονῆσαι τοῖς ἐκεῖ ἀδελφοῖς. ὁ δὲ τρία λαβὼν μόνα, τὰ λοιπὰ παρέπεμψε

7 In P LVIII comes between XLVII and XL, and LIX, LX between LXIII and XLVI; so that LXI, LXII follow LVII. In LVIII, LIX, LX P includes W when not otherwise stated. 8 See Note 103.

P1

1 οὕτω] P; τὸν δὲ ἄλλον ἅπαντα χρόνον B1

LVIII (Περὶ τῶν ἐν Ἀντινόῳ): P(W)TA1

8 Ἀντινόῳ] P1; Ἀντινόου AB τεσσαράκοντα A 9 ἐν]+τῷ W καὶ] WA; om PTB εἴληφα]+πάντων B1 ἐκείσε AB 10 μὲν] om A 12 καθεύξ. T 13 ἐν οἷς ἐστὶ] om T Σολ.] +δὲ T τις] om A1: +ἀναχωρητῆς B1 14 ἔλεγεν ἔχ.] εἶχεν A 15 τοῦ ἔργου] PB†; τῶν ἔργων AB†; τὸ ἔργον (sic) W; om T1 16 πᾶσαν] PAB†; om TB†: +τὴν TAB† ἀγίαν] om T

P(W)TA1s

17 ἄλλος Δ. P; Δ. τις A1: s begins here 18 ἀγωθότῃτος (sic) A 19 τοῖς σπηλαίοις ἀδελφοῖς T τοῖς<sup>2</sup>] om P (txt W) ἐν τοῖς σπ.] illic l 20 Μελαρία] B1<sup>class</sup> s; -νίη B†; -νη PAB†; -νιον WT 21 Μελαρίας] B1<sup>class</sup> s; -νης PTAB†; -νίου W: + ἡ P (txt W) ἐγγόνῃ] WAB†; ἐγκόνῃ P; ἐγκόνῃ TB† ἐς] om TB 22 ἐκεῖ] om PA (txt W) 23 ὁ] om T

Διοκλεῖ τῷ ἀναχωρητῇ, ἀνδρὶ γνωστικωτάτῳ, λέγων ὅτι Σοφώ-  
τερός μού ἐστιν ὁ ἀδελφὸς Διοκλῆς, καὶ δύναται αὐτὰ ἀβλαβῶς  
διοικῆσαι, ἐπιστάμενος τοὺς ὀφείλοντας ἐπικουρηθῆναι εὐλόγως·  
ἐγὼ γὰρ τούτοις ἀρκοῦμαι.

- 5 Οὗτος ὁ Διοκλῆς ἀπὸ γραμματικῆς μὲν ἀχθεῖς τὰ πρῶτα, ἐς  
ὑστερον δὲ δούς ἑαυτὸν εἰς φιλοσοφίαν τῷ χρόνῳ τῆς χάριτος  
αὐτὸν ἐλκυσάσης, εἰς εἰκοστὸν ὄγδοον ἔτος ἄγων τὴν ἡλικίαν  
ἀπετάξατο μὲν τῶν ἐγκυκλίων μαθημάτων, συνετάξατο δὲ τῷ  
Χριστῷ, καὶ αὐτὸς ἔχων τριακοστὸν πέμπτον ἔτος ἐν τοῖς  
10 σπηλαίοις. ὃς ἔλεγεν ἡμῖν ὅτι Νοὺς ἀποστὰς θεοῦ ἐννοίας ἡ  
κτῆνος γίνεται ἡ δαίμων· καὶ τὴν μὲν ἐπιθυμίαν ἔλεγε κτηνώδη,  
τὸν δὲ θυμὸν δαιμονιώδη. ἐμοῦ δὲ ἀντιλέγοντος ὅτι Πῶς  
δυνατὸν ἀδιαλείπτως εἶναι νοῦν ἀνθρώπινον μετὰ θεοῦ; ἔλεγεν  
ὁ αὐτὸς ὅτι Ἐν οἷῳ δ' ἂν νοήματι ἡ πράγματι εἴη ἡ ψυχὴ  
15 εὐσεβεῖ καὶ θεϊκῷ, μετὰ θεοῦ ἐστιν.

Τούτου πλησίον Καπίτων τις ἔμενε ἀπὸ ληστῶν· ὃς πεντή-  
κοντα ἔτη πληρώσας ἐν τοῖς σπηλαίοις ἀπὸ τεσσάρων μιλίων  
τῆς πόλεως Ἀντινόου οὐ κατήλθεν ἐκ τοῦ σπηλαίου οὐδὲ μέχρι  
τοῦ ποταμοῦ τοῦ Νείλου, λέγων μηδέπω δύνασθαι συντυγχάνειν  
20 τοῖς ὄχλοις τῷ ἀκμὴν ἀντιπράττειν αὐτῷ τὸν ὑπεναντίον.

10—12 Bl represent the following Greek: Ἐλεγεν ἡμῖν ὅτι Νοὺς ἀποστὰς  
θεοῦ ἐννοίας ἡ δαίμων γίνεται ἡ κτῆνος. ἡμῶν δὲ φιλοπνευστούντων τὸν τρόπον  
ὃν εἶπεν, ἔλεγεν οὕτως ὅτι Νοὺς ἀποστὰς θεοῦ ἐννοίας ἐξ ἀνάγκης περιπίπτει  
ἐπιθυμία ἢ θυμῷ· καὶ τὴν μὲν ἐπιθυμίαν ἔλεγε κτηνώδη, τὸν δὲ θυμὸν δαιμονιώδη.

For B see *Introd.* § 8. Both Brit. Mus. MSS. of s (add. 12173, 17173) omit  
the first seven lines on p. 174 of Bedjan's text, which represent B.

# P(W)Tals

3 εὐλ. ἐπικ. Α 5, 6 ἐς ὕστ.....ἑαυτὸν] om Α 6, 7 εἰς φιλοσοφούμενα (B)  
τοῦ λόγου τῆς χάριτος αὐτὸν ἐλκύσαντος Α 7 εἰς] WTA; om PB εἰκοστὸν] + καὶ  
TA; γὰρ P; τοῖνυν B; txt W ἄγων] φθάσας (after ἡλικ.). T τὴν ἡλικίαν] WA; τῆς  
ἡλικίας PTB 8 τοῖς ἐγκυκλίοις μαθήμασι P (txt W) 9 καὶ αὐτὸς ἔχων] ποιήσας δὲ T  
τριακοστὸν] + καὶ T(l) ἔτος] + ἄγων (om ἔχων) Α τῷ σπηλαίῳ Α 10 ὃς] om Tls  
ἀποστὰς] + ἀπὸ τοῦ Α 11 ἡ κτῆνος γίνεται ἡ δαίμων] P; περιπίπτει ἐπιθυμία Ts  
(Α ἐννοία περιπ. ἐπιθυμίας): Bl give the two readings in full (see above) μὲν]  
om W κτηνώδη] 'animal and bestial' s (om τὸν δὲ θυμὸν δαιμ.) 12 δαιμονι  
(sic) T 12, 13 ἐμοῦ.....ἀδιαλείπτως] om T 13 εἶναι after ἀνθρ. Α μετὰ]  
+ τοῦ T 14 ὁ] om Α δ'] om P (txt W) εἴη ἡ ψ. after θεϊκῷ T; ἡ ψ. ᾗ after  
θεϊκῷ Α 15 μετὰ] + τοῦ PTA; txt WB 18 οὐκ ἀπῆλθ. ἀπὸ Α οὐδὲ] om Α  
19 τοῦ²] om P μηδέπω] P; μὴ T; μήπου Α μήπω B 20 τῷ] WTB<sup>+</sup>; τὸ PAB<sup>+</sup>  
ἀντιπράττειν] τι πρᾶττειν T τοὺς ὑπεναντίους P (txt W): s ceases here

Σὺν τούτοις ἐώρακαμεν καὶ ἕτερον ἀναχωρητὴν ὁμοίως καὶ αὐτὸν ἐν σπηλαίῳ· ὃς οἷστρω κενοδοξίας ἐμπαιζόμενος ὑπὸ ὀνείρων, ἀντέπαιζε τοὺς ἀπατωμένους, ἀνέμοις ποιμαίνων. καὶ τὴν μὲν κατὰ σῶμα σωφροσύνην εἶχε καὶ διὰ τὸ γῆρας καὶ διὰ τὸν χρόνον, τάχα καὶ διὰ τὴν κενοδοξίαν· διέφθαρτο δὲ 5 αὐτοῦ τὸ φρονεῖν τῇ ἀκολασίᾳ τῆς κενοδοξίας. |

(LIX) 'Εν ταύτῃ τῇ πόλει Ἀντινόῳ ἐστὶ μοναστήρια γυναικῶν δώδεκα, ἐν οἷς | καὶ συντετύχηκα Ἀματαλίδι γραῖδι ὀγδοήκοντα ἔτη ἐχούσῃ ἐν τῇ ἀσκήσει, ὥς καὶ αὐτὴ καὶ αἱ 10 γειννῶσαι διηγοῦντο. ταύτῃ συνῶκουν ἐξήκοντα νεάνιδες αἱ τοσοῦτον αὐτὴν ἡγάπων ὥς μηδὲ κλεῖδα ἐφειστάναι τῇ αὐλῇ τοῦ μοναστηρίου, ὥς ἐν ἄλλοις, ἀλλὰ κρατεῖσθαι αὐτὰς ὑπὸ τῆς ἀγάπης ταύτης. εἰς τοσοῦτον δὲ ἀπαθείας ἤλασεν ἡ γραῦς ὥς εἰσελθόντι μοι καὶ καθεσθέντι ἐλθεῖν καὶ συγκαθεσθῆναί μοι, καὶ τὰς χεῖρας αὐτῆς ἐπιθεῖναι τοῖς ὤμοις μου ὑπερβολῇ παρρησίας. 15

Ἐν τούτῳ τῷ μοναστηρίῳ παρθένος μαθήτρια ταύτης, Ταῶρ ὀνόματι, ἔχουσα τριάκοντα ἔτη ἐν τῷ μοναστηρίῳ, ἰμάτιον καινὸν ἢ μαφόριον ἢ ὑπόδημα λαβεῖν οὐκ ἠθέλησεν οὐδέποτε, λέγουσα ὅτι Οὐ χρεῖαν ἔχω, ἵνα μὴ ἀναγκασθῶ καὶ προελθεῖν. αἱ μὲν γὰρ ἄλλαι πᾶσαι κατὰ κυριακὴν προέρχονται ἐν τῇ 20 ἐκκλησίᾳ χάριν τῆς κοινωνίας· ἐκείνη δὲ μένει ῥακοδυτοῦσα ἐν τῇ μονῇ, ἀδιαλείπτως ἐν τῷ ἔργῳ καθεζομένη. οὕτω δὲ εὐφρε-

3 Prov. ix. 12.

6 In P XL follows LVIII; LIX, LX come after LXIII.

16 In this paragr. and LX Tullberg's A gives s (*Paradísus* 36—38).

## P(W)TAI

3 ποιμένων PA (txt W) 4 κατὰ] + τὸ TB 5 τάχα] + δὲ TB δὲ] PA; γὰρ TB 6 φρονεῖν] W; φρονεῖν P; φρόνημα TA; (φρένα B) τῇ ἀκολάστῳ κενοδοξίᾳ A

## LIX (Περὶ Ἀματαλίδος καὶ Ταῶρ): P(W)TAI

7 ταύτῃ] B1; om PTA τῇ] om P Ἀντινόῳ] P; Ἀντινόου TAB εἰς T 8 ἀμμά τινι Ταλίδι T: + ὀνόματι B1 γραῖδι] om TA 9 ἔτη] om W καὶ<sup>1</sup>] om Pl (txt W) 10 γειτ.] + αὐτῇ ἐν τῇ ἀσκήσει A ἐβδομήκοντα P (txt W) αἱ<sup>2</sup>] om TA 11 τοσοῦτον] + δὲ TA αὐτῆς P (txt W) 14 εἰσελθόντος μου καὶ καθίσαντος A εἰσελθεῖν TA (+ αὐτὴν A) μοι<sup>2</sup>] om P 15 ἐπιτεθῆναι A ὑπερβολῇ] ἀπὸ πολλῆς A

## P(W)TAls

16 ἐν τούτῳ] s commences here (see Tullberg's ms. A, p. 36) παρθένος<sup>1</sup> after ταύτης T: + ἦν PAs; txt WTBI Timiron s 17 ὄνομα P (txt W) 18 οὐδέποτε<sup>2</sup>] πώποτε A 19 ἵνα μὴ] μήποτε P (txt W): + καὶ A καὶ<sup>2</sup>] om PA (txt W) 21 μένει] ἔμενε A: + sola ls 22 τῷ μοναστηρίῳ P εὐπρεπεστάτην T



στάτην εἶχε τὴν ὄψιν ὥς ἐγγὺς γενέσθαι καὶ τὸν πᾶν στερρόν ἀπατάσθαι τῷ ταύτης κάλλει, εἰ μὴ φρουρὸν εἶχεν ὑπερβάλλοντα τὴν σωφροσύνην εἰς αἰδῶ καὶ φόβον συνωθοῦσα τῇ κοσμιότητι τὸν ἀκόλαστον ὀφθαλμόν.

- 5 (LX) Ἄλλη τις γειννῶσά μοι, ἧς τὴν ὄψιν οὐχ ἐώρακα, προήλθε γὰρ οὐδέποτε, ὥς λέγουσιν, ἀφ' οὗ καὶ ἀπετάξατο· πληρώσασα δὲ ἐξήκοντα ἔτη ἐν τῇ ἀσκήσει μετὰ τῆς μητρὸς τῆς ἰδίας, ἐς ὕστερον ἔμελλε μεταβαίνειν τὸν βίον. καὶ παραστὰς αὐτῇ ὁ μάρτυς ὁ ἐν τῷ τόπῳ, Κόλλουθος ὀνόματι, λέγει αὐτῇ·  
 10 Σήμερον μέλλεις ὁδεύειν πρὸς τὸν δεσπότην καὶ ὁρᾶν πάντας τοὺς ἀγίους· ἐλθοῦσα οὖν ἀρίστησον μεθ' ἡμῶν ἐν τῷ μαρτυρίῳ. ἀναστᾶσα οὖν ὀρθρον καὶ ἐνδυσαμένη καὶ λαβοῦσα ἐν τῇ σπυρίδι τῇ ἑαυτῆς ἄρτον καὶ ἐλαίας καὶ λεπτολάχανα, μετὰ τοσαῦτα ἔτη ἐξελθοῦσα καὶ ἀπελθοῦσα εἰς τὸ μαρτύριον ἠΐξατο. καὶ  
 15 καιρὸν ἐπιτηρήσασα τῆς πάσης ἡμέρας ἐν ᾧ οὐδεὶς ἦν ἔνδον, καθεστθεῖσα προσκαλεῖται τὸν μάρτυρα λέγουσα· Εὐλόγησόν μου τὰ βρώματα, ἄγιε Κόλλουθε, καὶ συνόδευσόν μοι ταῖς προσευχαῖς σου. φαγοῦσα οὖν καὶ πάλιν προσευξαμένη ἦλθε περὶ ἡλίου δυσμᾶς ἐν τῷ οἴκῳ. καὶ δοῦσα τῇ μητρὶ τῇ ἑαυτῆς  
 20 σύγγραμμα Κλήμεντος τοῦ Στρωματέως εἰς τὸν προφήτην Ἀμώς, εἶπε· Δὸς αὐτὸ τῷ ἐπισκόπῳ τῷ ἐξωρισμένῳ, καὶ εἰπέ αὐτῷ· Εὐξαι περὶ ἐμοῦ· ὁδεύω γάρ. καὶ ἐτελεύτησεν ἐν αὐτῇ τῇ νυκτὶ μὴ πυρέξασα μὴ κεφαλαλγῆσασα, ἀλλ' ἑαυτὴν ἐνταφιάσασα. |

9 See Note 104.

20 See Note 105.

24 In P LXI, LXII immediately follow LVI, LVII; LIX, LX come between

#### P(W)TAls

- 1 γενόμενον P (txt W) στερεὸν A 2 ὑπερβαλλόντως T; -λλουσιν A  
 3 καὶ] + εἰς P (txt W) συνωθοῦσα] W; -θοῦντα P\* (-θοῦσαν P<sup>cor</sup>); ἄγουσα TAB  
 4 ὀφθαλμῶν T

LX (Περὶ παρθένου τινὸς καὶ Κολλοῦθου τοῦ μάρτυρος): P(W)TAls (no division in PAl)

- 5 ἧς] εἰς T ὄψιν] + μὲν TB 6 γὰρ] γοῦν W καὶ] WTA; om PB  
 7 δὲ] om AB ἔτη ἐξήκ. PA (txt W) τῆς ἰδίας μητρὸς TB 10 δεσπ.] + σου  
 Bls: + Χριστὸν P τοὺς ἀγ. πάντας TA 12 ὀρθρῳ A 13 τῇ ἑαυτῆς] om TA  
 λεπτὰ λάχ. A 14 ἐξελθοῦσα ἀπῆλθεν Bl; ἐξῆλθε καὶ ἀπελθοῦσα TAs; om καὶ  
 ἀπελθοῦσα P; txt W 14, 15 εἰς.....ἐπιτηρήσασα] om T: + διὰ (om τῆς) TAB  
 16 καθίσασα T 17 Κόλ. ἄγιε A 19 τῇ μ. τῇ ἑαυτῆς] WT; τῇ ἑαυτῆς μητρὶ PAB  
 21 εἶπε] + αὐτῇ Bls ἐξωρ. WAB; ἐξορ. PT εἶπον A 22 περὶ] ὑπὲρ P (txt W)  
 ἐν] om A 23 κεφαλὴν ἀλγ. P

(LXI) Ἐπειδὴ προὔπεσχόμεν ἄνωτέρω διηγήσασθαι περὶ τῆς παιδὸς Μελανίας ἀναγκαίως τὸ χρέος ἀποδίδωμι. οὐ γὰρ δίκαιον ὑπεριδόντας τὸ αὐτῆς νεώτερον ἐν σαρκὶ τοσαύτην ἀρετὴν | ἀστηλίτευτον καταρρίψαι, γραῖδων ἀτεχνῶς καὶ σπουδαίων κατὰ πολὺ διαφέρουσιν. ταύτην βιασάμενοι οἱ γονεῖς 5 ἤγαγον ἐπὶ γάμον ἐκ τῶν πρώτων τῆς Ῥώμης· ἥτις αἰετὶ τοῖς διηγήμασι τῆς ἑαυτῆς μάρμης νυττομένη, ἐπὶ τοσοῦτον ἐκεντρώθη ὥς μὴ δυνηθῆναι ἐξυπηρετήσασθαι τῷ γάμῳ. γενομένων γὰρ αὐτῇ παιδίων ἀρρένων δύο, καὶ ἀμφοτέρων τελευτησάντων, εἰς τοσοῦτον μῖσος τοῦ γάμου ἤλασεν ὥς εἰπεῖν τῷ ἀνδρὶ αὐτῆς 10 Πινιανῷ, τῷ υἱῷ Ξενήρου τοῦ ἀπὸ ἐπάρχων, ὅτι Εἰ μὲν αἰρήσαι συνασκηθῆναι κάμοι κατὰ τὸν τῆς σωφροσύνης λόγον, καὶ δεσπότην σε οἶδα καὶ κύριον τῆς ἐμῆς ζωῆς· εἰ δὲ βαρὺ σοι τοῦτο καταφαίνεται ὥς νεωτέρῳ, πάντα μου λαβὼν τὰ πράγματα ἐλευθέρωσόν μου τὸ σῶμα, ἵνα πληρώσω μου τὴν κατὰ θεὸν 15 ἐπιθυμίαν, κληρονόμος γενομένη τῆς μάρμης τοῦ ζήλου, ἥς καὶ τὸ ὄνομα ἔχω. εἰ γὰρ ἐβούλετο παιδοποιεῖν ἡμᾶς ὁ θεός, οὐκ ἂν μου ἐλάβανεν ἄωρα τὰ τεχθέντα. ἐπὶ πολὺ οὖν ζυγομαχῶ-

LXIII and XLVI. In LXI and LXII T has been largely interpolated from a B text; in such cases the symbol (T)B is employed (see Note, p. 37).

2 See Note 106.

11 See Note 107.

LXI (Περὶ Μελανίας τῆς νέας): PTI

1, 2 ἐπειδὴ.....ἀποδίδωμι] om A 1 ὑπεσχόμεν T ὑπὲρ τῆς ἐγγόνης (om Μελ.) T 2 Μελάνης PB† ἀναγκαῖον τὸ χρ. ἀποδοῦναι με TB: + νυν TB1 3 ὑπεριδεῖν TA<sup>B</sup>: + ἡμᾶς TB 4 ἀστηλίτευτον] + τὸ γὰρ ταύτης ἐν σαρκὶ νεώτερον T (om above) καταρρίψαι P; καταλείψαι B1; om T 4, 5 γραῖδων.....διαφέρουσιν] P1 [l<sup>class</sup> sensibus for senibus]; γρ. τάχα συνετῶν καὶ σπ. ταύτην πολὺ μᾶλλον διαφ. B; πολλῶν γρ. συν. καὶ ἡλικιωτῶν διήνεγκεν T 5 ταύτην] τὴν νέαν τοίνυν τῇ ἡλικίᾳ ταύτην πρεσβύτιν δὲ τῇ εὐσεβεὶ γνώμῃ (T)B βιασάμενοι βίᾳ TB† γεγενηκότες T; γεννήσαντες B; γεννήτορες A<sup>B</sup> 6 ἐπὶ] P; εἰς T; πρὸς B γάμον] + ξεύξαντες αὐτὴν (T)B τῷ (τὰ T) πρώτῳ (om ἐκ) TB1 8 μὴδὲ TB† δυνηθῆναι] + αὐτὴν TA<sup>B</sup> γὰρ] δὲ TA<sup>B</sup> 9 παίδων, om ἀρρ. T δύο before παιδ. TB ἀμφοτέρων] P1; τῶν δύο TB 10 ἑαυτῆς ἀνδρὶ TB 11 Πινιανῷ] B1; Ἀπενιανῷ P; Ἀσπρινιανῷ T (here, but in title Ἀπρανιανός) ven; Πιπιανῷ A<sup>B</sup> (see Note 107) Σεβήρου T; l<sup>class</sup> Marci ὑπάρχων T αἰρήσαι] PB†; αἰρήσεις B†; αἰρεῖσαι TB† 12 συνασκηθῆναι] P1 (monachus uis esse mecum); συνοικεῖν TB† (-κήσαι and -κισθῆναι B†) μοι TB 13 ζωῆς] + ὁμολογῶ (T)B (-γῆσω): + σε B 14 ὥς νεωτ. φαίνεται TB λάβε TB πράγματα] + μόνον (T)B 15 τὸ σ. μου ἐλευθ. TB 16 τῆς κατὰ θεὸν ἀρετῆς τῆς ἐμῆς μάρμης (om τοῦ ζ.) (T)B 16, 17 ἥς.....ἔχω] om T 17 παιδοποιεῖν] P1; (after θεός) ἐν τῷ κόσμῳ διάγειν καὶ τῶν αὐτοῦ ἀπολαύειν (T)B 18 τεχθέντα] + παιδία TB πολὺν δὲ χρόνον (T)B

σάντων αὐτῶν ἐς ὕστερον ὁ θεὸς κατοικτεῖρας τὸν νέον ἐνέθηκεν  
 καὶ τούτῳ ζῆλον ἀποταξίας, ὡς ἐπ' αὐτοὺς πληροῦσθαι τὸ γεγραμ-  
 μένον· Τί γάρ οἶδας, γύναι, εἰ τὸν ἄνδρα σώσεις; γαμηθεῖσα οὖν ἐπὶ  
 δεκατριῶν ἐτῶν καὶ συζήσασα τῷ ἀνδρὶ ἔτη ἑπτὰ, τῷ εἰκοστῷ  
 5 ἀπετάξατο. καὶ πρῶτον μὲν τὰ σηρικὰ ἡμιφόρια τοῖς θυσια-  
 στηρίοις ἐδωρήσατο· τοῦτο δὲ καὶ ἡ ἁγία πεποίηκεν Ὀλυμπίας.  
 τὰ δὲ λοιπὰ σηρικὰ συγκόψασα διάφορα ἐποίησεν ἐκκλησια-  
 στικά ἔπιπλα. τὸν δὲ ἄργυρον καὶ τὸν χρυσὸν ἐμπιστεύσασα  
 Παύλῳ τινὶ πρεσβυτέρῳ, μοναχῷ Δαλματίας, διὰ θαλάσσης  
 10 ἀπέστειλεν ἐν τῇ ἀνατολῇ, Αἰγύπτῳ καὶ Θηβαΐδι νομίσματα  
 μύρια, Ἀντιοχείᾳ καὶ τοῖς μέρεσι ταύτης μύρια νομίσματα,  
 Παλαιστίνῃ νομίσματα μύρια πεντακισχίλια, ταῖς ἐν νήσοις  
 ἐκκλησίαις καὶ τοῖς ἐν ἐξορίαις νομίσματα μύρια, ταῖς κατὰ τὴν  
 δύσιν ἐκκλησίαις ὡσαύτως δι' ἑαυτῆς χορηγοῦσα· ταῦτα πάντα  
 15 καὶ τετραπλασίονα τούτων ὡς ἐπὶ θεοῦ ἐξαρπάσασα ἐκ τοῦ  
 στόματος λέοντος Ἀλαρίχου τῇ πίστει τῇ ἑαυτῆς. ἤλευθέρωσε  
 δὲ τὰ βουληθέντα ἀνδράποδα ὀκτακισχίλια, τὰ λοιπὰ γὰρ οὐκ  
 ἐβουλήθησαν ἄλλ' ἡρήσαντο δουλεῦσαι τῷ ἀδελφῷ αὐτῆς·  
 ᾧ παρεχώρησε πάντας ἀπὸ τριῶν νομισμάτων λαβεῖν. τὰ δὲ  
 20 κτήματα τὰ ἐν ταῖς Σπανίαις καὶ Ἀκυτανίᾳ καὶ Ταρακωνησίᾳ  
 καὶ Γαλλίαις διαπωλήσασα, τὰ ἐν Σικελίᾳ μόνᾳ καὶ Καμπανίᾳ  
 καὶ Ἀφρικῇ ἑαυτῇ καταλείψασα ἐπελάβετο εἰς χορηγίαν  
 μοναστηρίων. αὕτη αὐτῆς ἡ σοφία ἡ περὶ τοῦ φορτίου τῶν

3 1 Cor. vii. 16.

9 See Note 108.

## PTI

1 κατοικτεῖρας] P; οἰκτηρήσας T; κατοικτηρήσας B 2 ἀποταξίας] θεοσεβείας  
 TB: + ὥστε ἀποτάξασθαι πάσῃ τῇ ὕλῃ τοῦ κόσμου (T)B ἐπ' αὐτοὺς] Pl; om TB  
 πληρωθῆναι TB γεγραμμ.] + τοῦ ἀποστόλου ῥητόν B Tl (om γεγραμμ. Tl) 3 γημα-  
 μένη B; ἔξημεν T ἐπὶ] om TB 4 ἐτῶν δεκατρ. T εἰκοστῷ] + ἔτει TB;  
 txt Pl 5 μὲν] + πάντα αὐτῆς (T)B (l) ἡμιφόρια] + καλύμματα (T)B 6 ἐχαρίσατο T  
 τοῦτο..... Ὀλ.] om A<sup>B</sup> ἁγία] Pl; εὐσεβεστάτη T ven; σεβασμιωτάτη B πεποίηκεν  
 (ἐποίησεν T ven) before καὶ ἡ T ven B 7 συρικὰ P: + ἐνδύματα T Bl συγκό-  
 ψασα] om T (l) 8 ἐπιπλα] om TA<sup>B</sup> τὸν] δν T δὲ] + ἐμπιπλάτο T τὸν<sup>2</sup>]  
 om T 9 πρεσβ.] + καὶ T Δαλματησίῳ TB; Δερματησίῳ ven 10 ἀνατολῇ]  
 + καὶ P Αἰγ.] + τε T Θηγ.] + εἰς διάδοσιν T 11 Ἀντιοχείᾳ] lacuna in T to  
 end of chapter; (note at foot of page: τὸ δὲ λοιπὸν ἐστὶν ἐνπροσθεν εἰς φέλλα ἐπτὰ,  
 but this is not the case in this copy)

## PI

11 νομίσματα] om P 19 πάντα τὰ κτ. Bl 20 Ταρακωνησίᾳ P 21 Γαλίαις P  
 Σικελίᾳ P

χρημάτων. ἡ δὲ ἄσκησις αὐτῆς ἦν αὕτη· ἥσθιε μίαν παρὰ μίαν—ἐν δὲ ταῖς ἀρχαῖς καὶ ὑπὲρ πέντε—εἰς ἡμέριαν ἑαυτὴν τάξασα τῶν ἑαυτῆς δουλίδων ἃς καὶ συνασκητρίας εἰργάσατο. |

Ἔχει δὲ μεθ' ἑαυτῆς καὶ τὴν μητέρα Ἀλβιαν ἄσκουμένην ὁμοίως καὶ διασκορπίζουσιν κατ' ἰδίαν πάλιν τὰ ἴδια χρήματα. 5 εἰσὶν οὖν οἰκοῦσαι ἐν ἀγροῖς, ποτὲ μὲν Σικελίας ποτὲ δὲ Καμπανίας, μετὰ εὐνούχων δεκαπέντε καὶ παρθένων ἐξήκοντα, καὶ ἐλευθέρων καὶ δουλίδων. ὁμοίως καὶ Πινιανὸς ὁ ἀνὴρ αὐτῆς μετὰ μοναζόντων τριάκοντα, ἀναγινώσκων καὶ περὶ κῆπον ἀσχο- λούμενος καὶ περὶ σεμνὰς συντυχίας. οὐ μικρῶς δὲ καὶ ἡμᾶς 10 πλείονας ὄντας ἐτίμησαν ἀπελθόντας ἐν Ῥώμῃ διὰ τὸν μακάριον Ἰωάννην τὸν ἐπίσκοπον, ἀναπαύσαντες ἡμᾶς καὶ ξενοδοχεῖα καὶ ἐφοδίους δαψιλεστάτοις, μετὰ πολλῆς χαρᾶς καρπούμενοι τὴν αἰώνιον ζωὴν τοῖς θεοδωρήτοις ἔργοις τῆς ἀρίστης πολι- 15 τείας.

(LXII) Τούτων συγγενὴς Παμμάχιος ὀνόματι ἀπὸ ἀνθυ- πάτων ὁμοίως ἀποταξάμενος ἔζησε τὸν ἄριστον βίον, πάντα τὸν ἑαυτοῦ πλοῦτον τὸν μὲν ζῶν διασκορπίσας, τὸν δὲ τελευτῶν πτωχοῖς καταλείψας· ὁμοίως καὶ Μακάριός τις ἀπὸ βικαρίας, καὶ Κωνσταντίος συγκάθεδρος γενόμενος τῶν κατὰ τὴν Ἰταλίαν 20 ἐπάρχων, ἄνδρες ἐπίσημοι καὶ λογικώτατοι καὶ εἰς ἄκρον φιλο- θείας ἐλάσαντες· οὓς ἔτι νομίζω καὶ ἐν σαρκὶ ὑπάρχειν τὸν ἄριστον ἐξησκηκότας βίον. |

7 See Note 109.

11 See Note 110.

16 See Note 111.

Pl

7 ἐξήκοντα καὶ ἐλευθέρων] om B      8 Πινιανὸς] Bl (νν B<sup>†</sup>; Ὅπιν.=ὁ Π. B<sup>†</sup>);  
'Απενιανὸς P; Ἀπρινιανὸς ven (T vac); Ὅπιανὸς A<sup>B</sup> (ππ A<sup>B38</sup>)      13-15 μετὰ.....  
πολιτείας] om l

LXII (Περὶ Παμμαχίου): PTl

16 Μάχιος (Μαλάχιος in title) T ven      ὀνόματι before the name TB  
18 πλοῦτον αὐτοῦ TB      19 καταλείψας]+πρὸς κύριον ἀπεδήμησεν (T)B<sup>†</sup> Ἀγάθων  
T ven      τις]+ὀνόματι TBl      βικαρίων Tl; βρικίων ven      20 Κωνσταντίος] PT  
(in title) A<sup>B1</sup>; Κωνσταντίνος T (in text) B      τὴν] om TB      21 ἄνδρες]+καὶ T  
λογικώτατοι] Pl; ἐλλογιμώτατοι (T)B      22 καὶ]+νῦν B      ἔτι καὶ νῦν νομ. T  
23 ἐξησκηκότας βίον] P (-κότες) l; τῆς πολιτείας θεσμὸν ἐξασκούντας, ἀκήρατον καὶ  
μακαρίαν ζωὴν ἀναμένοντες (T)B

(LXIII) Ἐν Ἀλεξανδρείᾳ ἔγνω παρθένον ἣν κατείληφα  
ὡς ἐτῶν ἑβδομήκοντα· προσεμαρτύρει δὲ αὐτῇ ὁ κλῆρος ἅπας  
ὅτι νέα οὖσα ὡς ἐτῶν εἴκοσι καὶ σφόδρα ὠραιότατη φευκτὴ ἦν  
διὰ τὸ κάλλος, ἵνα μὴ τινι μῶμον δῶ ἔξ ὑπονοίας. ὅτε οὖν  
5 συνέβη τοὺς Ἀρειανοὺς συσκευάσασθαι τὸν μακάριον Ἀθανάσιον  
τὸν ἐπίσκοπον Ἀλεξανδρείας δι' Εὐσεβίου τοῦ πραιποσίτου  
ἐπὶ Κωνσταντίου τοῦ βασιλέως, καὶ ἀθέμιτα αὐτοῦ κατηγοροῦν  
συκοφαντοῦντες, φεύγων τὸ παρὰ διεφθαρμένου κριτηρίου κρι-  
θῆναι οὐκ ἐθάρρησεν οὐδενί, οὐ συγγενεῖ οὐ φίλῳ οὐ κληρικῷ  
10 οὐκ ἄλλῳ τινί· ἀλλ' εἰσελθόντων τῶν ἐπαρχικῶν αἰφνίδιον  
εἰς τὸ ἐπισκοπεῖον καὶ ζητούντων αὐτόν, λαβὼν αὐτοῦ τὸ  
στιχάριον καὶ τὸ βιβλίον ἐν μεσαιάτῃ νυκτὶ κατέφυγε πρὸς  
ταύτην τὴν παρθένον. ἡ δὲ ξενισθεῖσα ἐπὶ τῷ πράγματι  
διεπτοίθη. λέγει οὖν αὐτῇ· Ἐπειδὴ ζητοῦμαι παρὰ τῶν

1 In PWTs this story is joined to the Introduction on Holy Women (p. 128): Ἀναγκαῖον.....χῆραις· ἐν οἷς καὶ ἐν Ἀλεξανδρείᾳ ἔγνω παρθένον κ.τ.λ. Thus LXIII follows XLVIII, and LXIV follows LXII. Chapter LXIII is incorporated almost bodily in the so-called *Vita Athanasii ex Metaphrasto*, §§ 13, 15 (Opera Ath. I, ed. Ben.; Migne, *P.G.* xxv). The text is of the type PWT; full collations, under the sign ath, are given for the two passages indicated in the apparatus, in which the citation is verbal. Tullberg's ms. A (*Paradisus*, p. 33) gives s in this chapter. P includes W when not otherwise stated.

On the historical bearings of the story see Note 112.

3, 4 Soz. v. 6 (2) Ἦν ἐπὶ τοσούτῳ κάλλει τὰς τότε γυναῖκας ὑπερβάλλεσθαι παρελήφαμεν, ὡς θαῦμα μὲν αὐτὴν εἶναι τοῖς ὁρῶσι· φευκτέαν δὲ τοῖς ἐπιείκειαν καὶ σωφροσύνην ἐπαγγελλομένοις, ἵνα μὴ τινα ψόγον ἔξ ὑπονοίας αὐτοῖς προστρίψῃται. ἦν γὰρ καὶ ἐν ἀκμῇ τῆς ὥρας, σεμνὴ τε καὶ σώφρων εἰς ἅπαν· ἡ μὲν δὲ τῆς φύσεως συλλαμβανούσης διακοσμεῖν εἴθε τὸ σῶμα εἰς εὐπρέπειαν κάλλους. (3) Further reflections of Sozomen's own.

10—5 (p. 159) (1) Ἦν ἵκα γὰρ ἔξ ἐπιβουλῆς τῶν Γεωργίου ἐπιτηδεύων, προστάξαντος τοῦ βασιλέως, σπουδάσας αὐτὸν συλλαβέσθαι ὁ τῶν ἐν Αἰγύπτῳ ταγμάτων ἡγεμὼν ἀπέτυχεν, ὡς ἐν τοῖς πρόσθεν εἴρηται, διαφυγὼν μέχρι τῆς παρουσίας

LXIII (Περὶ παρθένοῦ τῆς ὑποδεξαμένης τὸν μακάριον Ἀθανάσιον):  
P(W)Ts [ath, see Note above]

3 φευκτὴ ἦν] + τοῖς ἐναρέτοις B (Soz); txt PT ath ls: (1 adds: propter miraculum uultus eius, cf. Soz. θαῦμα) 4 τινι] PTs; τινα B (Soz 1) 5, 6 συσκευάσ...ἐπίσκοπον] om W 8 φεύγων] + ἐκεῖνος P (txt W) 9 οὐ<sup>1</sup>] om T 11 αὐτοῦ] om P (txt W) τὸ<sup>2</sup>] om T 12 στιχάριον] WT; στιχάριον PB βιβλίον] P; βιβλίον WT; βιβρίον, βήριον, βιρρήν B μεσοτάτῃ TB<sup>1</sup> 13—12 (p. 159) ἡ δὲ ξεν...ὁ μακ. Ἀθ.] full collations of ath 14 ἐπτοίθη ath αὐτῇ] + ὁ ἐπίσκοπος B1: + ὅτι B ath ἐπιζήτ. (om ἐπειδὴ) ath



Ἀρειανῶν καὶ ἀθέμιτα συκοφαντοῦμαι, ἵνα οὖν μὴ καὶ γὰρ ἄλλογον ἀπενέγκωμαι δόξαν καὶ εἰς ἁμαρτίαν ἐμβάλω τοὺς τιμωρήσασθαι με βουλομένους, ἐνεθυμήθην φυγεῖν. ἀπεκάλυψε δέ μοι ὁ θεὸς ταύτη τῇ νυκτὶ ὅτι Παρ' οὐδενὶ ἔχεις σωθῆναι εἰ μὴ παρ' ἐκείνῃ. ἀπὸ πολλῆς οὖν χαρᾶς ἐκείνῃ ῥίψασα πάντα 5 διαλογισμὸν ὅλη γεγένηται τοῦ κυρίου· καὶ κατέκρυψε τὸν ἀγιώτατον ἐκείνουν ἐπὶ ἕξ ἔτη μέχρι τῆς ζωῆς Κωνσταντίου, αὕτη καὶ περινίπτουσα τοὺς πόδας, καὶ τὰ περιττεύματα διακονοῦσα, καὶ τὰς χρείας αὐτῷ πάσας οἰκονομοῦσα, καὶ βιβλία κίχρωμένη καὶ παρέχουσα αὐτῷ· καὶ οὐδεὶς ἀνθρώπων πάσης 10 Ἀλεξανδρείας ἔγνω ἐν τοῖς ἕξ ἔτεσι ποῦ διάγει ὁ μακάριος Ἀθανάσιος. ὥς οὖν ἠγγέλθη ὁ θάνατος Κωνσταντίου καὶ ἦλθεν αὐτοῦ εἰς τὰς ἀκοάς, καλῶς ἐνδυσάμενος πάλιν ἐν τῇ νυκτὶ εὐρέθη ἐν τῇ ἐκκλησίᾳ, πάντων ἐκστάντων καὶ θεασαμένων αὐτὸν ὥς ἐκ νεκρῶν ζῶντα. ἀπελογεῖτο οὖν τοῖς γνησίοις αὐτοῦ 15

ἡγεμονίας, παρὰ τινὰ παρθένον ἱερὰν ἐν Ἀλεξανδρείᾳ ἐκρύπτετο. (4) Ἀθανάσιον δὲ λόγος κατὰ θεῖαν ὄψιν ὡδὶ ὑποθεμένην αὐτῷ σωθῆσεσθαι πρὸς ταύτην τὴν παρθένον καταφυγεῖν. 5—12 (5) Δι' ἀνδρείαν δὲ αὐτὸν ὑπεδέξατο καὶ διὰ φρόνησιν ἀπέσωσεν· ἐπὶ τοσοῦτον πιστοτάτῃ φύλαξ καὶ διάκονος σπουδαία γενομένη, ὥς πόδας αὐτοῦ νίπτειν καὶ τὰ περὶ τροφὴν καὶ τᾶλλα πάντα, καὶ ὅσα φύσις ὑπομένειν βιάζεται ἐν ταῖς κατεπειγούσαις χρεῖαις, μόνῃν αὐτῇ διακονεῖσθαι· προσέτι δὲ καὶ βίβλους ὧν ἐδεῖτο παρ' ἄλλων κομίζειν. καὶ ἐπὶ πολλῷ χρόνῳ τούτων γενομένων μηδὲνα τῶν κατοικούντων τὴν Ἀλεξανδρέων πόλιν μαθεῖν. 12—15 (1) Ἐν δὲ τῷ τότε καὶ Ἀθανάσιος τὸν πρὸ τούτου χρόνον λανθάνων ὅπῃ διέτριβεν ἀγγελθείσης τῆς Κωνσταντίου τελευτῆς, ἀνεφάνη νύκτωρ ἐν τῇ Ἀλεξανδρέων ἐκκλησίᾳ. ἦν δὲ τοῦτο εἰκότως παράδοξον, ἐξαπίνης ὧδε παρὰ τὴν προσδοκίαν συμβάν. 15—3 (p. 160) (4) Ὡστε καὶ τοὺς Ἀθανασίου ἐπιτηδεῖους μὴ ἔχειν πράγματα εἴ τις αὐτοὺς πολυπραγμονεῖν περὶ αὐτοῦ

## P(W)Tls[ath]

1 καὶ ἵνα (om οὖν) ath 2 δόξαν] ψῆφον P (txt W) 3 δὲ] οὖν B ath  
4 θεός] + ἐν P; txt TB ath 5 ἐκείνης T ἀπὸ] om T χαρ. οὖν W ῥίψ. ἐκείνῃ T  
7 ἅγιον Tl 8 καί<sup>1</sup>] om T περιττώματα B ath 9 ἀπάσας αὐτῷ P βίβλους  
T: + quos ille quaerebat l (cf. Soz. ὧν ἐδεῖτο) 10 καί<sup>1</sup>] + εἰς ἄσκησιν P (txt W);  
legendos l αὐτῷ παρεχομένη P (txt W) οὐδεὶς τῶν ἐν Ἀλ. ἀνθρώπων P; txt  
W ath T (ἐν πάσῃ Ἀλ.) B (δλγς): om πάσης l 11 ἐν] WT ath; om PB ποῦ] + γῆς  
P; txt TB ath ἅγιος ath 12 ὥς οὖν] see § 15 of ath 13 πάλιν] B ath ls;  
om PT 14 εὐρέθῃ] + subito ls καί] om P (txt W) 15—3 (p. 160) ὥς ἐκ  
νεκρ....νεωτέρων] full collations of ath 15 ἀναστάντα P(s) (txt W) οὖν] P puts  
οὖν after πάντων (14) and the stop after ἐκκλησίᾳ: W has οὖν in both places and  
punctuates as text.

φίλοις ὅτι Τούτου χάριν πρὸς ὑμᾶς οὐ κατέφυγον ἵνα εὖορκον ὑμῖν ἦ, ἄλλως δὲ καὶ διὰ τὰ ἔρευνα· κατέφυγον δὲ πρὸς ἡν ὑποψίαν οὐδεὶς ἠδύνατο ἔχειν ὥς ὥραϊαν καὶ νεωτέραν, δύο μνηστευσάμενος, καὶ τὴν σωτηρίαν ἐκείνης, ὠφέλησα γὰρ αὐτήν, 5 καὶ τὴν ἐμὴν δόξαν. |

(LXIV) Ἰουλιανὴ τις πάλιν παρθένος ἐν Καισαρείᾳ τῆς Καππαδοκίας λογιωτάτῃ ἐλέγετο καὶ πιστοτάτῃ· ἥτις Ὀριγένην τὸν συγγραφέα φεύγοντα τὴν ἐπανάστασιν τῶν Ἑλλήνων ἐδέξατο ἐπὶ δύο ἔτη | ἰδίῳις ἀναλώμασι καὶ ὑπηρεσίᾳ ἀναπαύ- 10 σασα τὸν ἄνδρα. εὖρον δὲ ταῦτα ἐγὼ γεγραμμένα ἐν παλαιοτάτῳ βιβλίῳ στιχηρῷ, ἐν ᾧ ἐγγέγραπτο χειρὶ Ὀριγένους· Τοῦτο τὸ βιβλίον εὖρον ἐγὼ παρὰ Ἰουλιανῇ τῇ παρθένῳ ἐν Καισαρείᾳ, κρυπτόμενος παρ' αὐτῇ· ἥτις ἔλεγε παρ' αὐτοῦ Συμμάχου τοῦ ἐρμηνέως τῶν Ἰουδαίων αὐτὸ εἰληφέναι.

15 Οὐ παρέργως δὲ τέθεικα καὶ τὰς ἀρετὰς τούτων τῶν γυναικῶν, ἵνα μάθωμεν ὅτι πολυτρόπως ἔνεστι κερδαίνειν ἐὰν ἐθέλωμεν.

(LXV) Ἐν ἄλλῳ βιβλίῳ παλαιοτάτῳ ἐπιγεγραμμένῳ Ἰππολύτου τοῦ γνωρίμου τῶν ἀποστόλων εὖρον διήγημα

ἐπεχείρησεν ἡ ὁμνῦναι ἐβιάσατο, καὶ αὐτὸν διαλαθεῖν παρὰ ταύτῃ κρυπτόμενον ἡ τῷ μὲν κάλλει οὐ συνεχῶρει ὑπονοεῖσθαι ἐνθάδε διάγειν τὸν ἱερέα.

5 In P LIX, LX follow LXIII, and LXIV—LXVIII follow LXII. LXIV is missing in T, and LXV precedes LXI.

10—14 Euseb. *H. E.* VI. 17: Ταῦτα δὲ ὁ Ὀριγένης μετὰ καὶ ἄλλων εἰς τὰς γραφὰς ἐρμηνειῶν τοῦ Συμμάχου σημαίνει παρὰ Ἰουλιανῆς τινὸς εἰληφέναι, ἡν καὶ φησι παρ' αὐτοῦ Συμμάχου τὰς βίβλους διαδέξασθαι. See Note 113.

15—17 This passage has already occurred in PT at end of c. LV (p. 149).

18 On this anecdote see Note 114. s is printed from add. 12173 by Lagarde *Anmerkungen zur griech. Uebersetz. der Prov.* p. 71. The Greek text has been edited by Preuschen in *Achelis Hippolyts kleinere exeget. u. homilet. Schriften* p. 275 (Berlin series).

P(W)TIs[ath]

2 δὲ¹] τε T; τε δὲ ath πρὸς ἐκείνην πρὸς ἡν B¹ ath 3 νεωτέραν] ath ends 20] + ταῦτα P (txt W)

LXIV (Περὶ ἸΟΥΛΙΑΝῆς): P1

6 πάλιν] + ὀνόματι B1 9 ἔτη] + κατακρύπτουσα B1 11 ἐν ᾧ] P1; ὅπερ B 13 αὐτοῦ] B1 (Euseb.); τοῦ A<sup>B</sup>; om P

LXV (ΔΙΪΓΗCIC ἸΠΠΟΛΥΤΟΥ): PTIs

No title P; περὶ παρθένου καὶ τοῦ μαγιστρίου τοῦ δι' αὐτὴν θηριομαχῆσαντος Ts 18 ἄλλῳ] om Ts παλαιῶ Ts ἐπιγεγραμ.] + τοῦ T

τοιούτων, ὅτι εὐγενεστάτη τις καὶ ὠραιοτάτη παρθένος ὑπῆρχεν  
 ἐν τῇ Κορινθίων πόλει ἀσκουμένη εἰς τὴν παρθενίαν. ταύτην  
 κατ' ἐκείνο καιροῦ διέβαλον τῷ τότε δικάζοντι Ἑλληνι ὄντι  
 κατὰ τὸν καιρὸν τῶν διωκτῶν, ὡς βλασφημοῦσαν καὶ τοὺς  
 καιροὺς καὶ τοὺς βασιλεῖς καὶ δυσφημοῦσαν τὰ εἰδῶλα. 5  
 προσεπήνουν δὲ τὸ ταύτης κάλλος οἱ περὶ τὰ τοιαῦτα κάπηλοι.  
 γυναικομανῆς οὖν ὑπάρχων ὁ δικαστὴς ἡδέως ἐδέξατο τὴν  
 διαβολὴν τοῖς ἵππικοῖς ὥτιοις. καὶ ὡς πᾶσαν μηχανὴν κινήσας  
 πείσαι τὴν ἄνθρωπον οὐκ ἠδυνήθη, τότε ἀπομανεῖς πρὸς αὐτὴν 10  
 τιμωρίᾳ αὐτὴν οὐ παρέδωκεν, οὐ βασάνῳ, ἀλλὰ στήσας αὐτὴν  
 εἰς πορνεῖον ἐνετείλατο τῷ νέμοντι ταύτας ὅτι Δέξαι ταύτην,  
 ἡμερήσιόν μοι τρία νομίσματα φέρων ἐκ ταύτης. ὁ δὲ εἰσπρατ-  
 τόμενος τὸν χρυσὸν ἑκδοτὸν αὐτὴν παρέιχε τοῖς βουλομένοις.  
 ὡς οὖν ἔγνωσαν οἱ περὶ ταῦτα γυναικοῖέρακες παρήδρευσαν τῷ  
 ἐργαστηρίῳ τῆς ἀπωλείας, καὶ διδύντες τὸ κέρμα ὠμίλουν αὐτῇ 15  
 τὰ πρὸς ἀπάτην. ἡ δὲ ἐκλιπαροῦσα αὐτοὺς παρεκάλει λέγουσα  
 ὅτι Ἑλκος ἔχω τι εἰς κεκρυμμένον τόπον ὅπερ ἐσχάτως ὄζει, καὶ  
 δέδοικα μὴ εἰς μίσός μου ἔλθῃτε· ἑκδοτε οὖν μοι ὀλίγας ἡμέρας,  
 καὶ ἐξουσίαν ἔχετε καὶ δωρεάν με ἔχειν. δεήσεσιν οὖν τὸν  
 θεὸν ἰκέτευεν ἐν ἐκείναις ταῖς ἡμέραις· ὅθεν καὶ θεασάμενος ὁ 20  
 θεὸς αὐτῆς τὴν σωφροσύνην νεανίσκῳ τινὶ μαγιστριανῷ, καλῶ  
 τὴν γνώμην καὶ τῷ εἶδει, ἐνέθηκε ζῆλον πυριφλεγῆ θανάτου.  
 καὶ ἀπελθὼν τῷ σχήματι τῆς ἀκολασίας εἰσέρχεται βα-  
 θεῖαν ἐσπέραν πρὸς τὸν τρέφοντα ταύτας, καὶ δίδωσιν αὐτῷ  
 πέντε νομίσματα καὶ λέγει αὐτῷ· | Συγχώρησόν μοι μείναι τὴν 25  
 νύκτα ταύτην μετ' αὐτῆς. εἰσελθὼν οὖν εἰς τὸν ἀπόκρυφον

P<sup>T</sup>ls

1 παρθένος] om T(s)      2 ἐν] om T      3 τότε] om ls      "Ελ. ὄντι] om P  
 4 ἐπὶ TB      τοῦ καιροῦ B; om T      τῶν]+ τότε T      διωγμῶν Tls      καὶ τοὺς  
 καιροὺς καὶ] om P (cf. 19, p. 18)      5 δυσφημοῦσαν] om B1      6 δέ]+ καὶ P  
 9 τὴν ἄνθ.] αὐτὴν T(ls)      μανεῖς T      κατ' αὐτῆς T      10 αὐτὴν<sup>1</sup>] Tls(B); μὲν  
 (om αὐτὴν) P      οὐ βασάνῳ] Tl (aut morti); βασάνων (om οὐ) P<sup>A</sup>; om s; (B altered)  
 11 ὅτι Δ. ταύτην] δέξασθαι αὐτὴν T; om ls      12 ἡμερήσιον.....ἐκ ταύτης] P(B); καὶ  
 τρία νομ. ἐκάστης ἡμέρας ὑπὲρ αὐτῆς φέρειν T      ὁ δὲ οἷα μέλλων εἰσπράττεσθαι T  
 13 παρεῖχε] δέδωκε T<sup>A</sup>; ἔστησε B      14 ταῦτα] τὰ τοιαῦτα TB      15 ἀπωλείας]  
 ἀνομίας T      15-20 καὶ δίδοντες.....ἡμέραις] om T      20 ὁ δὲ θεὸς θεασάμενος T;  
 (B altered)      22 τῇ γνώμῃ T      ἐντέθεικε TB†      23 καὶ ἀπελθὼν] <sup>1808s</sup> recommences  
 τῷ] om T      προσχήματι T      ἔρχεται T      βαθ. ἐσπ.] om T      24 ταύτας]  
 TB; τὰς ταύτας P\* (τὰς τοιαύτας P<sup>cor</sup> m. 1)      25 μοι]+ πρώτῳ T      τὴν νύκτα  
 ταύτην] om T

οἶκον λέγει αὐτῇ· Ἀνάστα, σῶσον σεαυτήν. καὶ ἐκδύσας αὐτήν καὶ μεταμφιάσας τοῖς ἰδίοις ἱματίοις, τοῖς τε καμισίοις καὶ τῇ χλανίδι καὶ τοῖς ἀνδρίοις πᾶσι, λέγει αὐτῇ· Τῷ ἄκρῳ τῆς χλανίδος περικαλυψαμένη ἔξελθε. καὶ οὕτως κατασφραγι-  
 5 σαμένη καὶ ἔξελθοῦσα ἄφθορος καὶ ἀμίαντος διασέσωσται. τῇ οὖν ἄλλῃ ἡμέρᾳ ἐγνώσθη τὸ δρᾶμα· παρεδόθη ὁ μαγιστριανὸς καὶ ἐβλήθη θηρίοις, ἵνα καὶ ἐν τούτῳ ὁ δαίμων καταισχυνθῇ ὅτι διπλοῦς ἔγενετο μάρτυς, καὶ ὑπὲρ ἑαυτοῦ καὶ ὑπὲρ τῆς μακαρίας ἐκείνης. |

- 10 (LXVI) Ἐν Ἀγκύρᾳ τῆς Γαλατίας ἐν αὐτῇ τῇ πόλει περιέ-  
 τυχον Οὐήρῳ τινὶ λαμπροτάτῳ οὗ καὶ μακρὰν πείραν ἔσχηκα,  
 ὃς ἦν ἀπὸ κομήτων, ἅμα τῇ τούτου ἐλευθέρᾳ Βοσπορίῃ· οἵτινες  
 ἐπὶ τοσοῦτον ἐλπίδος χρηστῆς ἤλασαν ὥς καὶ τὰ τέκνα αὐτῶν  
 παραλογίσασθαι, ἔργῳ τὰ μέλλοντα βλέποντες. τὰς γὰρ  
 15 προσόδους τῶν χωρίων ἀναλίσκουσιν εἰς τοὺς πενομένους, δύο  
 θυγατέρας καὶ τέσσαρας υἱοὺς ἔχοντες, οἷς οὐδὲ κλήμα ἐπι-  
 διδόασι παρεκτὸς ταῖς γαμηθείσαις, λέγοντες ὅτι Μετὰ τὴν  
 ἀποβίωσιν ἡμῶν πάντα ὑμέτερά ἐστι· τοὺς δὲ καρποὺς τῶν  
 κτημάτων κομιζόμενοι ἐν ἐκκλησίαις πόλεων καὶ κωμῶν δια-  
 20 νέμουνσιν. ὁ δὲ καὶ τοῦτο ἐν αὐτοῖς ἐνάρετον ὑπάρχει· λιμοῦ

9 After LXV comes in A the story entitled: *Περὶ Μαγνευτίνου καὶ τῆς γυναικὸς τοῦ συγκλητικοῦ* (the first paragraph of A cXL): it is one of the two pieces found in redaction A, but in no other redaction of the *Hist. Laus.*, nor anywhere else: it was suggested by its similarity to the foregoing.

10 In LXVI, LXVII, LXVIII T has been so contaminated by a B text that its readings are only occasionally recorded in the apparatus.

## PTIs

1 οἶκον] PB11; τόπον TB1s ἀναστᾶσα T 2 καὶ μετενδύσασα (sic) αὐτήν  
 καὶ ἀμφιάσας τοῖς ἰδίοις (sic) καμῖσις (sic) T 3 χλαμῦδι TB1Is καὶ πᾶσι τοῖς  
 ἀνδρικοῖς T 4 χλαμῦδος TB1Is: + caput tuum 1s 5 ἄφθορος] + ἔμεινε T  
 διεσώθη T 6 οὖν] om T διεγνώσθη T δρᾶμα] + καὶ TBs παραδοθεὶς T  
 μαγ.] + τῷ δικαστῇ B1 7 καὶ<sup>1</sup>] om T 7, 8 ἵνα.....μάρτυς] καὶ ἀνεδύσατο διπλοῦς  
 τοὺς στεφάνους T 8 καὶ ὑπὲρ<sup>1</sup>] ὑπὲρ τε T τῆς μακαρίας] om T: + καὶ φιλο-  
 παρθένου P

LXVI (Περὶ Οὐήροϋ ἀπὸ κομήτων): Pl [T see Note p. 43]

No title in P 10 ἐν Ἀγκ. τ. Γαλατίας] PB1; τῇ Καισαρείᾳ τῆς Καππαδοκίας  
 παραγενόμενος T ven ἐν αὐτῇ τῇ πόλει] om T 11 Οὐήρῳ] P; Σενηριανῷ TB;  
 om 1: (s<sup>an</sup> 'Heronion,' by confusion of Ϟ and ω) μακρὰν] P; μικρὰν (T)B; 1 om  
 clause 15, 16 τέσσ. (om T) υἱοὺς (+ δύο T) καὶ δύο θυγ. TB1 16 ἔδωκαν T;  
 (ἐπ')εδίδωσαν B

γενομένου καὶ κατὰ σπλάγχνων χωροῦντος, τὰς αἰρέσεις εἰς ὀρθοδοξίαν μετήνεγκαν, ἐν πολλοῖς χωρίοις τοὺς σιτοβολῶνας αὐτῶν παρασχόντες εἰς διατροφήν τοῖς πένησι. τὸ δὲ ἄλλο σχῆμα σεμνότατον λίαν καὶ εὐτελὲς ἀναλαμβάνοντες ὀλιγοδάπανα σφόδρα φοροῦσιν ἱμάτια, εὐτελεστάτῃ δὲ τροφῇ διαζῶσιν, 5 ἐξασκοῦντες τὴν εἰς θεὸν σωφροσύνην, τὰ πλεῖστα τοῖς ἀγροῖς προσομιλοῦντες καὶ φεύγοντες τὰς πόλεις, μήποτε τῷ συνασμενισμῷ σπάσῃ τι τῶν πολιτικῶν θορύβων ἐκκίπτοντες τῆς προθέσεως. |

(LXVII) Ἐν ταύτῃ τῇ πόλει Ἀγκύρα πολλὰ μὲν καὶ 10 ἄλλαι παρθέναι ὡς χιλιάδες δύο ἢ πλεῖον καὶ ἐγκρατευόμεναι καὶ ἐπίσημοι γυναῖκες διαπρέπουσιν. ἐν αἷς ἐπικρατεῖ κατ' εὐλάβειαν Μάγνα σεμνοτάτῃ γυνή, ἣν οὐκ οἶδα τί ὀνομάσω, παρθένον ἢ χήραν. βία γὰρ συναφθεῖσα παρὰ τῆς ἰδίας μητρὸς ἀνδρί, δελεάσασα τοῦτον καὶ ὑπερθεμένη, ὥς φασιν οἱ πολλοί, 15 μεμένηκεν ἄψαυστος. οὐ μετ' ὀλίγον τελευτήσαντος ὅλην ἑαυτὴν ἐπέδωκε τῷ θεῷ, φροντίζουσα σεμνῶς τῶν ἰδίων οἰκῶν, ζῶσα ἀσκητικώτατον βίον καὶ σώφρονα, τοιαύτην ἔχουσα τὴν συντυχίαν ὡς αἰδεῖσθαι αὐτὴν καὶ ἐπισκόπους ὑπερβολῇ εὐλαβείας. αὕτη | τὰς λοιπὰς καὶ περιττενούσας χρείας ξενοδο- 20 χείοις καὶ πτωχοῖς καὶ διοδεύουσιν ἐπισκόποις χορηγοῦσα, οὐ παύεται ἐργαζομένη κατὰ τὸ λεληθὸς δι' ἑαυτῆς καὶ δι' οἰκετῶν πιστοτάτων μηδὲ ἀπολιμπανομένη τῆς ἐκκλησίας ἐν ταῖς νυξίν. |

(LXVIII) Ὅμοίως ἐν ταύτῃ τῇ πόλει εὐρήκαμεν μονάζοντα 25 χειροτονίαν μὲν μὴ αἰρούμενον δέξασθαι πρεσβυτερίου, ἀπὸ στρατείας δὲ ἡγμένον ὀλίγου χρόνου· ὃς εἰκοστὸν ἄγει ἔτος ἐν τῇ ἀσκήσει ταύτην ἔχων τὴν πολιτείαν· παραμένει μὲν . τῷ ἐπισκόπῳ τῆς πόλεως, τοσούτον δέ ἐστι φιλάνθρωπος καὶ

PI[T]

1 γένομένου] + μεγάλου TBl (not 1<sup>rev</sup>)

χωροῦντος] + πάντων ἀνθρώπων TB(l)

7-9 μήποτε.....προθέσεως] om T

LXVII (Περὶ Μάγνης): PI[T]

10 Ἀγκύρα] PB; Galatiae 1; τῇ Καισαρείᾳ τῆς Καππαδοκίας ven; om T in text, but title: περὶ Μ. ἐν Καισαρείᾳ 11 καὶ] om l 12 γυναῖκες] om l 13 Μάγνα] + τις Tl 22 κατὰ τὸ λελ.] om l

LXVIII (Περὶ τοῦ ἐλεήμονος μοναχοῦ): PI[T]

No division in PT 26, 27 ἀπὸ...χρόνου] om T 27 ἡγμένον] + πρὸ P; txt B1 29 πόλεως] + ἀνδρὶ ἀγίῳ (T)B (-ωτάτῳ) l



ἐλεήμων ὥς καὶ τὰς νύκτας περιμέναι καὶ ἐλεεῖν τοὺς δεομένους. οὗτος οὐκ ἀμελεῖ οὐ φυλακῆς οὐ νοσοκομείου οὐ πτωχοῦ οὐ πλουσίου, ἀλλὰ πᾶσιν ἐπικουρεῖ, τοῖς μὲν λόγους εὐσπλαγχνίας διδούς ὥς ἀσπλάχνοις, τῶν δὲ προιστάμενος, τοὺς δὲ εἰρηνεύων,  
 5 τοῖς δὲ χρεῖας σωματικὰς καὶ ἱμάτια παρέχων. ὁ φιλεῖ δὲ συμβαίνειν ἐν πάσαις ταῖς μεγάλαις πόλεσι ἔστι καὶ ἐν αὐτῇ· ἐν γὰρ τῇ στοᾷ τῆς ἐκκλησίας πλήθος νοσοῦντων κατακείμενον ἐρανίζεται τὴν ἐφήμερον τροφήν, τῶν μὲν ἀγάμων τῶν δὲ γεγα-  
 10 ἐνηκότων. συνέβη οὖν μιᾶς τῶν ἡμερῶν ἐν μέσῃ νυκτὶ τίκτειν ἐνὸς γυναικα ἐν τῇ στοᾷ ἐν χειμῶνι. βοώσης οὖν αὐτῆς ἐν τῇ ὀδύνῃ ἐπήκουσε, καὶ καταλείψας τὰς συνήθεις αὐτοῦ προσευχὰς ἐξελθὼν ἐπέιδε, καὶ μηδὲνα εὐρῶν αὐτὸς ἰατρίνης ἐπέσχε τόπον, οὐ βδελυξάμενος τὸ παρακολουθοῦν μῦσος ταῖς τικτούσαις, ἀναισθησίαν ἐν αὐτῷ τῆς ἐλεημοσύνης ἐργασαμένης. τούτου  
 15 τὸ μὲν σχῆμα τῶν ἱματίων οὐκ ἔστιν ἄξιον ὀβολοῦ, τὸ δὲ βρῶμα ἀμφήριστον τῶν ἱματίων· πυκτῖϋ ἐγκύψαι οὐ καρτερεῖ τῆς φιλανθρωπίας αὐτὸν ἐλαυνούσης τῶν ἀναγνωσμάτων. βιβλίον αὐτῷ ἐάν τις χαρίσῃται τῶν ἀδελφῶν παραχρήμα αὐτὸ πιπράσκει, τοῦτο ἐπιλέγων τοῖς ἐπισκώπτουσιν ὅτι Πόθεν ἔχω πείσαι  
 20 τὸν διδάσκαλόν μου ὅτι τὴν τέχνην αὐτοῦ μεμάθηκα, ἐὰν μὴ ἐκείνου αὐτὸν πωλήσω εἰς τὸ τῆς τέχνης κατόρθωμα ; |

(LXIX) Ἀσκήτριά τις παρθένος μένουσα σὺν ἄλλαις δύο ἡσκήθη ἐπὶ ἔτη ἐννέα ἢ δέκα. αὕτη δελεασθεῖσα παρὰ ψάλτου  
 25 Ἵτινός ἐξέπεσε, καὶ κατὰ γαστρὸς λαβοῦσα ἐγέννησεν. εἰς ἄκρον δὲ μῖσος ἐλάσασα τοῦ ταύτην δελεάσαντος κατενύγη τὴν ψυχὴν εἰς βάθος, καὶ εἰς τοσοῦτον ἤλασε μετανόας ὥς ἀντικρυς ἀποκαρτερῆσαι καὶ λιμῷ ἑαυτὴν ἀποκτείνει. προσευχομένη δὲ

21 In A after LXVIII comes one of the two pieces found in that redaction of the *Hist. Laus.* but nowhere else: Βίος τοῦ ἀββᾶ Βησαρίωνος (A CXVI): it is one of the forms of the "Story of the Little Gospel" (see *Prol.* 99), and was evidently suggested by the close of LXVIII.

In P LXIX, LXX come between XLVI and LIV.

PI[T]

1 νύκτας] λεωφόρους T; πόλεις B† 5, 6 δ.....αὐτῇ] om T 7 ἐκκλησίας] a lacuna occurs here in the three copies of I, extending to πρεσβυτέρων (11, p. 165)  
 14 ἀναισθησίαν.....ἐργασ.] om T; txt P(B) 16 πυκτῖϋ P<sup>o</sup> 16, 17 πυκτῖϋ..... ἀναγν.] om T; txt PB 19-21 τοῦτο.....κατόρθωμα] om T; txt PB

LXIX (Περὶ παρθένου ἐκπεσόγης καὶ μετανοήσεως): PTs

24 τινός] TB (sl<sup>ov</sup>); om P 27 δὲ] γὰρ T

ἔδεετο τοῦ θεοῦ λέγουσα ὅτι Ὁ θεὸς ὁ μέγας, ὁ βασιάζων τὰ κακὰ πάσης κτίσεως καὶ μὴ βουλόμενος τὸν θάνατον καὶ τὴν ἀπώλειαν τῶν πταιόντων· εἰ θέλεις με σωθῆναι, ἐν τούτῳ μοι δεῖξον τὰ θαυμάσιά σου καὶ συνάγαγε τὸν καρπὸν τῆς ἐμῆς ἁμαρτίας ὅνπερ γεγέννηκα, ἵνα μὴ ἡ σχοινίῳ χρήσωμαι, ἣ 5 ἐμαντὴν δισκεύσω. ἐν τούτοις δεομένη εἰσηκούσθη· τὸ γὰρ τεχθὲν οὐ μετ' οὐ πολὺ ἐτελεύτησεν. ἀπὸ οὖν τῆς ἡμέρας ἐκείνης τῷ μὲν ταύτην αἰχμαλωτεύσαντι οὐκέτι συνέτυχεν, ἔκδοτον δὲ ἑαυτὴν εἰς ἀκροτάτην νηστείαν δοῦσα, νοσοῦσαις καὶ λελωβημέναις ἐξυπηρετήσατο ἐπὶ τριάκοντα ἔτη, οὕτως τὸν θεὸν 10 δυσωπῆσασα ὡς ἀποκαλυφθῆναί τινα τῶν ἀγίων πρεσβυτέρων ὅτι Ἡ δεῖνά μοι εὐηρέστησε μᾶλλον ἐν τῇ μετανοίᾳ ἢ ἐν τῇ παρθενίᾳ. ταῦτα δὲ γράφω ἵνα μὴ καταφρονῶμεν τῶν γνησίων μετανοούντων.

(LXX) Πρεσβυτέρου ῥτινὸς ἑθυγάτηρ ἐν Καισαρείᾳ τῆς 15 Παλαιστίνης ἐκπεσοῦσα παρθένος παρὰ τοῦ ταύτην φθείραντος ἐδιδάχθη ἀναγνώστην τινὰ τῆς πόλεως συκοφαντῆσαι. καὶ γενουσίας ἤδη ἐγκύου, ἐξεταζομένη παρὰ τοῦ πατρὸς κατεῖπε τοῦ ἀναγνώστου. ὁ δὲ πρεσβύτερος θαρσῶν ἀνήνεγκε τῷ ἐπισκόπῳ. ὁ δὲ ἐπίσκοπος συνεκρότησε τὸ ἱερατεῖον καὶ 20 ἐποίησε κληθῆναι τὸν ἀναγνώστην. ἐβασανίζετο ἡ ὑπόθεσις· ἐρωτώμενος παρὰ τοῦ ἐπισκόπου ὁ ἀναγνώστης οὐχ ὠμολόγει· τὸ γὰρ μὴ γενόμενον πῶς καὶ ἐνὴν ῥηθῆναι; ἀγανακτῶν ὁ ἐπίσκοπος ἐμβριθῶς ἔλεγε αὐτῷ· Οὐχ ὁμολογεῖς ἄθλιε καὶ ταλαίπωρε καὶ ἀκαθαρσίας μεστέ; ἀπεκρίνατο ὁ ἀναγνώστης· 25 Ἐγὼ τὸ ὃν εἶπον, ὅτι οὐκ ἔχω πᾶγμα· ἀναίτιος γάρ εἰμι καὶ τῆς ἐννοίας τῆς πρὸς ἐκείνην. εἰ δὲ θέλεις τὸ μὴ ὃν ἀκοῦσαι, πέπραχα. τοῦτο αὐτοῦ εἰρηκότος καθεῖλε τὸν ἀναγνώστην.

15 Tullberg's ms. A gives s of this chapter (*Paradisus* 38).

PTs

1 ὁ μέγας] om s      2 πάσης] + τῆς T      3 σωθ. με θέλ. T      μοι] om T  
5 γεγέννηκα T      σχοινίῳ T      6 ἑαυτὴν TB<sup>†</sup>      ἡκούσθη T      7 τεχθὲν] + βρέφος  
TB<sup>†</sup>      οὐ μετ' οὐ] P; μετ' οὐ T; οὐ μετὰ B      8 αἰχμαλωτίσαντι TB      9 αὐτὴν T  
12 ἡ δεῖνα] l recommences here      13 μεταν. γνησίως TB (om γν. B<sup>†</sup>)

LXX (Περὶ ἀναγνώστογ συκοφαντηθέντος): P<sup>11</sup>l<sub>2</sub>s

15 τινὸς] Bll<sub>2</sub>s; om PT      18 ἐγγύου (sic) P; γενομένη ἐγκυος καὶ T      ἑταζ. TB  
19 δέ] om T      πρεσβ.] + pater eius l<sub>2</sub>s      ἀνήγγειλε T      20 δέ] om T  
22 ὁ ἀναγν.] om P      23 ἐνὴν] ἦν TB<sup>†</sup>; ἐνι B<sup>†</sup>      24 μετὰ ἐμβριθείας T      26 τὸ δν]  
BT (τὸ μὲν ὄν); τὸ ἀληθές Pl<sub>2</sub>; quod erat in conscientia mea l; om s      γάρ] om T

τότε προσελθὼν παρακαλεῖ τὸν ἐπίσκοπον καὶ λέγει αὐτῷ·  
 Οὐκοῦν ἐπειδὴ ἔπταισα | κέλευσόν μοι αὐτὴν εἰς γυναῖκα δοθῆναι·  
 οὔτε γὰρ ἐγὼ κληρικὸς λοιπὸν οὔτε ἐκείνη παρθένος. ἔκδοτον  
 οὖν αὐτὴν δέδωκε τῷ ἀναγνώστη, προσδοκήσας διακεῖσθαι τὸν  
 5 νεώτερον περὶ αὐτὴν καὶ ἄλλως μὴ δύνασθαι ἀποκοπῆναι τὴν  
 πρὸς αὐτὴν συνήθειαν. λαβὼν οὖν αὐτὴν ὁ νεώτερος καὶ παρὰ  
 τοῦ ἐπισκόπου καὶ παρὰ τοῦ πατρός, παρατίθεται μοναστηρίῳ  
 γυναικῶν καὶ παρακαλεῖ τὴν αὐτόθι διάκονον τῆς ἀδελφότητος  
 μέχρι τοῦ τοκετοῦ αὐτῆς ἀνέχεσθαι. ἐντὸς οὖν ὀλίγου χρόνου  
 10 ἐπληρώθησαν αἱ ἡμέραι τοῦ τεκεῖν· παρέστη ἡ κρισίμη ὥρα,  
 στεναγμοί, ὠδίνες, πόνοι, καταχθονίων ὀράσεις· καὶ τὸ βρέφος  
 οὐκ ἐξήρχετο. παρήλθεν ἡ πρώτη ἡμέρα, ἡ δευτέρα, ἡ τρίτη, ἡ  
 ἐβδόμη· ἡ γυνὴ ἀπὸ τῆς ὀδύνης τῷ ἄδῃ προσομιλοῦσα οὐκ  
 ἔφαγεν, οὐκ ἔπιεν, οὐκ ἐκαθεύδησεν, ἀλλ' ἐβόα λέγουσα· Οἶμοι τῇ  
 15 ἀθλία, κινδυνεύω συκοφαντήσασα τόνδε τὸν ἀναγνώστην. ἀπελ-  
 θοῦσαι λέγουσι τῷ πατρί. ὁ πατὴρ φοβούμενος τὸ καταγνω-  
 σθῆναι ὡς συκοφαντήσας, ἡσυχάζει ἄλλας δύο ἡμέρας. ἡ κόρη  
 οὔτε ἐτελεύτα οὔτε ἐγέννα. | ὡς οὖν τὰς βοὰς αὐτῆς οὐκ ἔφερον  
 αἱ ἀσκήτραι δραμοῦσαι ἀπήγγειλαν τῷ ἐπισκόπῳ ὅτι Ἐξομολο-  
 20 γεῖται βοῶσα ἡ δεῖνα ἀπὸ ἡμερῶν ὅτι ἐσυκοφάντησε τὸν  
 ἀναγνώστην. τότε πέμπει πρὸς αὐτὸν διακόνους καὶ δηλοῖ  
 αὐτῷ· Εὐδαί ἴνα γεννήσῃ ἡ συκοφαντήσασά σε. αὐτὸς δὲ οὐκ  
 ἔδωκεν αὐτοῖς ἀπόκρισιν οὔτε ἡνοιξε τὴν ἑαυτοῦ θύραν ἀφ'  
 ἧς ἡμέρας εἰσῆλθε δεόμενος τοῦ θεοῦ. ἀπέρχεται πάλιν ὁ  
 25 πατὴρ πρὸς τὸν ἐπίσκοπον· γίνεται εὐχὴ ἐν τῇ ἐκκλησίᾳ· καὶ  
 οὐδὲ οὕτως ἐγέννησε. τότε ἀναστὰς ὁ ἐπίσκοπος ἀπῆλθε πρὸς  
 τὸν ἀναγνώστην, καὶ πλήξας τὴν θύραν εἰσῆλθεν πρὸς αὐτὸν  
 καὶ λέγει αὐτῷ· Εὐστάθιε ἀνάστα, λύσον ὃ ἔδησας. παρα-  
 χρήμα δὲ τοῦ ἀναγνώστου κλίναντος γόνυ σὺν τῷ ἐπισκόπῳ  
 30 ἐγέννησεν ἡ γυνή.

PTll<sub>2</sub>s

3 λοιπὸν κληρ. T    4 δέδ. αὐτὴν T    5 ταύτην T    5, 6 τῆς συνηθείας (om  
 π. αὐτὴν) TB: (ὑπονοήσας interlined m. 2 P)    7 παρέθετο TB    9 τοῦ] om T  
 οὖν] om TB    10 τεκεῖν] P; τοκετοῦ TB: + καὶ TB    παρέστη.....ὥρα] om ls  
 11 ὠδίνες] TBP\*, ὀδύνας P<sup>cor</sup> καὶ] om T    12 ἡ] (quater) om T    13 τῆς] + ἄκρας T  
 14 T tr ἐφ. and ἐπ.    15 ἀπελθόντες T: + αἱ γυναῖκες P    17 συκοφαντήσας (sic)  
 P (+ πατὴρ inserted m. 2)    ἡσύχασεν TB    20 ἐσυκοφάντησε] Pll<sub>2</sub>s; ἐσυκο-  
 φάντησα T(B)    23 οὐκ ἔδωκεν after ἀπόκρ. T    οὐδὲ T    αὐτοῦ τὴν θ. T  
 26 ἔτεκεν T    ἐπίσκοπος] + σὺν τῷ κλήρῳ T    27 τὸν ἀναγν.] αὐτὸν T    πρὸς αὐτὸν]  
 om Tl    28 καὶ] om T

Ἰσχυσε δὲ ἡ τούτου δέησις καὶ ἡ παραμονὴ τῆς προσευχῆς ἀναδεῖξαι καὶ τὴν συκοφαντίαν καὶ παιδεῦσαι καὶ τὴν συκοφαντήσασαν· ἵνα μάθωμεν προσκαρτερεῖν ταῖς προσευχαῖς καὶ εἰδέναι αὐτῶν τὴν δύναμιν. |

(LXXI) Ὀλίγα τοίνυν περὶ τοῦ συνόντος μοι ἀπὸ νεότητος 5 ἀδελφοῦ ἕως τῆς σήμερον εἰρηκῶς καταπαύσω τὸν λόγον. τοῦτον ἔγνω ἐγὼ ἐν μακρῷ χρόνῳ μὴ πάθει φαγόντα, μὴ πάθει | νηστεύσαντα· νικήσαντα ὡς νομίζω πάθος χρημάτων, τὸ πλείστον κενοδοξίας· ἀρκούμενον τοῖς παροῦσι, μὴ καλλωπιζόμενον ἱματίοις, καταφρονούμενον εὐχαριστεῖν, ὑπερκινδυνεύοντα γνησίῳ 10 φίλων, πείραν λαβόντα δαιμόνων χιλιάκεις καὶ ἐπάνω· ὡς καὶ μιᾶς τῶν ἡμερῶν δαίμονα αὐτῷ συνθέσθαι καὶ εἰπεῖν· Σύνθου μοι ἁμαρτῆσαι κἂν ἅπαξ, καὶ ἦν ἂν εἰπῆς μοι ἐν τῷ βίῳ ταύτην σοι ἄγω. καὶ πάλιν ἄλλοτε πυκτεύσας αὐτῷ ἐπὶ δεκατέσσαρας νύκτας, καθὼς μοι διηγείτο, καὶ σύρας ἐκ ποδὸς ἐν νυκτὶ φωνῇ 15 προσωμίλει λέγων· Μὴ προσκύνει τὸν Χριστὸν καὶ οὐ μὴ σου ἐγγίσω· τὸν δὲ ἀποκριθέντα εἰπεῖν· Διὰ τοῦτο αὐτὸν προσκυνῶ καὶ ἀπειροπλασίονα δοξάσω καὶ προσκυνήσω, ἐπειδὴ ὅλως ἀηδίξῃ ἐν τούτῳ. ἑκατὸν ἕξ πόλεις πατήσας, ἐν ταῖς πλείσταις δὲ καὶ χρονίσας, γυναικὸς ἐλέει θεοῦ πείραν οὐκ ἔσχευ, οὐδὲ 20 κατ' ὄναρ, πλὴν τοῦ πολέμου. τρίτον αὐτὸν ἔγνω χρεῖαν βρώματος παρ' ἀγγέλου λαβόντα. μιᾶς τῶν ἡμερῶν ἐν ἀκρο-

4 In P LIV follows LXX, and LXXI follows LXVIII.

6 See Note 115.

20 See Note 116.

PTII<sub>28</sub>

2 παιδεῦσαι] + δὲ (om καὶ<sup>2</sup>) T

LXXI (Περὶ τοῦ σὺνόντος ἀγτῷ ἀδελφοῦ): PTAl

No title P 5 περὶ] om TAB<sup>†</sup> ἀπὸ νεότη.] after ἀδελφοῦ TAB 6 τῆς

σήμερον] γήρους T: + ἡμέρας A εἰρηκῶς] + ἐν ταῦθα λοιπὸν AB 7 ἐν] + τῷ A χρόνῳ] + παθῶν κατακρατοῦντα B1 (nullo desiderio mentis aut corporis uictum)

9 πλεονεξίας A ἀρκούμενος and καλλωπιζόμενος P 10 εὐχαριστοῦντα T

11 λαμβάνοντα A καὶ<sup>1</sup>] om TA καὶ<sup>2</sup>] om A 12 συνθ. καὶ] om T 13 μοι]

om T 14 ἀγάγω T 14, 15 πυκτεύσας.....ποδὸς] om T 15 ὡς A ἐκ ποδὸς]

om A φωνῇ] P B1; om TAs: + ἐπ' ἀνδρῶ B1 16 προσωμίλει] om Ts λέγων]

λέγειν αὐτόν T Χριστὸν] κύριον T σοι P 17 τὸν] τῷ T ἀποκρινάμενον

T B; -όμενον A τοῦτο] + πλείον Tl 18 ἀπειροπλασίονως A; πολυπλασίως T B

καὶ προσκυνήσω] om T 19-21 ἑκατον.....πολέμου] om T 19 ἐπάτησε A

ἐν<sup>2</sup>] om A 20 ἐγχα. A γυν.] + ἐν A 21 πολλάκις τρίτον (sic) T τρίτον]

τοῦτον A χρεῖας βρωτὰς TA 22-7 (p. 168) μιᾶς.....ἑξέστας ἐλαίου] om T

τάτῃ ἐρήμῳ καὶ μηδὲ ψίχα ἔχων, τρεῖς εὗρεν ἄρτους ἐν τῇ  
 μηλωτῇ θερμούς· ἄλλοτε πάλιν οἶνον καὶ ἄρτους. ἄλλοτε  
 πάλιν λέγοντος ἔγνων ὅτι Λείπη· ἀπελθὼν οὖν λάβε παρὰ  
 τοῦδε σίτον καὶ ἔλαιον. ἐλθὼν οὖν ἐκεῖνος πρὸς ὃν αὐτὸς  
 5 ἐπεπόμφει λέγει αὐτῷ· Σὺ εἰ ὁ δεῖνα; καὶ εἶπε· Ναί. Ἐκέ-  
 λευσέ σοί τις λαβεῖν τριάκοντα μοδίους σίτου καὶ δώδεκα ξέστας  
 ἐλαίου. ὑπὲρ τοῦ τοιοῦτοῦ καυχέσθω οἷος ἦν οὗτος· ὃν ἔγνων  
 δακρύσαντα πολλάκις ἐπὶ ἀνδρῶν ἐν ἀνάγκῃ ἀπορουμένων  
 πενίας, καὶ πάντα ὅσα εἶχε παρέσχε τούτοις πλὴν τῆς σαρκός.  
 10 ἔγνων δὲ αὐτὸν κλαύσαντα καὶ ἐπὶ ἐκπεσόντος ἐν ἁμαρτίᾳ· ὃς  
 τοῖς δάκρυσιν εἰς μετάνοιαν ἤγαγε τὸν ἐκπεσόντα. οὗτός μοι  
 ποτε διωμόσατο ὅτι· Τοῦ θεοῦ ἐδεήθην μηδένα νύξαι, μάλιστα  
 τῶν πλουσίων καὶ φαύλων, ἐπὶ τῷ δοῦναί μοι τι ἐν ταῖς  
 χρεαίαις.

15 Ἐμοὶ δὲ τοῦτο ἀρκεῖ καταξιωθῆναι μνημονεύειν τούτων  
 ἀπάντων ὧν γραφῇ παραδέδωκα. οὐκ ἦν γὰρ ἀθεεῖ τὸ κινήθῆναι  
 σου τὴν διάνοιαν εἰς τὸ ἐπιτάξαι τὴν συγγραφὴν τοῦ βιβλίου  
 τούτου καὶ γραφῇ παραδοῦναι τοὺς βίους τῶν ἀγίων τούτων.

7 2 Cor. xii. 5.

PT(7-18)Als

1 καὶ] om A ψύχαν (sic) A ἐν] om A 2 θερμούς]+παξαμάτας A  
 2, 3 ἄλλοτε πάλιν ἦλθεν αὐτῷ φωνὴ λέγουσα· Ἐγνων ὅτι λείπη βρωμάτων· ἀπελθὼν  
 κ.τ.λ. A; quodam die eum alicui dixisse reminiscor: Didici, inquit, quod alimenta  
 uitae necessaria non haberes: uade &c. 1; 'another time he was in want, and an  
 angel was revealed to him in a vision and said to him: Go &c.' s; ἔγνων πάλιν τοῦ-  
 τον λιπόμενον ἀναλωμάτων ἀκοῦσαι παρ' ἀγγέλου ὅτι Ἀπελθὼν κ.τ.λ. B; txt P (T vac)  
 4 παρ' ὃν A 5 ἐπεπέμφθη A Σὺ.....Ναί] om A 6 σοι] om A ἐλ. ξέστ.  
 δώδ. A 7 ὅποιος T οὗτος] om T δν]+ἐγὼ TB 8 ἐπὶ ἀνδρῶν] om TA  
 9 πενίας] P; ἐν πενία T; ἐν πενίαις AB καὶ.....τούτοις] Pl; καὶ παρέσχεν (παρέσχεν  
 οὖν A; παρεσχηκότα B) εἴ τι εἶχεν TAB πλὴν] παρεκτός A σαρκός]+καὶ πάλιν  
 (om δέ) P 10 δακρύσαντα A καὶ] om P ἐκπεσόντας T ἁμαρτίαις AB  
 10, 11 ὃς.....ἐκπεσόντα] om T 11 δακρύοις A 12 διηγῆσατο TA: + ποτε TA  
 μηδένα νύξαι] μηδὲν ἀνοῖξαι A; μηδαμῶς ἀνοῖξαι (om μάλιστα) P 13 φαύλων]+τὰς  
 καρδίας P ἐπὶ τὸ A 14 χρεαίαις] s ends

PTAl

15 ἀρκεῖτο TA 16 παρέδωκα A ἔστι TA ἀθεῖ A; θεῖ T τοῦ κιν. A  
 18 τούτου]+ὥστε T καὶ γραφῇ] om A ἀγίων] ἀνδρῶν A τούτων] A ceases  
 and becomes A<sup>B</sup> to end



σὺ δέ γε, πιστότατε δοῦλε Χριστοῦ, ἡδέως αὐτοῖς ἐντυγχάνων  
 ἱκανὴν ἀπόδειξιν τῆς ἀναστάσεως τοὺς βίους αὐτῶν καὶ τοὺς  
 πόρους καὶ τὴν τοσαύτην ὑπομονὴν λαβὼν, ἔπου προθύμως,  
 χρηστῇ τρεφόμενος ἐλπίδι, βραχυτέρας τὰς ἔμπροσθεν τῶν  
 ὀπίσω ὁρῶν ἡμέρας. ὑπὲρ ἐμοῦ | προσεύχου, σεαυτὸν διατηρῶν 5  
 οἷόν σε οἶδα ἀπὸ τῆς ὑπατείας Τατιανοῦ μέχρι τῆς σήμερον,  
 καὶ οἷόν σε πάλιν εὖρον χειροτονηθέντα πραιπόσιτον τοῦ εὐσε-  
 βεστάτου κοιτῶνος. ὃν γὰρ ἀξία τοιαύτη μετὰ χρημάτων καὶ  
 ἐξουσία τοσαύτη τοῦ φόβου τοῦ θεοῦ οὐκ ἐποίησε χεῖρον, οὗτος  
 ἀνάκειται τῷ Χριστῷ, τῷ ἀκούσαντι ὑπὸ τοῦ διαβόλου· Τὰγτά 10  
 σοὶ πάντα δώσω ἔάν πεσὼν προσκυνήσῃς μοι.

ΤΕΛΟΣ.

6 See Note 117.

10 Mt. iv. 9.

PTI

1 γε] om T αὐτῇ T 5 διατηρῶν] TB; om P\* (+ διατηρήσας in marg. m. 2,  
 after σήμερον) 6 οἶδα] om T Τατιανοῦ P 7 τοῦ] om T 8 μετὰ] καὶ T  
 καὶ] om T 9 τοιαύτη T οὗτος] + ὅλος B<sup>1</sup>l 11 μοι] PA<sup>B</sup> B<sup>1-6</sup>l end here (P  
 adds a doxology of the ordinary type): the other B groups, when complete, go on:  
 ἀλλὰ τοῦτον κατήσχυεν ὁ κύριος εἰπὼν· Ὑπαγε ὀπίσω μου κ.τ.λ. (for another dozen  
 lines): T adds: καὶ ἐπιτιμήσαντι λέγων· Ὑπαγε ὀπίσω μου, σατανᾶ, καὶ τὰ ἐξῆς.

## READINGS OF W.

(CHRIST CHURCH OXFORD, WAKE MS. GR. 67, SAEC. X.)

(See *Introd.* §§ 9, 10.)

The following schedule records the differences of W from P.

Readings which would have been adopted in the text had W been available in time, are printed in Clarendon type.

Cases in which the support of W causes the adoption of a P reading previously rejected, are printed in Clarendon type between brackets.

An asterisk is prefixed to readings already adopted in the text against the authority of P.

In other cases the authorities that agree with W are indicated.

[N.B. It is necessary to remember that W is here collated not with the text, but with P.]

p. 3. The Prooemium: 'Εν ταύτῃ τῇ βίβλῳ is omitted and there is no general Title to the book.

p. 6. At foot of f. 150<sup>r</sup>: Λαύσω προποσίτῳ ἐπιστολῇ γραφεῖσα παρὰ Παλλαδίου ἐπισκόπου Ἑληνοπόλεως. On f. 150<sup>v</sup> follows: Μακαρίζω κ.τ.λ.

3 ἐχάρησαν (TB+l<sub>2</sub>) \*οἰκοδομῆς

p. 7. 1 om καὶ<sup>2</sup> 4 (om δὲ, with PT) κατὰ]+τὴν 6 \*ἐλαττου- μένους \*stet ἐν γνώσει 7 \*ἡ 10 om αἰ<sup>2</sup> 11 κατορθώματα]

f. 150<sup>v</sup> ends here: the text continues on f. 193<sup>r</sup>. Evidently f. 150 got detached and was bound up in a wrong place. 15 παρῶς 16 λυπεῖν 18 σα- φῶς] πιστῶς 19 \*stet εἰ δύναται 20 \*om καὶ (after ὃν)

p. 9. Prologue. No title of any kind. 1 συγγράματα] πράγματα 3 ἄνω 6 \*κισσώντων 12 φιλομαθ.] φιλαληθέστατε+τῶν ἀνδρῶν πρῶτον πάντων τὰ κατ' ἐμαντὸν διηγῆσασθαι, τὰ τε ἐπὶ τῆς ἡλικίας καὶ τὰ ἐπὶ τῇ προκοπῇ τῆς διανοίας τῆς εἰς θεὸν ἀρετῆς ἐκ νεαρῆς ἡλικίας ἀρξάμενος. τριακοστὸν μὲν κ.τ.λ. (On this insertion from B see Note 4.)

p. 10. 2 ἐν τῇ πάσης ζωῆς (sic) 7 Ῥωμανίαν (sic) 10 om τε (TBl) ἀλήθης (sic) 15 \*προκόπτοις

p. 11. 4 om τοῦ (TB) 8 ἅπασαν 10 om ἐμοῦ

p. 12. 3 ἀδιακρίτως (T) 4 τινὰς (T) 5 πολυπρ.] + μεθ' ἃς ἄλλο-  
 τριοπραγμοσύνη (ἢ κακοπρ.) (B+I) 12 φιλοδοξίαν δουλεύσαντες  
 18 γὰρ] γοῦν om ἡ 21 om τὴν ὕλην 21, 22 om ἀλλὰ μακάρισον ἡ  
 ταλάνησον 23 om καὶ (TBI) 26 om οὐ (TBI)

p. 13. 2 om τοῦ (TB+) 7 ἦλθεν] + ὁ (B+) 11 ἁμαρτωλῶν φίλος  
 13 λόγων 15 χρῖζοι (TB+) 22 om καὶ (T) 29 κρέας (in marg. m. 1)

p. 14. 3 ἡ] καὶ 6 καὶ ἀκηδ. καὶ καταλαλ. 13 γὰρ] γοῦν  
 19 om γὰρ 24 ἀναγγέλλει : + τὰ (TB)

p. 15. I. Isidore.

8 ἐκείσε] ἐν τῇ πόλει (TBI) 9 om τῷ (TB) 12 ὅρει] + τῷ (T)  
 \*Νιτρίας (so always) 14 αὐτῆς] + τῆς (B) 20 om ἦν 24 ἐξίστασθαι]  
 + καὶ \*ἐνείζειν παρακαλούμενον (but ἔλεγεν)

p. 16. 5 παρὰ] + τοῦ (T) 7 ταῖς τε (TB+) 13 ὑμῶν (TB)

II. Dorotheus.

19 om καὶ (T) 20 σπηλαίφ] + καὶ (TB) 21 με (TB) 25 παρ' (T)  
 26 ἡ δίαυτα αὐτοῦ

p. 17. 2 om αἰεὶ 3 δυναμ.] + ἐαυτοῖς οἰκοδομῆσαι (TB) 4 τε-  
 λίσκων (TB) 5 γήρει B+ (ἀποκτένων (sic) as P) 6 ἀποκτέννει  
 7 ἀποκτένω οὐγκίας (TB) 8 ἐπὶ θεοῦ μάρτυρος (TB) 11 θαλλῶν]  
 + τῶν 12 ἐμοῦ] + μόνου (BII<sub>2</sub>) ποιεῖ (T) ἐφιλοπ.] ἐπυθόμην ἀσφαλῶς  
 13 τῶν τούτου] αὐτοῦ (TB) 14 om λέγοντες (T) 15 ἐν τῷ ἐργάζεσθαι  
 αὐτὸν ἡ ἐσθίειν (B) 16 om ὑπνω (B) ὥς 17 om ἐκ (B)

p. 18. 3 \*κάδον μεταληψ.] + τῆς ὥρας τῆς ἐννάτης (TI) 5 αὐτῷ]  
 + ὅτι (TB)

III. Potamiaena.

22 ἐπιμείνη B+ \*om τῶν νόμων παρεκάλεσε (TB+)

p. 19. 1 αὐτοῦ (T) 4 βρασσοῦσης (sic) 7 καταγγισθῆναι (B+)  
 9 ἀπομανεῖς (TB) 11 \*stet σου 14 \*χαλωμένη

IV. Didymus.

21 τελευτᾷ (T)

p. 20. 3 καὶ ὀχυρῶς (T) \*ἐκθέμενος 11 ὥς ἄτε (TB+) 14 μᾶς  
 om ἡμῖν : + καὶ (T) 15 ἄρτον (T) 16 om ταύτης (T) κατενεχθ. με  
 17 ὑπνω (om εἰς) (TB) 18 καὶ κηρύττοντας (TB) 20 ἀπόστειλον (TB)

p. 21. 1 \*stet καὶ<sup>2</sup> 2 εὐρέθη

V. Alexandra.

8 συντυχοῦσαν 10 ταύτης (B+) 11 Μελάνιον (TI) ἡς] + εἰς (TB+)  
 15 ἡρρησάμην (sic) 17 ποιηθείσαν (TB)

p. 22. 1 φαγ.] + μου (TBI<sub>2</sub>S<sub>2</sub>)

VI. The Miserly Virgin.

4 ἔπαινον] + μὲν 5 ἐν] + τῇ 6 σοβαρὴ (B+) 7 om εἰς  
 μηδενί ποτε μεταδιδούσα (an emend. ?) 7, 8 μὴ ξ. μὴ π. (T) 9 οὐ  
 κατεσκ. 14 \*μέλει 17 ἐστιθέναί 21 συγγενεῦσιν

p. 23. 1 ὅρος] + τοῦ (TB) 6 (τὸ δὲ λεγ. after θελήσας, so I probably ;  
 om s) 10 δράμα (TB) \*δὲν 13 τιμῆς 16 τοὺς δὲ λοιποὺς  
 17 ἀδελφιδοῦς 19 om ἐφάπτομαι (T)

p. 24. 1 om ἐτῶν 2 \*αὐτὸν 4 ὑπὲρ ὧν 8 λαμβάνεις  
 11 αὐτῇ] + ἐν τῷ πυλῶνι 16 ἀρέσκουσιν (T) 17 om σου

VII. Nitria.

21 οὖν] δὲ περι] + τὴν (B) 23 εἰς] ἐπὶ (B) 24 \*Νιτρίας  
 21—24 are attached to VI, and the rest of VII (μεταξὺ 24, p. 24, to διηγῆσομαι  
 19, p. 26) is omitted.

VIII. Amoun the Nitriot.

p. 26. 20 Ἐν τῷ ὄρει τούτῳ ἦν τις γέρον ὀνόματι Ἀμοῦν, περὶ οὗ λέγουσι  
 τοιοῦτῳ τρόπῳ βεβιωκέναι, ὅτι κ.τ.λ. (21) \*Ἀμοῦν (one μ throughout)

p. 27. 4 (κοιμήσαντες P\*TA<sup>B</sup>B<sup>+</sup>) 6 σύμβιον] γνησίαν σύζυγον (B1)  
 10 Χριστῷ (B1s<sub>2</sub>) ἄθικτον] + αὐτῷ 14, 15 εἰσηγείτο αὐτῇ καὶ ἀγνεῖας  
 λόγον, ὡς ἐκείνην χάριτι Χριστοῦ πεισθείσαν εἰπεῖν 16 λοιπὸν] + Τοῦτο (B1)  
 17 μέινῃ (TB<sup>+</sup>) 18 αὐτῷ τῷ μείνωμεν (TB) om δὲ 20 τῇ]  
 τῷ (P\*)

p. 28. 3 ποιήσας (T) 8 \*οὐ not inserted ἐστι πρᾶγμα (B)  
 10 σου 11 συνοικοῦντα (TB) 14 \*Νιτρίας 17 ἐαυτοῦ 18 om  
 ὁ ἐπίσκοπος 19 ὅτιπερ (TB<sup>+</sup>)

p. 29. 1 om τῇ (TB) 6, 7 om τοῦτον...Νεῖλου

IX. Or.

8 \*Νιτρίας 9 προεμαρτύρει 10 Μελάνιον (A<sup>B37</sup>)

X. Pambo.

17 om τῶν ἀδελφιδούς

p. 30. 4 Μελάνιον (TB<sup>+</sup> -ίων) 5 εἰς] + τὴν (B<sup>+</sup>) 7 ἔρημον] + ὅτι (TB<sup>+</sup>)  
 8 ἀργύρου (B<sup>+</sup>) 11 δώσει (B<sup>+</sup>) 17 ὑπ'] παρ' (B) 18 οἶδας (TB)

p. 31. 1 om δὲ (TB) 6 ἐμῶν χειρῶν (TB<sup>+</sup>) 8 τὴν σπ. ἔχουσα  
 12 Ἀμμῶνι (Tc) 14 \*stet τῆς ἐρήμου 15 ἄρτον ἔφαγον 17 om  
 τοῦ (T apophth.) 18 δέ] + αὐτῇ (TB) om τοῦτο (TB)

p. 32. 1 Ἀμμῶν (Tc) 7 \*stet καὶ 13 om αὐτοῦ (T) 14 om οὕτως

XI. Ammonius.

p. 33. 1 προσήλθαν 4 ἀπήλθαν 13 om δὲ 15 διόμνυται  
 18 Ἀμμῶνος (T)

p. 34. 1 τῷ σαρκίῳ (T) 5 om δὲ (T) 7 διελθὼν (T) 9 εἰ  
 καὶ τις (TB)

p. 35. XII. Benjamin.

1 \*Νιτρίας 2 ἔτη ὀγδ. (TB) 3 παντὶ (TB<sup>+</sup>) 5 καταξιωθεῖς  
 (TB<sup>+</sup>) 13 ἄλλους δακτύλους (T) 14 ἐνατενίζειν (B<sup>+</sup>)

p. 36. 6 τὰς χρείας τὰς λοιπὰς (om τοῦ σωμ.) (T)

As in P, XVI (Nathanael) comes between XII and XIII.

XIII. Apollonius.

14 τῷ ἡκμακέναι (om διὰ)

p. 37. 1 ἰδίων (TA<sup>B</sup>) 5 om καὶ ὀρώντα (T) μὴ τις (TB) 7 εὐ-  
 ρὼν πολιτεῖαν εἰς τὸ γῆρας (no stop after ἀσθ. 6) (TB) 10 om ταύτης διὰ  
 τὸ] τὸ (T τῷ B<sup>+</sup>)

XIV. Paësius and Isaias.

19 μετῆλθεν (TB) 22 om τὰ

p. 38. 1 οὖν] δι (T) 3 ἐνηλλαγμένη δι πολιτεία (TB) 5 πορίσῃται  
(TB) καὶ]+τῇ (TB) 12 ἐγίνοντο (TB+) 17 om τὰ (T)  
18 \*stet τῶν ποδῶν σου (remove 'r') εἶναι αὐτοὺς (TB) 19 ἵσους]  
+καὶ (T) 20, 21 καὶ καθ' ὥραν καὶ καθ' ἡμέραν καὶ κατὰ νύκτα 25 ἀνέ-  
παυεν (B+)

p. 39. 2 om ὅτι (TB) 3 om ὅτι (Bl) 4 ἐγίνετο 5 \*om εἰ  
(after ξένους) 10 om ἐστῶτας

XV. Macarius the Younger.

11 om ὡς 16 αὐτὸν]+καὶ μείναι (T) 21 ἡρώτων]+αὐτὸν

p. 40. 4 Μωϋσῆς (TB) 8 \*λέγω

XVI. Nathanael (comes between XII and XIII, as in P).

15 συγχρονίσασιν (TB) 16 μὲν οὐκέτι (TB) 17 \*om μὲν om  
ἐκεῖ (and ἐκείνος) \*stet τότε γὰρ after τότε 18 \*ὅτε 21 καὶ]  
+παῖσιν

p. 41. 1 \*stet τρεῖς ἡ 3 ψόφους (TB) 6 om τῆς 8 κέλλαν]  
σκέπην (B+) 9 τὸν οὐδὸν (Bl) 14 μετὰ τὸ εὐξασθαι (ll<sub>2</sub>ss<sub>2</sub>) 15 λέγουσιν]  
+οὖν

p. 42. 1 δι' ὃν 5 ἐσπέραν βαθεῖαν (om ἐν) (TB+) τούτου κέλλης  
(TB) 10 μελλάκιον (TB) 11 \*ἀδελφοῦ 13 \*ύανων (B and  
versions) 14 ἐνέος (TB+) 22 ἄλλος τις (Tll<sub>2</sub>)

p. 43. 1 om τὴν θύραν 2 om εἰς<sup>2</sup> 3 ἀπολύοντας (TB)

XVII. Macarius of Egypt.

10 εἰς]+ἦν (T)

p. 44. 5 Σκήτην 6 om διὰ...θεραπ. 14 om ἐν (B+) 17 ἔτη  
before ἡ (TB) 20 αὐτῇ]+τοῖνον (TBl) 22 ἀδηφαγίαν (TB) 24 καὶ]  
+διὰ (TB)

p. 45. 1 ἔλον (35 TB) 5 φορὰς (35 33 TB) 12 φορβεώσας (35)  
13 \*τῷ 16 φοράδα (35 TB) 17 om αὐτῆς 20 ἀπεκάλυψε γὰρ  
αὐτῷ ὁ θεός (35 B+ and versions) 21 ἀπεκρίνατο (TB)

p. 46. 10 ἐπενόησε 11 ἀπετελ. εἰς τὸ ἄκρον

17—19 omission and insertion, as in P (see Note 28)

p. 47. 2 om σὺν (T) 5 ἀνέλυε (TB+) 6 \*stet γὰρ:+καὶ (TB)  
9 οἰκίαν] ἰδίαν (TB) 14 \*δεκάλιτρον 15 \*ἄρτου \*πολύ 18 ὁ  
θεὸς πεπ. 19 om τοῦ θαυμασίου (T)

XVIII. Macarius of Alexandria.

24 ἐννεαετίαν 25 ἐαυτοῦ

p. 48. 1 om καὶ 3 \*Ταβενν. 6 παρευρέθη (T) om ἄλλου  
9 \*καταγγίσας 12 ὅλα 12, 13 ὁπῆς· ὡς τελώνης γὰρ μοι οὐ συνεχώρει  
(T ὁ τελ. γὰρ, φησί, οὐ συνεχώρει; l ut aliquis publicanus non sinebat me  
tantum tollere quantum quivissem tenere; s 'and it did not allow me to take  
out (my hand) when full'; om l<sub>2</sub>: the clause τὸ γὰρ παντελῶς μὴ ἐσθίειν is  
only in P and B) 15 οὐγκίας (TB) 16 τοῦ ἐνιαυτοῦ 19 \*ὑπνον  
τῇ δὲ νυκτερινῇ στυφ. ψυχρ. (B) 21 ἐχρησ.]+τῷ (T)

From πρῶτ (25) to ῥομφαίας (l. 2 of interp. at 5, p. 50) is missing through  
the loss of a folio.



p. 50. 5 (The interpolation occurs: text recommences at εἰσελθών)  
 6 εἵρεν φρέαρ καὶ ἐν αὐτῷ κάδον χρυσοῦν 7 χρόνῳ] + καὶ 9 \*om  
 interp. after ἡλίον 11 ἐγένετο] γεγένηται 13 βαυκάλιν (not so in 15)  
 14 \*stet καὶ

p. 51. 1 (The interp. after γάλακτος occurs) 2 om τῇ βουβάλῳ (Bll<sub>2</sub>s)  
 4 μοσχάριν 5 πλησίον ὕλας τῶν φρυγαναίων 7 αὐτὴν] τὴν ἀσπίδα  
 8 πῶς ἐτόλμησας ἐλθεῖν (TB) 9 om μοι (l<sub>2</sub>s: T ἐπ' ἐμέ; B πρὸς ἐμέ; l huc)  
 11 τῇ πανερέμῳ (om ἐνδ.) 12 \*Νιτρίας 19 (om αὐτῷ PT)

p. 52. 6 φ] οὐ 7 om τὸν 10 om οἱ (B†) 13 om ὡς... νῆστις  
 15 με ἐκριφῆναι (TB) 17 om εἰσῆλθεν οὖν (T; but in PBll<sub>2</sub>s) 19 ἀσκούντα  
 26 ἐσθλῆν (TB) 28 μῇ] μῇδὲ

p. 53. 3 ἵνα οἶδας 4 om σου (Ts; ll<sub>2</sub> altered) 5 om τὰ 9 om  
 σεαυτὸν (TB<sub>2</sub>s) 11 σου εἰς τὸν τοπ. 25 ἐν] ἐφ' (B) 26 ἐμπίμ-  
 πραμαι (TB)

p. 54. 5 οὐ ἡ κεφ.] + αὐτοῦ βέβρωτο (so P) καλουμένου (T)  
 7 ἐν συντυχίᾳ (B; T vac) 8 κατοικτεῖρον (B†; T vac)

From καὶ λέγει (9) to Χριστὸν (23, p. 67) is missing, through loss of several folios<sup>1</sup>.

p. 68. (XXI Eulogius) 15 om λελωβημένου (though stet Εὐλογίου)  
 17 ἀφηγησάμενος (TW<sup>o</sup>B; this one instance makes it probable that, as a rule, the TW<sup>o</sup>B readings should have been adopted)

p. 69. 3 om δὲ

The last paragraph of XXI and all XXII (4, p. 69 to 20, p. 74) are omitted in W.

### XXIII. Pachon.

p. 75. 1 συνέβη με οὖν ὀχληθέντα 2 γυναικιῇ (VCA<sup>B</sup>) \*stet πρὸς<sup>2</sup>  
 6 \*πανέρημον 7 \*om ἀγίους 8 \*stet ἐν τῇ ἐρήμῳ \*om τῷδε  
 Πάχων (B†) 10 οὕτως (Tls) 12 καὶ διὰ τὴν σπάνιν τῶν χρειῶν καὶ διὰ  
 τὸ μὴ εἶναι κ.τ.λ. (36 ss<sub>2</sub>; txt PTVCBll<sub>2</sub>) 15 \*ἡμῖν ἐπιτίθ. 16 \*om χρώμενος

p. 76. 4 om αἰσχροῦς (T 36 l<sub>2</sub>s<sub>2</sub>(s); stet PVCBl) 6 \*ἐξελθόν[τα]  
 7 \*οὖν ἐγέν. 8 διελεύσεται (VC) 10 \*προσεδόκων 11 \*om ὑπ'  
 αὐτῶν 14 \*μοι 18 ἀπὸ μανίας (36) 19 \*stet οὖν (T 36)

20 ἡδυνάμην (TVC 36 B†) 22 \*προσφέρω

p. 77. 1 om μου (T) 3 μοι] μου (B) οὐκ (om οὕτως) (TVC 36 ss<sub>2</sub>)

<sup>1</sup> It is likely that some of the unrecorded T readings (see note on p. 43) in the remaining portion of XVIII may be the true ones: such as seem to have some claim to be genuine are here recorded:

p. 54. 12 λειτουργεῖ 14 ἱερατεῦσαι· καὶ 17 διόρθωσαι 19 τοῦ  
 μηκέτι 23 πν. πον. 24 τὴν κεφ. τὴν καρδ.

p. 55. 5 οὖν αὐτὸν 6 παραγγείλας 12 σφοδροτέρως πεσῶν] + οὖν  
 13 καὶ λέγει] λέγων 16 διομνύμενος 8τι] + οὕτως

p. 56. 9 ἀπεστήθισε πρᾶος

p. 57. 5 αὐτῆς τὸν σκ. 6 τὴν θ. τῆς αὐλῆς 7 ῥίπτει αὐτὸν 10 om  
 αὐτοῦ 12 ἤνεγκε

p. 58. 8 ἀκηδιάσας] ἐν ἀκηδία 10 ὅτι after αὐτοῖς

XXIV. Stephen.

14 γενόμενος] + καὶ (VC) \*διακριτικὸς 16 συντυγχάνοντα ἀναχωρήσαι 17 τῶν ἡμερῶν τῶν ἡμετέρων  
p. 78. 5, 6 \*ἐργαζόμενον κ. πλέκοντα θαλ. κ. λαλοῦντα 9 \*stet τοῦτο μὲν 10 \*δὲ 12 \*βλαβήτε 17 \*om δεινοῖς καὶ ἀλγεινοῖς

XXV. Valens.

p. 79. 3 \*φυσιώσεως 6 \*stet αὐτὸν<sup>1</sup> παρεσκεύασεν (ABl)  
8 \*stet τῇ 13 om ἐν 15 \*stet ἡμῶν 17 ἀπενέγκαντα (B) :  
+ καὶ (TB) 18 \*σου χείρων  
p. 80. 3 \*παρρησία 5\* αὐτὸν ἰδ. 7 om τῶν (adopt λαμπαδηφόρον (TAVCB+), though W has -ρων) 8 \*οὖν 12 om σιδηρώσαντες  
13 \*stet καί<sup>1</sup> 14 \*καὶ ὥς 22 \*δικαιώματι

XXVI. Hero.

p. 81. 13 ἐσθλεί (TAB+) 14 \*om θείων 16 Σκήτην 19 om δὲ 20 \*stet εἰτα τὸν μέγαν  
p. 82. 4 οὗτο (sic) 5 εἰς] + τῇν (AVCB) 6 om κατ' οἰκονομ.  
8 ἵπποδρομίας (TAB)

XXVII. Ptolemy.

19 \*δυσδιήγητον 20 \*stet γὰρ Σκίτεως  
p. 83. 1 \*δεκεμβρίῳ 4, 5 as txt 7 μετέωρον ἀλώμενον  
8 δεδωκότα 9 \*stet καὶ<sup>2</sup>

XXVIII. Virgin who fell.

16 \*ὑπηρετούμενον 17 \*συνεφύρη om ἐν τῷ  
p. 84. 3 \*om τὰ 4 \*οὐκ ἦν

XXIX. Elias.

7 om ὁς Ἀθρ.] + τῇ (TB) 9 ἐν τὸς] ἐν τῷ μοναστηρίῳ (TBs)  
10 om ἄλλα (T) 14 om οὖν (TB) 15 οὗτος] οὕτως  
p. 85. 2 πάθος] + μουν (om ἀπ' ἐμοῦ) (TB) 8 om καὶ (T) 9 \*ἐπὶ τοῖς  
\*εἰσπρ. αὐτὸν ὄρκον 10 om τὸν δὲ...εἶναι 11 μουν (TB)  
φροντίζω (TB+) 12 om καὶ<sup>1</sup> (T) 16 \*ὠφέλειās 19 ἐνδον ἔμεινεν (T)

XXX. Dorotheus.

p. 86. 3 ἀνωγαίφ 5 (ἦν) + καὶ 7 ἀνάγαυον 8 οὔτε (but μῆτε in 7) \*δυναμένου κάτω κατελθεῖν 9 om ἡ (TA)

XXXI. Piamoun.

11 τῆς μητρὸς τῆς ἰδίας (AVC) 13 ἐν αἰς 14 ὑδριμερίας (B)  
15 \*stet καί<sup>1</sup> 17 χειροπάλων (for καὶ ῥοπ.) \*κόψαι 18 \*αὐτῇ<sup>1</sup>  
20 \*stet καὶ 21 \*ὑμῶν  
p. 87. 1 μάχης] αἰδίας (ἀηδίας) (B+) 3 om καὶ λέγοντες (T, but W retains αὐτῇ) 12 \*πρώτην 14 \*om τῆς ἀγίας (adopt αὐτῆς)  
16, 17 as txt

The chapters on the Pachomian monasteries, viz. XXXII, XXXIII, XXXIV (18, p. 87 to 6, p. 100) are omitted in W.

From XXXV onwards the readings of W are incorporated in the text; only the differences of W from P are recorded : where (W) follows P in the

list of sources, P is always to be taken in the apparatus as equivalent to PW, unless there is an explicit mention of W. The contents of the remainder of W and the lacunae are here indicated.

XXXV. John of Lycopolis.

XXXVI. Posidonius.

The last paragraph, 6, p. 108 to 2, p. 109, is omitted in W, as in P.

XXXVII. Sarapion Sindonita.

A folio was lost at τελευ| (4, p. 116), the next word being ἔχθες (7, p. 125). The missing portions of XXXVII and XXXIX make up just 34 lines of the printed text, the normal amount in each folio of W : this makes it morally certain that only one folio has been lost at this point, and that therefore W (like P) never contained XXXVIII (Evagrius).

Conclusion of XXXIX, Pior.

XLVII. Chronius and Paphnutius.

The first paragraph (12—23, p. 136) is omitted in W.

LVIII. Monks in Antinoë.

XL. Ephraim.

XLIV. Innocent.

A folio lost, from οὐδὲν (2, p. 131) to κρεαδίου (11, p. 132).

XLIII. Adolius.

LIII. Abramius.

L. Gaddanas.

LI. Elias.

XLVIII. Elpidius.

XLI. Holy Women (first 5 lines, to which is joined)

LXIII. Virgin and Athanasius.

LIX. Nuns in Antinoë.

LX. Virgin and Kolluthus.

XLVI. The elder Melania.

καπφφ (sic) (15, p. 135) is last word on recto of last surviving folio; the verso was pasted to the wooden board of the cover: it has been partly detached, but only a few stray letters are legible. The rest of the MS is lost.

# READINGS OF W<sup>o</sup>

FF. 61—70 OF SAME MS.

(Same date, if not same hand; but a quite different type of the G text closely akin to O (Laud. Gr. 84): see *Introd.* lxxiii.)

XXII. The piece begins (f. 61<sup>a</sup>): Περὶ τῶν ἐν Φέρμῃ τῷ ὄρει. περὶ Παύλου τοῦ ἀπλοῦ.

The following are the differences of W<sup>o</sup> from O :

- p. 69. 17, 18 om διηγείτο...ὅτι 20 \*stet ἦτις
- p. 70. 1 μηκίστους χρόνους ἐλθὼν 2 εἰς] πρὸς 10 \*stet ὁ
- 12 \*ζῆθι 14 ἀν] ἐάν 16 om καὶ 17 σου] σοι
- p. 71. 3 αὐτὸν] αὐτῷ 11 ἐν] + τῇ 15 ἡλιγγιώτη (sic) 16 \*ἐπαγαγών 17 om τοὺς αὐτοὺς θαλλ. 18 ἐρυτιδόσθαι 20 οὐτε] οὐκ
- 21 ἄρτον
- p. 72. 1 om πάλιν 6 βαλὼν 7 αὐτῷ] αὐτόν 8 προσηγύξατο
- 11 om τὸν ἔνα...τῇ ἐξῆς (3, p. 73)
- p. 73. 4 om οὖν...ρήτους 5 \*τελείας 7 tr Ἰδοὺ (+ γάρ) γεγ. μον. to after λάβης (8) 15 αὐτοὺς] καὶ τὸν δαιμονιώντα 16 om τοῦτο ἀπὸ] ἐκ 18 ἄλλο] + γάρ 19 om πάλιν ἀπῆλθεν 20 \*ἐνεργῇ προσευχῇ 23 ἔκραζε
- p. 74. 4 ἐγὼ] ἐπὶ 6 χολέσας 15 om τοῦ με not om, but tr to after ἐλαύνει 18 \*ἀπαγγελεῖ After ἀδελφότητα (20) occurs in both O and W<sup>o</sup> the exhortation : κησώμεθα καὶ ἡμεῖς, ἀδελφοί, τὴν ὑπομονὴν καὶ τὴν ὑπακοὴν αὐτοῦ, ἵνα σὺν αὐτῷ τῆς βασιλείας τῶν οὐρανῶν ἀξιοθῶμεν (O ends).

XX. W<sup>o</sup> goes on (f. 65<sup>a</sup>) : ὁ αὐτὸς Παῦλος καθεζόμενος ἐν τῷ ὄρει ὃ καλεῖται Φέρμη, ἐν ᾧ ὄρει καθέζονται ἕως πεντακόσιοι ἄνδρες ἀσκούμενοι, τοιαύτην ἔσχε τὴν πολιτείαν· κ.τ.λ. (c. XX). On the first occasion that the MS. was in my hands I did not notice this identification of Paul of Pherme with Paul the Simple, and so failed to record the readings of W<sup>o</sup> in c. XX ; the omission is here made good : (the collation is with the text).

- p. 62. 20 πραγματείας (TBls<sub>2</sub>)
- p. 63. 1 αὐτῷ γεγ. 2 τοσαύτας ψήφους (om οὖν) (B) 4 om ἔξω τ. κολπ. οὗτος] + ποτε (Tl) 6 ἀββᾶ] + Μάκαρι (TBls<sub>2</sub>) ἡνάγκαζεν om οὖν εἰπείν τὴν αἰτίαν δι' ἧς ἐθλίβετο (B) 7 καθέζεται 8 ἐν τῇ ἀσκήσει μοι] + τινες 9 ἡ] καὶ 10 σύμπαντα χρόνον (TB) ἐβδομ.] + καὶ (TB) ἡμερῶν ἐσθ. 13 ἔχω ἔτος (B+) τετυπωμένας 15 τὴν ὀφειλομένην συντυχίαν 16 τοῦ] + ἰδίον 18 εὐξάμενος : + εὐξώμεθα οὖν καὶ ἡμεῖς, ἀδελφοί, κ.τ.λ. (3 or 4 lines).

XXI. Then comes (f. 65<sup>b</sup>) : Τοῦ αὐτοῦ περὶ Κρονίου καὶ Εὐλογίου καὶ τοῦ λελωβημένου.



The readings of W<sup>o</sup> are recorded in the apparatus : I take this opportunity of making the following corrections in W<sup>o</sup> on p. 64, which was printed off before I had an opportunity of revising it on the MS. :

- p. 64. 5 om ἐν 8 οἶ] + καὶ 11 stet τὰ 18 τίθεται (TB)

The extracts W<sup>o</sup> end with XXI on f. 70.

## ALTERATIONS AND CORRECTIONS IN TEXT AND APPARATUS.

(In the case of the Readings of W marked for adoption in the List on pp. 170—175, only those which cause an appreciable difference in meaning are included here.)

- p. 2. List of Symbols: l. 8 read: *Introd.* § 2                      l. 33 insert P\* P<sup>cor</sup>  
(see p. xcv)
- p. 4. 13 ὠφέλειαν (ac.)
- p. 6. Title: see W (p. 170)                      3 ἐχάρησαν                      3 (app.) ψυχωφελεῖς
- p. 7. 1 ἐστὶ μόνος
- p. 8. l. 13. The title Λανσαϊκόν is used in the seventh century by Anastasius Sinaita (see *Introd.* xxxv). l. 6 from bottom: for 50 read 36<sup>b</sup>      l. 3 from bottom: the mss. Athens 281 and Jerusalem, S. Sabas 368, also bear the title Λανσιακή ἱστορία.
- p. 9. 8 μῆνιδι (ac.)
- p. 12. 3 ἀδιακρίτως
- p. 15. 6 ὑπατεία                      8 ἐκέισε] ἐν τῇ πόλει                      6 (app.) dele s<sub>2</sub><sup>vat</sup>
- p. 17. 7 οὐγκίας (as elsewhere)                      12 (app.) ἐμοῦ]+μόνον B†ll<sub>2</sub>
- p. 18. 3 μεταλήψεως]+τῆς ὥρας τῆς ἐννάτης                      22 παρεκάλεσε
- p. 19. 7 καταγμισθῆναι                      21 τελευτᾷ
- p. 20. 3 ὀχυρῶς                      14 read: καὶ ἀδημονοῦντος μιᾷ τῶν ἡμερῶν, καὶ μέχρῃς ἐσπέρας κ.τ.λ.                      17 εἰς ὕπνον] ὕπνῳ                      18 καὶ κηρύττοντας
- p. 21. 11 Μελάνιον (so throughout)                      17 (app.) φησίν (ac.)
- p. 22. 1 φαγοῦσα]+μουν
- p. 23. 7 read: Ταύτην τὴν παρθένον θελήσας, τὸ δὴ λεγόμενον, φλεβοτομήσαι εἰς κ. τῆς πλ. ὁ ἀγιώτατος M....τῶν λελ., σοφίζεται κ.τ.λ.                      10 δρᾶμα
- 19 dele ἐφάπτομαι
- p. 25. 2 dele comma
- p. 26. 2 ἔκτης] τῆς (cf. 95, 8; 130, 21)
- p. 27. 16 (app.) λοιπὸν]+τοῦτο B1                      20 (app.) τῇ (ac.)
- p. 28. 19 ὅτι περ (so also in app.)
- p. 29. 11 dele τοῦτο (at p. 36, 13 and 15 s has  , where there is no τοῦτο in the Greek)                      26 read: *Introd.* § 10                      above app. insert: PTLs<sub>2</sub>
- p. 30. 10 θαλλοὺς (ac.)                      18 ἵνα οἶδας                      18 (app.) for k read c



- p. 31. 18 δέ] + αὐτῷ (om τοῦτο) 20 for b<sub>2</sub> read l<sub>2</sub> 11 (app.)  
after T insert ven 12 (app.) Ἀμμῶνι (ac.)
- p. 32. 14 dele τί πεποιήκας οὕτως (and in app. insert l after T) 1 (app.)  
Ἀμμῶν (ac.)
- p. 35. 13 ὅλοις δακτύλοις] ἄλλους δακτύλους
- p. 36. 3 εὐπαθῶν and δυσπαθῶν (ac.) 6 διὰ τὰς χρείας τὰς λοιπὰς  
(dele τοῦ σώματος)
- p. 37. 5 μή τις (dele καὶ ὀρώντα) 6 dele full stop, and adopt reading  
of WTB (see app.) 17 (app.) for T(B) read (T)B
- p. 38. 3 ἐνηλαγμένη δὲ πολιτεία 9 τρεῖς] + ἡ τέσσαρας<sup>1</sup> 18 dele  
the signs <sup>1</sup>
- p. 40. 15 συγχρονίσαι
- p. 41. 14 τὴν ἐπίσκεψιν] τὸ εὔξασθαι
- p. 42. 10 μελλάκιον 14 ἐνείος
- p. 43. 3 ἀπολύοντας 10 εἰς] + ἦν
- p. 44. 20 αὐτῇ] + τοῖνυν 22 ἀδηφαγίαν
- p. 45. 20 ἀπεκάλυψε γὰρ αὐτῷ ὁ θεός (and in app. after 35 insert B+)
- p. 47. 19 dele τοῦ θαυμασίου
- p. 48. 8 for τὸν βουκελλάτον (sic PW) read τὸ βουκελλάτον 12 ὅλα  
12, 13 dele τὸ γὰρ παντελῶς μὴ ἐσθίειν and read: ὡς τελώνης γάρ μοι οὐ συννε-  
χῶρει 15 οὐγκίας
- p. 50. dele A from list of sources for text
- p. 51. 2 dele τῇ βουβάλῳ
- p. 52. 19 ἀσκοῦντα
- p. 53. 4 dele σου 24 for τὸν read τὸ
- p. 55. 2 (app.) τῷ (ac.)
- p. 56. 8 (app.) read: Note 31
- p. 57. 4 Παφνούτιος 8 (app.) after T dele ]
- p. 58. 25 read: Note 32 13 (app.) read: Note 31
- p. 60. 10 τὴν] + ἄρχαίαν<sup>1</sup> 15 ἀρχαί] + γάρ<sup>1</sup> 22 οὐγκίας 2 (app.)  
A<sup>B</sup> has ζαβέρναν with PTl<sub>2</sub>
- p. 62. 1 δαίμοσι] + καὶ μὴ αὐτοῖς ἐπέμβανει.<sup>1</sup>  
In cc. XX, XXI, XXII many of the TW<sup>o</sup>B and TOB readings are  
probably correct (see *Introd.* xcii): for XX see p. 177  
20 πραγματείας (and in app. after TB insert ls<sub>2</sub>)
- p. 63. 6 ἀββᾶ] + Μακάριε 11 ἐμαντοῦ] + τοῦτο μαθῶν<sup>1</sup>
- p. 64. See p. 177, l. 2 from bottom
- p. 65. 2 ξενίδιον
- p. 66. 1 τῆς ἐρήμου] τοῦ σπηλαίου
- p. 67. 3 dele ἔπειτα
- p. 68. 4, 5 (app.) after "thus" insert TW<sup>o</sup>
- p. 70. 14 dele αὐτῷ
- p. 71. 21 (app.) ἄρτον
- p. 75. 12 read: καὶ διὰ τὴν σπάνιν τῶν χρειῶν καὶ διὰ τὸ μὴ εἶναι (and in  
app. after s insert s<sub>2</sub>) 6 (app.) A<sup>B</sup> has ἔρημον with P

- p. 76. 4 dele αἰσχροῶς 8 (app.) s<sub>2</sub> represents ἀγροῦ, as 36
- p. 77. 3 οὐδὲ] οὐκ, and dele οὕτως
- p. 80. 13 (app.) read καὶ<sup>1</sup>
- p. 81. 20 ἐπειτα] εἶτα 12 (app.) after ἀρίστη dele ]
- p. 83. 7 μετέωρον and ἀλώμενον 8 δεδωκότα 9 ὀμιλοῦντα (see Note 45)
- p. 84. 9 ἐντὸς] ἐν τῷ μοναστηρίῳ 10 dele ἄλλα
- p. 85. 2 τὸ πάθος μου (dele ἀπ' ἐμοῦ) 11 μου
- p. 86. 18 (app.) read αὐτῇ<sup>1</sup>
- p. 87. 1 μάχης] ἀηδίας 15 (app.) for TVC read VCB
- p. 95. 9 σύνθεται (ac.)
- p. 100. 6 (app.) read παιδία C
- p. 101. 11 (app.) after WT insert B
- p. 109. 4 (app.) and 14 (app.) for B read B†
- p. 110. 19 (app.) after TA insert B
- p. 111. 4 dele ὕφ' ἐν 5 dele ἄνθρωπε and for ἡ...ῇ read καὶ...καὶ
- p. 113. 10 (app.) after TA insert s 13 (app.) after WT insert B
- p. 121. 8 (app.) Dorotheus Archim. reads ἀγρίων (see p. xxxv)
- p. 126. 6 (app.) after PA insert B†
- p. 132. 12 κόπαιον
- p. 133. 22 (app.) ἦλθε (ac.)
- p. 140. 19 dele ὄσσιοι
- p. 144. 20 dele νεαρούς
- p. 147. 16 Πονπλικούλα (ac.)
- p. 148. 9 ἐρείπιον
- p. 152. 10—12 adopt B1 text as in note (see p. lxii) 22 φιλοπευσ-  
τούντων
- p. 153. 8 read ἀμμᾶ Ταλίδι (similarly in headline and l. 29)
- p. 155. 2 colon instead of full stop
- p. 157. 8 colon instead of full stop 12 ξενοδοχία
- p. 160. 18 (app.) παλαιῶ (ac.)
- p. 161. 3 (app.) ἑλ. (ac.)
- p. 162. 22 read: A CL
- p. 163. Between text and apparatus insert: 13 see Note 114<sup>b</sup>

## LIST OF WORDS WHICH ARE CORRUPT OR CONJECTURAL OR OF UNCERTAIN MEANING.

- p. 3. 8 διὰ τὸ ἀνδρὸς...ἐπιτάξαντος ἡμῶν (12)
- p. 14. 17 λεπτόγραφον βιβλίον (prob. -φων -ίων)
- p. 22. 7 προΐκασα
- p. 32. 16 words between ὧν and 19 οὗτοι
- p. 47. 4 κιλικίσιον ὕδατος (cf. 83, 1)
- p. 48. 9 εἰς σαῖτας τὰ κεράμια
- p. 50. 16 ὡς ἐπὶ τῶν ἱερέων
- p. 55. 2 πᾶς ρυσιπέλαντος
- p. 59. 19—21 see Note 34
- p. 60. 2 ζαβέρνην (this seems to be the only occurrence of the word in Greek, but it is found in Latin, see Du Cange and Forcellini-De Vit; they give as the equivalent *arca* and *pera*)
- p. 65. 8 σχάστα
- p. 71. 16 σῆψιν
- p. 75. 20 καὶ ὡς
- p. 83. 1 κιλικίσια κεράμια (cf. 47, 4)  
6, 7 see Note 45
- p. 120. 3 κομιάτος ζωῆς
- p. 133. 22 ἦλθε
- p. 135. 8 and 13 καπνίζειν  
15 τῷ τύφῳ (al. καμφῳ and καπφῳ)
- p. 142. 21 τῷ πλήθει
- p. 149. 1 δερμοτύλῳ
- p. 165. 6 δισκεύσω

## NOTES

### CRITICAL AND HISTORICAL.

IN preparing these Notes I have endeavoured to exclude information easily accessible elsewhere ; accordingly wherever it is possible standard works, usually Tillemont (still by far the best general authority) and the *Dictionary of Christian Biography*, are referred to.

1. p. 1, 1. The Prooemium is found only in certain sub-groups of B, and in P ; but not in W or T or any version (except  $l^{\text{rev}}$  and  $s^{\text{an}}$ ). The text in P is almost identical with that of ms. 22 (and doubtless 20, not collated), so that it may be taken for certain that the Proem has been introduced into P from a B ms. of the type 19—22. It is quite in the style of the metaphrastic enlargements, and it may safely be rejected as one of the spurious B additions.

2. p. 6, 1. The external evidence is strongly in favour of the authenticity of the Epistle to Lausus : it is missing only in  $l^{\text{rev}}$  ( $s_2$  ?) and the B mss. 1—5<sup>b</sup>—(though it is present in no. 6,  $\epsilon\chi\acute{\alpha}\rho\eta\sigma\alpha\nu$  in p. 6, 3 shows that the Epistle in that ms. is not a B text, but has been imported from elsewhere). As it is in PWTs (= the  $\gamma$  text), in  $l_2$  c, and in the general body of B mss., it must probably be accepted, not for a part of the actual Lausiac History, but for what it claims to be—the Letter sent by Palladius to Lausus along with the book.

The angelology on p. 7, 1—6, finds certain counterparts in ps.-Dionysius Areop. (see *De Cael. Hier.* c. vii § 1, *et alibi*) ; but there is no apparent literary connection.

3. p. 9. Title. Although it has not been questioned by any recent critic that Palladius, the disciple of Evagrius and friend of St John Chrysostom, bishop first of Helenopolis and then of Aspuna, was the author of the Lausiac History, still it is proper here to tabulate the manuscript and other evidence as to the authorship (see pp. 3, 6, 8, 9, 170) :

PWTs 7, 19 : Palladius bishop of Helenopolis.

19, 47 : Palladius bishop of Aspuna (see Socr. vii 36 : Π. ἀπὸ Ἐλενοπόλεως μετηνέχθη εἰς Ἀσπουννα. The Epistle and Title in 19 have been imported from a ms. of another type ; elsewhere it has P. bishop of Helenopolis).

B 6, 12—18, <sup>l<sup>cas</sup></sup> : Palladius the bishop.

(<sup>l<sup>sc</sup></sup> : Paradysus Palladii monachi qui fuit discipulus Euagrii).

B 20-21-22 : Palladius bishop of Cappadocia.

(So also P in title to Prologue, but from a B ms. of this type, see Note 1.)

<sup>l<sub>2</sub><sup>b</sup></sup> : Palladius.

B 1—5, 8—11, <sup>s<sub>2</sub> c</sup> : Anonymous.

(There can be no doubt that in 6 Palladius' name was imported from the same source as the Epistle, see Note 2 ; 7 also shows signs of intermixture with a ms. like 19, see apparatus to p. 94, 3.

We now come to a group of authorities which attribute the book to a Heraclides :

A : Heraclides bishop of Cappadocia.

(22 has introduced this name with the title to the Epistle from A, see *Introd.* p. xxi ; in title to Prologue it has "Pall. bp. of Capp." The A ms. 44<sup>b</sup> attributes the book to St Jerome.)

As there is no name to the Proem, and as in A there is no title to the Prologue, which forms one piece with the Epistle, it follows that Palladius' name does not appear at all in A, the book being attributed to Heraclides : the departures of Hervet and Du Duc from A are due to the circumstances explained *Introd.* § 3.

<sup>l<sub>2</sub><sup>a</sup></sup> names as author Heraclides the disciple of St Anthony, or otherwise Heraclius the bishop.

<sup>l<sup>rev</sup></sup> : Heraclides the hermit, or the Alexandrine, without any mention of Palladius (the Epistola printed by Rosweyd does not belong to <sup>l<sup>rev</sup></sup>) : presumably <sup>l<sup>rev</sup></sup> derived Heraclides' name from the Greek B ms. used for the revision of l.

The best known Heraclides is he of Cyprus whose career in outline bore so close a resemblance to that of Palladius,—first a monk in Nitria and disciple of Evagrius, then consecrated by St John Chrysostom as bishop of Ephesus, then a warm supporter of St John and a chief sufferer in his cause (*Dict. Christ. Biog.*). But the descriptions "bishop of Cappadocia," "disciple of St Anthony," "Alexandrine," would not suit him : nor would the personal details which the author of the *Hist. Laus.* supplies concerning himself in c. 35 (p. 102, 10 ; p. 105, 5—14) and c. 61 (p. 157, 10—13). I can throw no further light on the personality of this Heraclides, or on the manner in which the Lausiaca History came to be attributed to him. But the attribution is found in only three sources : in a (the archetype of A), in the B ms. used by the reviser of l, and in the archetype of one group of <sup>l<sub>2</sub></sup>—in the last case it is doubtful whether the corruption goes back to a Greek authority, or arose among the Latin mss. (by assimilation to <sup>l<sup>rev</sup></sup>?).

Meanwhile the authorship is not in controversy ; the autobiographical details given by the writer (see above), and the witness of Socrates (iv 23, cited *Prol.* 138,) establish irrefragably that Palladius of Helenopolis was the author of the Lausiaca History. A full account of his life will be found in



Tillemont (XI 500-25) and in *Dict. Christ. Biog.*; in Appendix V ii the chronology of his life is reconsidered.

4. p. 9, 1. The Prologue is certainly genuine and is Palladius' introduction to his book.

As here printed the first sentence runs to 40 lines: in this T has been followed. PW add after ζωῆ (p. 10, 2) ἀναγκαῖον ἡγήσάμην, but these words instead of helping wholly vitiate the construction; and as there is no trace of them in l (or l<sub>2</sub> c) I conclude that, along with other words at p. 9, 10 and p. 10, 3, they were introduced in the ancestor of PW from a B ms. In B the sentence is broken up and much rewritten; and one of the B enlargements at p. 9, 12 has been introduced into W (see p. 170).

5. p. 11, 23. Lausus was chamberlain at the court of Theodosius II. The contemporary literature contains a number of references to a person or persons of the name Lausus, who may with reasonable probability be identified with Palladius' friend. See Tillemont, XI 526; also *Dict. Christ. Biog.* The present is the only place in the edited text in which the name is mentioned.

6. p. 12, 3. Enough has been said in *Prol.* 176 on Palladius' employment of the word ἀπάθεια. The instances of its occurrence in *Hist. Laus.* are indicated in the Index of Greek Words, and an examination of them will, I think, justify Tillemont's verdict cited in *Prol.* In c. 47 is a long discussion of the relations between God's providence and man's free will, which (to the non-expert eye at any rate) seems free from Pelagian taint.

*Ibid.* 10. Though the monastic vows had not yet been introduced as a universal feature of the system, Palladius' disapproval of vows is remarkable at that date.

*Ibid.* 18. His treatment of teetotalism is noteworthy for its moderation and good sense.

*Ibid.* 25. I am indebted to Dr Henry Jackson for the following note on Palladius' statement that Pythagoras, Diogenes and Plato were water-drinkers:

"I have been hunting for evidence as to the attitude of Pythagoras, Diogenes the cynic, and Plato, towards wine. My conclusion is that Pythagoras and Diogenes were 'total abstainers' and Plato a 'moderate drinker.'

(1) Pythagoras: Iamblichus *de Pythagorica vita* 107 μήτε οἶνον ὅλως πίνειν, and 69 δούριαν. (To be found at the end of the Didot edition of Diog. Laert.) Epiphanius i ἀπὸ οἴνου ἐγκρατεύεσθαι, and iii μηδὲ οἶνον πίνειν τοὺς σοφοὺς. (To be found in Diels' *Doxographi* pp. 587, 4, and 590, 10).

(2) Cynics: Diog. Laert. vi 105. Cynics, e.g. Diogenes, drank water. So of Crates, Diog. Laert. vi 90: compare Teles ap. Stobaeum *floril.* T. 97, 31 *ad finem*. Of Diogenes, Lucian *uitarum auctio* 9. (See Zeller, *Ph. d. Griech.* II i 318.)

(3) Plato : The story in Stobaeus *floril.* T. 17, 36, that, being thirsty, he would draw water and pour it away, as an exercise in self-control, may conceivably have suggested that he was a water-drinker : but according to Diog. Laert. iii 39 he drew the line at intoxication, and excused even this at Dionysiac festivals. (See Zeller, II i 433.)"

7. p. 15, 9. Three monks named Isidore are mentioned by Palladius :

(1) the hospitaller or almoner of the Church of Alexandria, here referred to ; he played a prominent part in the ecclesiastical controversies of the time : see *Dial. de Vita Chrys.* 50 ; Tillemont, XI 443 and 464 ; and *Dict. Christ. Biog.* "Isidorus (28)" :

(2) the presbyter of Scete, mentioned c. 19 : see Tillemont, VIII 440 :

(3) the bishop of Hermopolis Parva, previously a monk in Nitria, mentioned c. 46.

On the distinction between (2) and (3), see Tillemont's Note, VIII 787 : in *Dict. Christ. Biog.* (2) is omitted, and on (3) there are three different sections (Isidorus (3) (4) (6)).

It is impossible to say which of these is the Isidore mentioned in c. 10.

Besides the above there were :

(4) Isidore Pelusiot, (31) in *Dict. Christ. Biog.* :

(5) the abbot of a monastery in the Thebaid (*Hist. Mon.* c. 19) :

(6) Tabennesiot monk (*Ep. Ammonis ad Theoph.* § 14).

8. p. 16, 9. This visit of Isidore the hospitaller to Rome, in company with "Demetrius the bishop," gives rise to difficulties. On the strength of the statement made in this place by Palladius it is commonly accepted that Isidore was the monk who along with Ammonius the Tall (Socr. iv 23) accompanied St Athanasius to Rome in 340. Two other visits of Isidore to Rome are known,—one in 388, on Theophilus' business, and one in 398, with Acacius of Beroëa, to try to end the Antiochene schism. The only known Demetrius who could be identified with the Demetrius here mentioned by Palladius, is the bishop of Pessinus in Galatia, who is known to have gone to Rome on St Chrysostom's behalf in 404, and again in 405 : but, if Palladius' previous statement (15, 13) is correct, Isidore died in 403, at the age of eighty-five. Theodoret (*Hist. Eccl.* v 23) says that in 398 some bishops accompanied Acacius and Isidore to Rome, to represent Flavian of Antioch ; and Tillemont (x 539) surmises that Demetrius of Pessinus may have been one of them,—the only ground of the surmise is, however, the present passage of *Hist. Laus.*

9. p. 16, 19 (apparatus). This agreement of herv with PW is one of the herv readings not accounted for by the marginal entries of Ottobon. 377 (see *Introd.* p. xxv) : it is an accidental coincidence.

10. p. 18, 14. Eusebius (*Hist.* vi 5) gives an account of the martyrdom of a Potamiaena in Alexandria during the persecution of Severus, which, in

spite of difference in detail, is in the main features so like this account in Palladius, that it is difficult to suppose (as Baronius does) that they refer to two martyrs of the same name. The chief difference between the two versions of the story is one of date,—the persecution of Severus taking place in 202–3, that of Maximian a century later. If we have to choose between Eusebius and Palladius, the former must here be taken as the more trustworthy authority; for, if Isidore really heard the story from St Anthony, it must have been forty years before he related it to Palladius, and Palladius wrote his book thirty years after his intercourse with Isidore.

11. p. 18, 19 (apparatus). PWT read *θεός* in place of *καίρους* found in  $B_{12}S_2$  (s vac): but mss. 17 and 18 (the only ones tested for this reading) of the sub-group 14—18 of B, agree with PWT. The alteration in itself would be so obvious as easily to arise independently<sup>1</sup>; but it is by no means an isolated case. In the analogous passage in c. 65 (p. 161, 4) mss. 17, 18 again agree with P in omitting *καὶ τοὺς καιρούς*; and throughout the whole book there is a series of readings wherein these mss. agree with P.

For the sake of disencumbering the *Introduction* I postponed to this place the treatment of the sub-group 14—18. Floss has given in the Appendix to his edition of the Epistles &c. of Macarius of Egypt (1851) a full description of the two Vienna members of the group (nos. 14, 15), and he printed their text of cc. 17, 18, 20, 25, 26 (reprinted in Migne *P.G.* xxxiv 177 sqq.): moreover under the symbols V<sup>1</sup> V<sup>2</sup> P<sup>0</sup>, Dr Preuschen gives the collations of mss. 14, 15, 16, in the apparatus to his edition of cc. 10, 35, 38: so that ample materials are in print for the study of this form of the text. In the first place, it must be emphatically stated that the text is a B text: in the various test pieces printed in *Introd.* these mss. contain the distinctive B enlargements, and I have examined them carefully over large portions of the book. In *Introd.* p. xlix it has been shown that their order of chapters is a depravation of that found in B. Among the B mss. their affinity is closest with nos. 12–13. But they have been subjected to a very free process of literary revision, both by way of shortening and of re-writing; and in the process of abridgment many of the B enlargements have been pruned away (see an example in Note 32 (6)). Nor is this all: they exhibit throughout occasional agreements with otherwise singular readings of P: for instance:

p. 16, 13 ὑμῖν P 17 <sup>2</sup>	ὑμῶν WTB
p. 17, 4 τελειῶν P 17	τελίσκων WTB
p. 31, 6 τῶν χειρῶν μου P 17	τ. ἐμῶν χ. WTB
p. 35, 3 πάντα P 17	παντὶ WTB
5 ἀξιωθεὶς P 17	καταξιωθεὶς WTB

<sup>1</sup> As a matter of fact in cod. Cass. 348 of 1 *atque temporibus* was erased and *eorumque numinibus* substituted; so that cod. Cass. 50 (see *Introd.* p. lxxvi) seems to present the same reading as PWT: an example of the pitfalls that may await the textual critic.

<sup>2</sup> The other members of the group 14—18 have not been tested in these places.

A long list could be given of such cases. It would seem that the archetype of 14—18 must have been influenced by a ms. akin to P. At p. 147, 5, and p. 155, 11, ms. 17 reads Ἀπειανός with P, but ms. 18 Πινιανός with B (see Note 107).

This sub-group contains the most debased type of text of all those known to me, and I have neglected its readings as worthless.

12. p. 19, 19. On Didymus the blind catechist of Alexandria see St Jerome *De Vir. Ill.* c. 109; Tillemont x 387; *Dict. Christ. Biog.* St Jerome says that at the time he was writing (392), Didymus was 83 (al. 80); according to Palladius he died about 398 at the age of 85.

13. p. 21, 2. A similar story of a revelation of Julian's death to Athanasius is related in the *Epistola Ammonis* (§ 23; see *Prol.* 223), as follows: Ammon tells Theophilus that he had heard Athanasius relate how, while fleeing from Julian, he was in a boat on the Nile along with Abbot Theodore, Pachomius' successor, and Abbot Piammon, head of the monks of Antinoë; as they went along the two monks began to smile; on Athanasius asking the cause, Theodore replied: Ταύτη τῇ ὥρᾳ ἀνῆρέθη Ἰουλιανὸς ἐν Περσίδι. .... ἀναστήσεται δὲ βασιλεὺς χριστιανός, ὅστις λαμπρὸς μὲν ἀλιγόβιος δὲ ἔσται.

It is difficult to say whether we are in the presence of a twofold version of the same story: in each case the information claims to be at first hand. Theodoret (*Hist. Eccl.* III 24) relates that the Syrian monk Julianus Sabas also had a revelation of Julian's death.

14. p. 24, 24. The Wady Natron, or Valley of Nitria, lies almost due south of Alexandria at a distance of some 60 miles—Palladius says that after crossing the Mareotic Lake the journey took him a day and a half. The Valley extends east and west for a distance of about 30 miles, and is some 6 miles wide, lying between two ranges of mountains or table-lands. One of these mountains was the famous Mount of Nitria (in Coptic Pernoudj), but it is impossible to identify it. Palladius distinguishes three places in this district where there were monastic settlements—Mount Nitria, Cellia or the Cells, and Scete (see p. 51, 10—12, *et alibi*); and Cassian, the *Hist. Mon.*, and the *Apophthegmata* agree with him in distinguishing the three localities. There is considerable difficulty in fixing the positions of Scete and Cellia. The Coptic writers seem to use Scete and Nitria as practically convertible terms: thus Al-Makrizi, an Arabic writer towards the beginning of the fifteenth century, says: "As for Wadi Habib, also called Wadi Natrun, or the desert of Shihat, or the desert of Askīt, there were formerly there 100 monasteries; but afterwards only seven remained, spread out towards the west of the plain lying between the province Al-Buhaira and the Faiyum, where sandy flats alternate with salt-marshes, waterless deserts and dangerous rocks<sup>1</sup>." The earlier evidence from Coptic sources is collected by Quatremère (*Mémoires géogr. et*

<sup>1</sup> Appendix to Abu Salih's *Churches and Monasteries of Egypt* (p. 320) ed. Evetts (Anecdota Oxon., Semitic Series VII).



*hist. sur l'Égypte*, "Schihet," 1 451), and Amélineau (*Géographie de l'Égypte à l'époque copte*, "Pernoudj" and "Schiit"). Amélineau holds that the northern side of the valley was Nitria and the southern Scete (*op. cit.* 447)<sup>1</sup>. This is the view also of Mr A. J. Butler (*Ancient Coptic Churches*, 1 287), of Prof. Stokes (*Dict. Christ. Biog.*, art. "Nitria"), and of M. Clugnet (*Vie et Récits de l'abbé Daniel*, v and ix): and it seems to be the accepted view. But serious difficulties may be urged against it. For if it be correct, the distance between Nitria and Scete was barely ten miles. But Palladius, Cassian, and the writer of *Hist. Mon.* represent them as being separated by a wide tract of pathless desert; their words are:

Palladius: Ἀπέιχε δὲ ἡμῶν (*sc.* from Nitria, or more probably from Cellia) ἡ Σκήτις τεσσαράκοντα σημεία (p. 81, 16), and he habitually calls Scete πανέρημος (pp. 49, 3; 51, 11; 75, 6).

Cassian: Morabatur in Cellis, qui locus inter Nitriam et Scitium situs, et a monasteriis quidem Nitriae quinque milibus distans, octoginta milium solitudine ab heremo Sciti interueniente discernitur (*Coll.* vi 1).

*Hist. Mon.*: Ἔστι δὲ καὶ ὁ τόπος (*sc.* Σκήτις) ἔρημος, νυχθήμερον τῆς Νιτρίας ἀπέχων τῷ διαστήματι ἐπὶ τὴν ἔρημον καὶ κίνδυνος μέγας ἐστὶ τοῖς ἀπιοῦσιν· εἰ γὰρ μικρὸν σφαλῇ τις, πλάζεται κατὰ τὴν ἔρημον κινδυνεύων (c. 30): the Latin (*i.e.* Rufinus) is substantially the same, but it says that Scete was "in eremo uastissima positus," and that there was no path leading to it (c. 29); and in c. 22 it states that Cellia was ten miles from Nitria.

Though the three authorities differ in their figures<sup>2</sup>, still they agree as to the fact that Scete was distant from Nitria a long journey across the desert; and as they all three had visited Nitria, and as Palladius and Cassian claim to have actually made the journey between Nitria and Scete, their evidence as to the main fact must be accepted. The danger of losing one's way on the journey (*Hist. Mon.*) is illustrated by Palladius' story of a monk who died of thirst while travelling from Scete to Nitria or Cellia (p. 137, 15); this would not be possible in merely crossing the Wady Natron. The following passage from the stories relating to Abbot Daniel distinguishes between the desert of Scete and the monastic settlement of Scete: Εὐνοῦχος τις ἔμενεν εἰς τὴν ἐσωτέραν ἔρημον τῆς Σκήτεως· εἶχε δὲ τὸ κελλίον ὡς ἀπὸ μιλίων δέκα ὀκτὼ τῆς αὐτῆς Σκήτεως (*op. cit.* 2). Hence it may be inferred that there was a desert of

<sup>1</sup> Amélineau relies mainly on statements in the Coptic Life of Macarius of Egypt (see *Prol.* 220); but when read in their contexts their import is far from clear, and I find it difficult to accept Amélineau's interpretation as certain. Arguments based on the situations of the present monasteries in the Wady Natron are insecure, for it is doubtful that they existed in the sixth century.

<sup>2</sup> The figures are based on the recollections of journeys made many years before, and therefore cannot be relied on; *e.g.* Palladius' 70 miles as the measure of the Mareotic Lake (p. 25, 1) is grotesquely excessive. Rufinus in Latin *Hist. Mon.* (c. 21) gives 40 miles instead of the actual 60 as the distance of Nitria from Alexandria.



Scete, and that the monastic settlement was situated in it, and at a considerable distance from the Mountain of Nitria, if we are to believe Palladius, Cassian, and the writer of *Hist. Mon.* Now if Scete lay a day's journey to the south of the Wady Natron, it is difficult to understand how there can have been easy communication between it and Terenouthis (see Map); yet many passages show that such was the case (see Amélineau, *Géographie*, 493); e.g. when the Mazices made an irruption into Scete it was to Terenouthis that the monks fled (*Apophthegmata*, Anoub, no. 1); but if Scete was several miles south of Nitria, it would have been more natural for them to have gone on the line of the present track towards Cairo (near Babylon or Memphis).

The evidence of Ptolemy has been strangely neglected; his statement is: Τοῦ δὲ Μαρεώτου τὰ μὲν ἐπὶ θαλάσῃ καλεῖται Ταυνία, τὰ δὲ ἐντὸς κατέχουσι Γωνῆται καὶ Προσοδίται· μεθ' οὓς ἡ Σκιαθικὴ (al. Σκιθιακὴ and Σκιτικὴ) χώρα καὶ οἱ Μασῖται· τὰ δὲ ἐπὶ μεσημβρινώτερα νέμονται Νιτριῶται καὶ Ὀασῖται (Lib. IV c. 5). Ptolemy thus places the Scetic region to the north of Nitria. If he is correct, and I am disposed to believe that he is, Scete was that portion of the Libyan desert which lies between the Delta and the Wady Natron, some 50 miles across. And if that be so, Cellia was situated in this desert, six or seven miles to the north of Nitria (see Cassian, cited above); while still further to the north or north-west, in the heart of the Scetic desert, lay the monastic settlement of Scete. The following passage from the *Apophthegmata* (Karion no. 2) might help towards its identification: Ἐλος παρακεῖται ἐν τῇ Σκήτει, ἔνθα καὶ αἱ ἐκκλησίαι ᾠκοδομῶνται καὶ αἱ πηγαὶ τῶν ὑδάτων εἰσὶ: Palladius also speaks of τὸ ἔλος τῆς Σκήτεως (p. 49, 2). We learn from Cassian (*Coll.* x 2) that there were four churches in Scete, each with its presbyter.

Some localities mentioned in connection with Scete cannot be identified—the rock called Klimax in *Hist. Laus.* c. 27, distant 18 miles from water (Amélineau, *Géographie*, 451), and that called Petra, mentioned more than once in the *Apophthegmata* of Moses the Robber or the Ethiopian (*ibid.* 442): also (probably) Apeliote and Foci, mentioned by Rufinus, (*Hist. Eccl.* II 8; see *Prol.* 200).

The form Σκήτις, -τεως, seems the best attested by the MSS. of *Hist. Laus.*, but Σκίτις and Σκήτη are found.

With Palladius' account of Nitria and the manner of life of its monks should be compared the account in the *Hist. Mon.* (c. 23), especially in Rufinus' Latin (cc. 21, 22), printed in *Prol.* 270-75. In c. 13 Palladius repeats the figure 5000 for the number of monks in Nitria: I do not know any other so precise figure; St Jerome speaks of "thousands of monks" there (*Ep.* 108, 14). Among the facts mentioned by Palladius, attention may be directed to the use of wine by the monks in Nitria; to the developed organisation of the vast community; to the custom of celebrating Evensong in the separate cells; and to the voluntary character of the system and the large discretion allowed to each in the pursuit of his ascetical exercises (see the stories in cc. 13, 14).

The present state of the Nitrian monasteries and monachism may be read

in Mr A. J. Butler's book just referred to (Vol. I, c. vii); also in Père Jullien, *Missions Catholiques*, 1882.

15. p. 25, 11, 12. Of the monks named in this place, Arsisius and Sarapion occur again (p. 134, 12) among those seen in Nitria by Melania: concerning Arsisius or Orsisius (surnamed "the Great," but not to be identified with Arsenius, nor with Horsiesis the Tabennesiot), Putubastus and Asion, nothing more appears to be known (Tillemont, VII 165), except that perhaps the Apophthegmata under the name of Orsisius may belong to Arsisius. On Sarapion (surnamed "the Great," p. 134) see Note 68. On Cronius or Chronius see Note 37; some of his Apophthegmata are preserved.

16. p. 26, 20. Ἀμοῦν is the spelling best attested by the authorities for *Hist. Laus.*, including Soz. (and W); also by *Vita Ant.*: but *Hist. Mon.*, *Apophthegmata*, and Socr. have Ἀμμοῦν (like P). The μμ is more common in the various forms of the name found in the Papyri; but in the volume of *Tebtunis Papyri* the form Ἀμοῦνις occurs.

Other accounts of Amoun the founder of Nitrian monachism are contained in *Vita Ant.* § 60, *Hist. Mon.* c. 29, Socr. IV 23: (Soz. I 14 is based on these, see *Prol.* 279). The accounts, though agreeing in the main outlines, differ in detail, and are independent versions of the same tradition (see Tillemont, VII 153).

Amoun died before St Anthony, *i.e.* before c. 356: as he had been (according to Palladius) twenty-two years in Nitria, this would place the beginning of Nitrian monachism about 320—330.

It may be of use to give a list distinguishing the principal monks who bore variations of this name:

- (1) Amoun the Nitriot.
- (2) Ammonas, successor of Anthony at Pispir (*Hist. Mon.* c. 17, and *Apophthegmata*).
- (3) Ammonius the Tall, or Parotes (c. 11).
- (4) Ammon the writer of the *Ep. ad Theophilum* (see *Prol.* 223, and Ladeuze *Cénobitisme Pakhomien*, 108).
- (5) Ammon, abbot of the Tabennesiot monastery near Eshmunen (Hermopolis Magna); (see *Hist. Mon.* c. 3).
- (6) Ammonas or Piammon of Diolcos (*Hist. Mon.* c. 32), who gave the eighteenth of Cassian's Conferences: wrongly identified with (1) in Butler's *Coptic Churches*, I 342.

17. p. 29, 9. On the undeserved fate of Abbot Or of Nitria in being represented as a heretic, see *Prol.* 177, note 2.

18. p. 29, 15. On Pambo see Tillemont, VIII 445, and *Dict. Christ. Biog.*; an account of him is found in Socr. IV 23, based on an independent Life (see *Prol.* 128—30), and a number of his Apophthegmata are preserved.

It was in 373 or 374 that Melania visited Nitria (see Note 86), and about the same time Rufinus also saw Pambo (*Hist. Eccl.* II 4, 8). The narrative in

the text plainly means that Pambo died during Melania's visit to Nitria on this occasion. Yet in c. 46 he is mentioned as one of the exiles whom Melania accompanied from Egypt to Palestine at the end of her stay in Nitria; and one of the Apophthegmata (Theophilus no. 2) makes Theophilus when already archbishop of Alexandria visit Pambo (*i.e.* after 385). Tillemont in a Note (VIII 788) discusses the difficulties<sup>1</sup>. He rejects the theory that there were two Pambos, but suggests that Melania may have made a second visit to Nitria during her residence at Jerusalem, some time between 385 and 390. This expedient seems hardly more satisfactory than the other. Palladius' statement that Pambo was one of those banished to Palestine in 374 may easily be set down as an error; he heard of this event by hearsay long afterwards, and it is far more likely that he should have been mistaken in a mere name in a list, than in the circumstantial story he heard from Melania. As for the Apophthegma, until they have been critically edited the Apophthegmata cannot claim to be textually certain, so that the name either of Theophilus or of Pambo may turn out to be an error: the fact, however, that this Apophthegma stands in the Latin collection (Rosweyd Bk. V xv 42) shows that the names go back to the fifth century, and the story itself is quite in keeping with what Palladius and Socrates (IV 23) tell of Pambo's love of silence. But in any case, the Apophthegmata are on a much lower historical level than a story like this, which Palladius assures us he had heard from Melania herself: it is probable that many of the Apophthegmata are not authentic, but were composed for purposes of spiritual instruction.

19. p. 32, 16. In addition to the usual authorities (Tillemont XI 446-488, and *Dict. Christ. Biog.*), the tragic story of Ammonius the Tall and his brothers is well told in Bright's *Age of the Fathers*, II 55-72.

Although W and T give his name as Ammon, the usual form, Ammonios, commonly found in the documents of the time, has been retained in the text: in c. 46 WT conform to the rest.

20. p. 33, 2. Timotheus, bishop of Alexandria 381-5: *Dict. Christ. Biog.* For another account of this story, see Socr. IV 23.

21. p. 34, 7. For the writer Pierius, catechist at Alexandria, c. 290, see Euseb. *Hist. Eccl.* VII 32; St Jerome *De Viris Ill.* c. 76; Harnack, *Altchristl. Lit.* I 439; Bardenhewer, *Altchristl. Lit.* II 198; and *Dict. Christ. Biog.*

Pierius and Stephanus are again named together in a similar passage, p. 149, 14. Of this ecclesiastical writer Stephanus nothing is known; he is not identical with the Stephanus mentioned in Eusebius *Hist. Eccl.* VII 32, as suggested by Meursius.

22. p. 34, 13-16. The text of s<sub>2</sub>, the translation whereof is supplied on p. 34, is as follows (cod. vat. f. 271):

<sup>1</sup> He creates yet a third difficulty by unduly straining Rufinus' words towards the end of II 4, so as to include all the monks mentioned at the beginning of the chapter.

מל כנס של כסא כזכר כהן כהן כהן  
 כהן כהן כהן כהן כהן כהן כהן כהן  
 כהן כהן כהן כהן כהן כהן כהן כהן  
 כהן כהן כהן כהן כהן כהן כהן כהן  
 כהן כהן כהן כהן כהן כהן כהן כהן

What is printed in the text has been reconstructed out of  $s_2$  and the much longer Greek form found in B and given on p. 34.

Concerning this passage three questions have to be considered :

(1) Should it be admitted into the text ?

The textual evidence may be stated thus : the piece is absent from the extant witnesses to the  $\gamma$  text, viz. PWT (also from  $A^B$ ) ; c. 11 has not been found in s, and  $l_2$  is neutral (see *Prol.* 67–8) ; l is wanting at this place, owing to the loss of a folio in the archetype whence have come all the known copies (*Introd.* lxxvi). There is in l a similar lacuna, evidently due to the like cause, in cc. 68, 69 (*ibid.*). The second lacuna is equivalent to 61 lines of Rosweyd's printed text ; the first (if the passage under discussion be disregarded) is equivalent to 64. When it is remembered that Rosweyd printed not l but  $l^{rev}$ , a revision in which the B enlargements had been capriciously and in very varying degrees incorporated into the text, it will be seen that there is no difficulty in supposing that l may have contained the short form of the piece found in  $s_2$ , though there could hardly have been room for the long form found in B. The analogy of other passages supported by  $Bls_2$  (see *Introd.* lxiv) would lead us to expect to find also this in l : so that it probably is one of those that have the support of  $\beta$   $\lambda$  and  $\sigma_2$ , and as such has a good claim to be genuine.

(2) What is the historical character of the content of the passage as found in  $s_2$  ?

It fits in very well with the other records of the time : the "great need and necessity" was Theophilus' quarrel with Ammonius and his brothers, who fled for protection to St John Chrysostom at Constantinople, 401 ; Ammonius and Dioscorus died there in 403, and Ammonius was buried in Rufinus' Basilica of the Apostles : compare with the text what is said in *Dial. de Vita Chrys.* (p. 159) : *Λέγεται δὲ τὸ μνήμα τοῦ μονάζοντος Ἀμμονίου νόσους τὰς περὶ ῥίγος ἐλαύνειν· τεθάπται δὲ ἐν τῇ μαρτυρίᾳ τῶν ἀποστόλων πέραν θαλάσσης.* (See also Soz. viii 17.)

(3) What is to be thought of the longer account found in B (see p. 34) ?

The B enlargement says that the baptism of Rufinus, the famous praetorian prefect under Theodosius, took place at the Dedication of the Basilica of the Apostles which he had built, 394, and that Ammonius was present on the occasion and was sponsor at the baptism. But it is almost certain that Ammonius was not at Constantinople in that year. Tillemont (xi 633) styles



the passage a “brouillerie,” and has recourse to desperate expedients in order to reduce it to sense. The art. on Rufinus in *Dict. Christ. Biog.*, relying on the printed texts of B, interprets it of Evagrius; but this is a misconception. The B enlargement is an apocryphal addition of unknown origin; and the story of Rufinus’ baptism, which has found its way into all the histories, depends, so far as I know, upon it alone.

23. p. 35, 12. The difficulty here presented by the B text, which I attempted to meet in *Prol.* 189, disappears on the restoration of the true reading from W and T. Some Apophthegmata are attributed to Benjamin.

24. p. 36, 14. The expression γραφικὴ ἄσκησις is of interest as showing that already writing was counted among the recognised ascetical exercises: similar passages occur in *Hist. Laus.* among the occupations of the Tabennesiot monks (p. 96, 4), and in cc. 38 (p. 120, 11) and 45 (p. 133, 13): also Apophthegmata, Marcus, no. 1.

25. p. 42, 10–12. This passage seems to have escaped notice in recent discussions on the Agapè (Keating, Batiffol, Funk): yet the personal genitive (ἀγάπη τοῦδε τοῦ ἀδελφοῦ) is noteworthy (cf. τούτων προσφορά, p. 97, 17). It may be questioned whether the Agapè in the present passage be not identical with the Eucharistic Celebration. The word occurs apparently in various significations in the *Apophthegmata*, but I think never as equivalent to the Eucharist.

26. p. 43, 5. Much needless uncertainty and confusion prevail concerning the monks that bore the name Macarius; the following is an attempt to distinguish the chief of them:

(1) Macarius of Egypt, otherwise the Elder or the Great, “the disciple of Anthony” (see *Prol.* 225). Besides the account in *Hist. Laus.* c. 17, there is one in *Hist. Mon.* c. 28 (compare the Latin), and a Coptic Life has recently been published by Amélineau (*Prol.* 220). He was born about 300, became a monk at 30 years of age, passed some time under St Anthony, and then settled in Nitria and Scete, where he spent the greater part of his monastic life, and died a short time before Palladius’ arrival in Nitria (390)<sup>1</sup>. To him are attributed, rightly or wrongly, the Homilies and Epistles reprinted in Migne, *P. G.* xxxiv, from Floss; also a great number of Apophthegmata. On him see Tillemont, VIII 574, and *Dict. Christ. Biog.* “Macarius (17).”

<sup>1</sup> Al-Makrizi’s work, named in Note 14, was written in the fifteenth century, and his statements, though often interesting and possibly preserving old traditions, must be taken with some reserve. Concerning Macarius of Egypt, he says: “They relate of him many noble deeds, among others that he fasted during the whole of the forty days, without tasting food or drink, and also watched through the nights; moreover he prepared palm-leaves and fed upon them, and never ate fresh bread, but he took old shoes, softened them in a mess of palm-leaves, and ate of them, together with his monks” (*op. cit.* 321).



(2) Macarius of Alexandria, otherwise ὁ πολιτικός. Besides the account in *Hist. Laus.* c. 18, there is one in *Hist. Mon.* c. 30 (the Lat., c. 29, is much fuller). We learn from Palladius that he died c. 393, almost a centenarian. The art. in *Dict. Christ. Biog.* says he is "almost undistinguishable" from (1), but this is by no means the case. See Tillemont, VIII 626 (cf. *Prol.* 225, note), and Zöckler in Herzog-Hauck, art. "Makarius."

(3) Macarius of Pispir, spoken of in *Hist. Laus.* c. 21, and also in St Jerome's *Vita Pauli* and *Chron.* (an. 361), as being along with Amatas the disciple of Anthony at the end of his life. The *Vita Antonii* speaks of the two disciples who tended St Anthony during the last fifteen years of his life and buried him, but it does not mention their names (§§ 91, 92). Abbé Nau in an ingenious paper (*Journal Asiatique*, 1900, ii. p. 23) puts forward the view that the names Μακάριος and Ἀμάτας (or Ἀμμάτος) originated by error out of the phrase μαθητῶν μακαρίου ἀββᾶ τοῦ Ἀντωνίου in a Greek source employed by St Jerome, and suggests that Palladius derived them from St Jerome. Be that as it may (see Note 37 and Appendix VI), the disciple who buried St Anthony, if his name was Macarius, was almost certainly a different man from (1). See Tillemont, VII 139, *Dict. Christ. Biog.* "Macarius (16)."

(4) Macarius the Younger, or the Homicide, *Hist. Laus.* c. 15. Nothing else is known about him, but Soz. seems partially to confuse him with (2), (*Hist.* vi 29).

(5) Macarius the president of the πτωχείων τῶν λελωβημένων in Alexandria, *Hist. Laus.* c. 6; mentioned also by Cassian (*Coll.* xiv 4), but said to have been president of a xenodochium. Dr Gibson, in his translation of Cassian, follows Gazaeus in identifying him with (2), but erroneously.

(6) Macarius abbot of the Tabennesiot monastery at Pachnum, near Latopolis, *Vita Pachomii*, § 78.

(7) Macarius Magnes (c. 350–400), not a monk, but (as Dean Bernard has pointed out in *Journal of Theol. Studies* II 611), often confused with Macarius Magnus (1), e.g. by Nestle and Gregory (and Baljon) in their Introductions to New Testament criticism. See *Dict. Christ. Biog.* "Macarius (9)."

(Mac or Macar in apparatus to the Greek New Testament refers to (1); the writings of (7) were not printed until 1876.)

27. p. 46, 7. From this passage it appears that even for the laity five weeks were regarded as an abnormally long period of abstinence from Communion.

A variant of the story is contained in *Hist. Mon.* c. 28.

28. p. 46, 17–19. P and W omit these three lines and substitute: Ἦλθε δὲ καὶ εἰς ἐμέ ἄλλο αὐτοῦ διήγημα πᾶν μέγα καὶ θαυμαστόν, thus passing on to the long piece (upwards of 150 lines) found in Migne *P.G.* xxxiv 209. Dr Preuschen gives a critical text (*Pall. u. Ruf.* 124–30) and maintains its genuineness in *Hist. Laus.* (*ibid.* 217). It contains a Creed which is of interest for the history of the Symbols; and so Dr Kattenbusch in *Das*

*Apostolische Symbol*, II 242, 247, 730, discusses the text at considerable length. These facts make it necessary to examine carefully the state of the evidence.

In addition to P and W, the piece is found in only two Greek mss. of the *Hist. Laus.*, Paris 1627 and 919 (nos. 47 and 33 in the List, *Introd.* § 2): in the other Greek mss. in which it is found, viz. Vienna Gr. 9 and Burney 50 (nos. 15 and 26), it stands, not in the *Hist. Laus.*, but in collections of Apophthegmata. A much shorter version of the story is contained in the Latin *Hist. Mon.* c. 28 (but not in the Greek), and this has been inserted in some copies of the Latin *Hist. Laus.*  $l_2$ ; but the better group of mss. ( $l_2^a$ ) is free from the interpolation and agrees with the Greek text that I have printed. The piece exists also in Coptic, and apparently in connection with a Life of Macarius that bears some relation to that in the Lausiac History (see *Prolog.* 152); but the information given by Zoega (*Catal.* 127-9) is not sufficient for the formation of any accurate judgment.

Returning to the four Greek mss. in which the story stands as part of c. 17 of the *Hist. Laus.*, we find that in no. 47 it is embedded in the middle of a long series of Apophthegmata introduced into the text, and that it manifestly did not belong to the *Hist. Laus.*; while in no. 33 we find first the three lines which are omitted by PW, and then the story as found in the Apophthegmata without the special introduction of PW, so that here also it is an interpolation, —it is to be noted, too, that in ms. 33 Apophthegmata have been inserted also in c. 37 (see p. 112, 12). Thus PW receive no support from any other of the Greek mss. that contain the piece. Now P and W have been shown in *Introd.* §§ 9, 10 to be the offspring of a single ancestor from which they have inherited in common a number of errors, so that they count only as a single witness. Against them are ranged T and s (showing that the passage did not stand in  $\gamma$ , the archetype of the group PWTs), Bl, and  $l_2$ ; also Soz, who definitively bears witness to the lines omitted by PW: ( $s_2$  vac, c is doubtful).

I am confident that the state of the evidence now is so different from what it was in 1898, that Dr Preuschen will agree that the passage is spurious, and that the problems raised by the Creed which it contains must be discussed without any relation to the *Hist. Laus.* or to Palladius. In the Creed itself W agrees exactly with Preuschen's text of P.

The passage in question is one of the chief sources of information as to the tenets of the Hieracite heresy; the Coptic form of the story (not used by Harnack, art. "Hierakas," in Herzog-Hauck) says that the complete rejection of marriage was one of the tenets of the Hieracitae.

29. p. 49, 9. On the cycle of Jannes and Jambres literature see Schürer (*Gesch. des jüdischen Volkes*, § 32, VI 3) and the standard Bible Dictionaries: also *Journal of Theol. Studies*, II 572.

In *Hist. Mon.* a different version of the visit to the Garden is related of Macarius of Egypt in the Greek, but of Macarius of Alexandria in the Latin.

As usual the form Mambres occurs in the Latin documents<sup>1</sup>.

<sup>1</sup> On p. 50, A should be struck out from the list of authorities at the head of the apparatus.

30<sup>1</sup>. p. 52, 9. Pachomius died probably in 345 or 346, certainly before 350; Macarius died in 393 or 394 at the age of about 95—almost a centenarian, says Palladius (p. 56, 15); so that he cannot have been more than 40 to 45 at the time of his visit to Tabennisi. Thus the words *εἰς γῆρας ἡλσας* are not correct.

31<sup>2</sup>. p. 56, 8. The witness of Soz. and the versions shows that only lines 3–10 on p. 56 relate to Marcus, the narrative reverting to Macarius at l. 11. But in the B mss. there is at l. 8 a fresh title: *Περὶ Μάρκου*, and the rest of the chapter is told as of Marcus, though many of the scribes have at one point or another sporadically restored Macarius' name. In A the section p. 56, 3—p. 57, 3 is moved to the end and made a separate chapter on Marcus, the rest being reserved to Macarius. In P there is the same corruption as in B: W is missing, and T is free from the corruption. This is a case in which P has been assimilated to a B ms.

On this point Tillemont has been misled by I<sup>rev</sup> (VIII 812).

32. p. 57, 12, 13 (see p. 58). Variants of the story of the sheepskin may be found in *Hist. Mon.* c. 28, Rufinus *Hist. Eccl.* II 4, and Sulpitius Severus *Dial.* I 15.

It is incumbent on me to substantiate the statement made in *Prolog.* 179 relative to the introduction of St Athanasius' name into this story: in so doing a fully worked out sample will be supplied of the phenomena that justify the classification of the B mss. given in the Table on p. xxiii.

G. After it is related how the hyena brought the sheepskin to Macarius (*τῷ ἁγίῳ*) we read as follows in the printed text:

ὥς δὲ ἡ μακαρία Μελανία μοι εἶπεν ὅτι Παρὰ τοῦ Μακαρίου ἐγὼ ἔλαβον τὸ κώδιον ἐκείνο ξένιον.

(G is determined by the versions, as P and W fail us, and T is contaminated by B: see note p. 57.)

B. (1) The original form of B was as follows:

ὥς δὲ ἡ μακαρία δούλη τοῦ Χριστοῦ Μ. μοι εἶπεν ὅτι Παρὰ τοῦ Μακαρίου (ἐκείνου) ἐγὼ ἔλαβον τὸ κώδιον ἐκείνο ξένιον τῆς ὑαίνης ἐπιλεγόμενον.

This is what is found in the sub-group A<sup>B</sup>. In the rest of the B mss. the story is told not of Macarius but as if of Marcus (see Note 31); hence some explanation was required of how it came about that Melania received the sheepskin from Macarius. This led to a series of successive corruptions in the B mss.

(2) A clause was inserted in l. 12 thus:

.....τῷ ἁγίῳ Μάρκῳ. ὅπερ κώδιον ὁ τοῦ Χριστοῦ δούλος καταλέλοιπε  
τῷ ἁγίῳ Μακαρίῳ τῷ μεγάλῳ. ὥς δὲ καὶ ἡ μακαρία δούλη.....(as A<sup>B</sup>),.....  
ὅτι Παρὰ τοῦ ἁγίου καὶ θαυμασίου ἀνδρὸς Μακαρίου ἐγὼ.....(as A<sup>B</sup>).

<sup>1</sup> The references to Note 30 in apparatus to p. 56, 8, and to p. 58, 13 should be to Note 31.

<sup>2</sup> The reference to Note 31 in line 25 of p. 58 should be to Note 32.

The passage stands thus in sub-group 8-11.

(3) In the somewhat anomalous ms. 19 the passage is as in 8-11, except that it reads in the added clause :

κατέλιπε τῷ ἁγίῳ καὶ ἀθανάτῳ Μακαρίῳ τῷ μεγάλῳ

This (or the similar embellishment

καταλέλοιπε τῷ ἁγίῳ καὶ θαυμασίῳ Μακαρίῳ τῷ μεγάλῳ)

would easily give rise to the reading :

(4) καταλέλοιπε τῷ ἁγίῳ καὶ μακαρίῳ Ἀθανασίῳ τῷ μεγάλῳ<sup>1</sup>

And this is the reading found in sub-group 1-6 (7 vac), which in other respects presents here the same text as 8-11, —(except that in 6 Melania says she received the sheepskin from Marcus).

(5) Here again there is a contradiction ; Marcus gave the skin to Athanasius, and Melania received it from Macarius : the remedy is obvious :

.....Μάρκῳ. ὅπερ κώδιον οὗτος ὁ τοῦ Χριστοῦ δοῦλος καταλέλοιπε τῷ ἁγίῳ καὶ μακαρίῳ Ἀθανασίῳ τῷ ἐπισκόπῳ· ὡς δὲ καὶ ἡ μακαρία δούλη.....  
(as A<sup>B</sup>)......ὅτι Παρὰ τοῦ ἁγίου καὶ θαυμασίου ἀνδρὸς Ἀθανασίου ἐγώ.....  
(as A<sup>B</sup>).

This is the text found in the sub-groups 12-13, 14-18, 20-22, except that

(6) in sub-group 14-18 the passage has been characteristically rewritten, as follows :

.....Μάρκῳ. ὅπερ κώδιον αὐτὸς κατέλιπε τῷ ἁγίῳ Ἀθανασίῳ τῷ ἐπισκόπῳ. καὶ ἡ μακαρία δὲ Μελάνη εἶπέ μοι ὅτι Παρὰ τοῦ ἁγίου Ἀθανασίου ἐκείνου (τὸ κώδιον) ἔλαβον (αλ.-βε), ξένιον τῆς υἱάνης λεγόμενον.

In T the passage has been assimilated to the form found in 8-11 above.

Thus the introduction of St Athanasius' name is a mere transcriptional error, as stated in *Prol.* 179.

It need hardly be said that the Table on p. xxiii has to embrace the results of a large number of such investigations as the preceding : it gives the grouping which on the whole stands out quite clearly, in spite of unexplained difficulties in detail,—as here the departure of 19 from 20-21-22.

33. p. 58, 14. On Moses the Robber, otherwise the Ethiopian, or Black, see Tillemont, x 62. As *Dict. Christ. Biog.* mentions only one of the monks named Moses, it will be worth while to distinguish them here:—

(1) Moses, a solitary and then first bishop of the Saracens, c. 375 (Tillemont, vii 593; *Dict. Christ. Biog.* "Moses (1)").

(2) Moses of Scete, who had known St Anthony, and who gave the first two of Cassian's Collations (*Prol.* 222).

(3) Moses who lived in the desert of Calamus (or Porphyryion, see Note 60), who had committed a murder in his youth (Cassian, *Coll.* iii 5, vii 26).

<sup>1</sup> As a matter of fact, at p. 146 1 T has ἀθανασίας for θαυμασίας.



(4) Moses the Robber, who dwelt in Scete, whose life Palladius here relates, and to whom belong the Apophthegmata given under the name of Moses. Apophth. no. 10 says he was murdered by barbarians (Mazices).

(5) Moses the Libyan (*Hist. Laus.* c. 39).

(5) may be possibly identical with one of the others. Tillemont is disposed to identify (2), (3) and (4); but I think the balance of evidence is in favour of distinguishing them. It is, perhaps, curious that Palladius does not mention the fact that Moses the Robber was murdered; but of his identity with the Moses of the Apophthegmata there can be no doubt, for there are clear likenesses between the two pictures. He is one of the most striking and spiritual figures of the Desert.

34. p. 59, 19-21. I am unable to illustrate or explain this curious piece of demonology. I retain it in the text because  $s_2$  supports Bl, and because PTA<sup>B</sup> and  $l_2$  all differ in the manner in which they eliminate it.

35. p. 62, 16. For the readings of W<sup>o</sup> in c. 20, see p. 177.

The mountain of Phorme is mentioned also in the Apophthegmata, always in connection with an abbot Theodore (Arsenius no. 31, Theodore *passim*); our only information as to its locality is that given by Palladius in the present passage. It was one of the mountains (to the north) of the Wady Natron, but Amélineau declares that it is impossible to identify it (*Géographie* 385).

Accounts of the Rosary commonly begin with this chapter of Palladius, as the earliest Christian precedent; Soz., who is cited as a second authority, only repeats Palladius. One of the articles found in the tomb of Thais at Antinoë and described by M. Gayet (see Note 69), is considered by him to be an instrument for counting prayers: it seems to be somewhat on the principle of a rudimentary cribbage board.

36. p. 63, 9. The celebration of the Sabbath as well as the Lord's Day, the Saturday as well as the Sunday, common throughout Egypt and the East, is well illustrated by the *Hist. Laus.* These were the only days on which the Nitrian monks assembled in the church (p. 26, 8; cf. *Hist. Mon.* c. 23), and the Tabennesiot monks approached the Mysteries (p. 89, 12); on these days only did John of Lycopolis receive visitors (p. 102, 3), and Paesius prepare his tables for the poor and the sick (p. 38, 9), and the virgin in the text relax her fast: a similar practice in Palestine is mentioned at p. 142, 18.

Sometimes the Sunday alone is mentioned, as p. 52, 26; p. 97, 2; p. 153, 20: the last two instances give rise to the question whether Egyptian nuns, in contradistinction to monks, went to church for Communion on the Sunday only. At p. 42, 12 is a reference to a Saturday Eucharist.

Other instances of the coupling together of the Saturday and Sunday as days of equal solemnity by the Egyptian monks occur in *Vita Pach.* § 20, and *Asceticon* (or *Paralipomena*) § 15; *Hist. Mon.* c. 23; Cassian *Inst.* II 6, III 2, 12, v 26, *Coll.* II 21, III 1; Coptic *Vita Evagrii*, see *Prol.* 144; *Apophtheg-*



*mata*, Poemen no. 30, Sisoe no. 2; Schenoudi documents, see Leipoldt (Texte u. Untersuchungen, N. F. x i p. 132); *Vita Onuphrii* § 11; Coptic fragm. on Paul of Tammah (Amélineau, *Mémoires* 760). It is found also in the Coptic so-called "Egyptian Church Order," § 75 (Tattam, p. 138), to which corresponds *Apost. Const.* VIII 32 (al. 33) (= *Const. per Hippol.* § 21): Ἐργαζέσθωσαν οἱ δοῦλοι πέντε ἡμέρας, σάββατον δὲ καὶ κυριακὴν σχολαζέτωσαν [ἐν] τῇ ἐκκλησίᾳ διὰ τὴν διδασκαλίαν τῆς εὐσεβείας· τὸ μὲν γὰρ σάββατον εἶπομεν δημιουργίας λόγον ἔχειν, τὴν δὲ κυριακὴν ἀναστάσεως (ed. Lagarde; see also II 59, VII 36, and Test. Dni c. 22). Another Egyptian authority is worth citing, Timotheus, bishop of Alexandria (381–5), who in his *Responsa Canonica* says: Ἐξ ἀνάγκης δὲ τὸ σάββατον καὶ τὴν κυριακὴν ἀπέχεσθαι [τῆς κοινωνίας σαρκικῆς] δεῖ διὰ τὸ ἐν αὐταῖς τὴν πνευματικὴν θυσίαν ἀναφέρεισθαι τῷ κυρίῳ (*P. G.* XXXIII 1305). Non-Egyptian testimonies are referred to by Funk, *Die Apostolischen Konstitutionen* 93, and in art. "Sabbath" in *Dict. Christ. Antiq.* The statement of the latter writer, that the reverence paid to the Sabbath was "markedly second to the higher sacredness of the Lord's Day," is not borne out by the Egyptian documents, which seem to indicate a practical coordination of the Saturday and Sunday.

37. p. 63, 21, 26. The "Mountain of Anthony" at Pispir by the Nile (see Map) is the "Outer Mountain" of the *Vita Antonii*, the place of his first retirement during twenty years, in contradistinction to the "Inner Mountain" near the shore of the Red Sea, where is the Der Mar Antonios (*Vita Ant.* §§ 12, 49, 50, 91; cf. Sulpitius *Dial.* i 17); and so Rufinus says he visited "Pispiri qui appellabatur mons Antonii" (*Hist. Eccl.* II 8). Amélineau (*Géographie* 353) identifies Pispir with Der-el-Memun, half way between Atfih and Beni Suef, described in the map to Evetts' Abu Salih as "Coptic convent of St Anthony, whence provisions are sent to convent of same name on Red Sea." That Anthony used at times to be at Pispir during the later years of his life is confirmed by *Vita Ant.* § 89 and *Vita Pach.* § 77. Grütz-macher (Herzog-Hauck, XIII 218) places Pispir 30 miles from the Nile, apparently not distinguishing the two Mountains of Anthony.

In *Prol.* 199–202 I followed Amélineau in identifying "the high mountain overhanging the Nile," described in *Hist. Mon.* c. 17, with Gebel-el-Ter; but Dr Carl Schmidt (*Gött. gel. Anz.*, 1899, p. 16) shows convincingly that it must be identified with Pispir. Therefore, in the Table on p. 201, in each of the three columns, Pispir should be substituted for Gebel-el-Ter; and in addition, in col. 1 it should be moved to between Heracleopolis and Arsenoitis, its position in the Greek itinerary (col. 2) being correct. This rectification involves changes on pp. 199–202 of *Prol.*, but at the same time materially strengthens the line of argument there developed in favour of the Greek being the original of *Hist. Mon.*

In his desire to get rid of Palladius' evidence that the two disciples who buried St Anthony were named Macarius and Amatas, Abbé Nau, in his article in the *Journal Asiatique* (1900), already referred to in Note 26 (3), strives to throw discredit on this whole story of Eulogius and the Cripple;

he says: it is strange that Eulogius did not himself recount to his friends his visit to Anthony—but Eulogius is represented as having died at least fifty or sixty years before Palladius came to Egypt;—and it is also strange that St Anthony did not have at his monastery some official interpreter; and he suggests that Palladius derived the name Cronius from the *Hist. Mon.* c. 26, and Amatas and Macarius from the Greek of the *Vita Pauli*. In Appendix VI it will be seen how slender are the reasons for supposing that Palladius knew either work. Palladius mentions Cronius also in c. 7, as one of those whom he has seen in Nitria, and (probably) in c. 47 (see Note 89); moreover, in *Dial. de Vita Chrys.* 161 there is a mention of Cronius, and in the same context with Hierax, as here in c. 22 (p. 69, 17): in all these cases, as in the present one (and in *Hist. Mon.* c. 26,—Cronius, Cronion, Cronides—) Cronius is said to have been a disciple of Anthony. There is no ground whatever for doubting that Palladius had personally known Cronius.

38. p. 67, 20 (apparatus). The word for *πεπηρωμένε* in s is *ⲙⲛⲥ*. This would mean lit. “over-boiled,” “insipid”; and so “washed out,” a fairly good rendering of *πεπηρωμένος*, “incapacitated.” Under *ⲙⲛⲥ* Payne Smith quotes from Bar Bahlul the statement that in the “Pardaisa” the word is used in the sense “wholly incapacitated, not even able to walk”; in this extract *ⲙⲛⲥ* is probably a mistake for *ⲙⲛⲥ*, and Bar Bahlul really refers to this passage. (This Note I owe to Mr McLean.)

39. p. 68, 15. Whatever reading be adopted, the arithmetic of this passage is at fault. Although PWTAB have *τριακοστά*, I have printed *τεσσαρακοστά* for the following reasons: (1) textual, for B1 in reading *τεσσαρακοστά* have the support of s (see *Introd.* p. lxxxvii), as well as of W<sup>ol</sup><sub>2</sub>s<sub>2</sub>; (2) historical, for the Greek practice, ancient and modern, seems to have been to commemorate the Departed on the fortieth day, the western (and oriental)<sup>1</sup> on the thirtieth (see Meursius’ *Glossarium*, sub voc. *τριπεννῆται*, and *Dict. Christ. Antiq.*, art. “Obsequies xxix”). St Ambrose indeed preached his sermon *de Obitu Theodosii* on the fortieth day; but he explains that “alii tertium diem et trigesimum, alii septimum et quadragesimum observare consueverunt” (*init.*). Apost. Const. VIII 42, and Eustratius of Constantinople (c. 550) name the *τρίτα*, *ἐννῆτα* and *τεσσαρακοστά* (Eustratius *Λόγος ἀνατρεπτικός* § 28, ed. Leo Allatius, *De utriusque Ecclesiae... de Purg. Consensione*). The only apparent Greek authority I have found for the thirtieth day is the marginal reading in Cotelier’s ed. of Apost. Const., VIII 42; but in the note he explains it is not derived from any ms. Lagarde’s mss. both of *Apost. Const.* and of *Const. per Hippol.* all have *τεσσαρακοστά*. The Coptic so-called “Egyptian Church Order” has, however, “a month” in the corresponding place, § 76 (Lagarde and Tattam).

Another example of the Celebration of the Eucharist for the dead occurs in c. 33 (p. 97, 17); there are several in the Pachomian documents<sup>2</sup>.

<sup>1</sup> So Cotelier, referred to just now.

<sup>2</sup> The relation of the next paragraph (69, 4—16) to the similar story in the *Vita Antonii* (§ 66) is discussed in Appendix VI.

40. p. 69, 17. Another account, similar but independent, of Paul the Simple is given in *Hist. Mon.* c. 31 (the Latin of this chapter being fuller than the Greek); anecdotes about him are preserved in the Apophthegmata and in the Life of Thais: these materials are brought together by Tillemont (VII 144). The monastery of St Paul (see Map), a day's journey from St Anthony's monastery by the Red Sea, was not the abode of Paul the Simple, "the disciple of Anthony," as is often stated, e.g. by Mr A. J. Butler in Evetts' Abu Salih (p. 162), but of Paul the Hermit (Sulpitius, *Dial.* I 17). Whatever view be taken of the personality of Paul the Hermit—and Grütz-macher (*Hieronymus* 161) on this point seems to be in substantial accord with Zöckler and the present writer (*Prolog.* 231)—he must not be confounded with Paul the Simple. The *Dict. Christ. Biog.* ("Paulus:—Monks") carefully distinguishes the dozen Pauls that occur in this literature.

The Hierax here named as one of Palladius' informants is probably to be identified with the Hierax mentioned in the *Dial. de Vita Chrys.* (160) as having lived in Porphyrites, the same district as Anthony and Paul by the Red Sea, and afterwards in Nitria.

41. p. 78, 13. This passage must be read in the light of the eschatological controversies rife at the end of the fourth century, when a view was common which may perhaps be briefly expressed in modern terminology as follows: Purgatory for Christians; hell for all others. (See Abbé Turmel's *Eschatologie à la fin du IV<sup>e</sup> Siècle*, reprinted from the *Revue d'Histoire et de Littérature religieuses*, 1900; also his *Histoire de la Théologie Positive* 190–2.)

42. p. 80, 14. The proverb τὰ ἐναντία τοῖς ἐναντίοις (al. τῶν ἐναντίων) ἰάματα (al. ἰώνται) goes back to Hippocrates: 'Ὑπὲρ δὲ συντόμῳ λόγῳ τὰ ἐναντία τῶν ἐναντίων ἐστὶν ἰήματα (π. Φύσεων, *init.*).

It is quoted also by St Jerome: Et iuxta Hippocratem, contrariorum contraria esse remedia (*Ep.* 121, ad Algasiam, Pref.); by Cassian: Contrariis sanare contraria procuravit (*Inst.* XII 8); by St Gregory M.: Contraria opposuit medicamenta peccatis (*Hom.* 32 in *Evang.*); and by Ps.-Bernard: Ut contrarium contrario curaret (*P.L.* CLXXXIV 1020).

It will be convenient to bring together in this Note all the proverbs employed by Palladius.

p. 82, 6. Ἥλφ τον ἥλον ἐξέκρουσε. This proverb is quoted by Aristotle (*Pol.* V 11. 3), Lucian (*Laps.* 7), Synesius (186 A). (See Liddell and Scott, sub voc. ἥλος and πᾶσσαλος.)

Here the proverb is introduced by the words: τὸ δὲ λεγόμενον, and the same formula occurs in two other places in *Hist. Laus.*; p. 23, 7 (where it probably should follow θελήσας, with PW, and so qualify φλεβοτομήσαι); and p. 98, 5 (where it qualifies σπόγγος): I have not found any other instances of Palladius' proverbial or metaphorical use of φλεβοτομήσαι (but compare our slang expression "to bleed,") or of σπόγγος meaning a butt for practical jokes.

p. 81, 11. The expression: φίλη δὲ ἡ ἀλήθεια sounds like a proverb; and it recurs in the B enlargements in c. 40 (see *Introd.* p. xxix). It suggests the





ἐπὶ τοσοῦτον ἐμάνη ἐκτραπείς τῆς εὐθείας ὁδοῦ ὡς τὸν παρά τισι τῶν ἀσεβῶν λεγόμενον αὐτοματισμὸν καὶ τοῦτον τὸν ἄθλιον ὁμολογεῖν, τοῦ τῆς πλάνης δαίμονος αὐτὸν στρατηγούντος λοιπόν. οὗτος γὰρ ὁ δυσμενὴς τὸ καινὸν τοῦτο ὑπέθετο λέγειν, μηδεμίαν οὐσίαν ἔχειν τὰ πράγματα, ἀλλ' ἀπλῶς εἶναι τὰ πάντα ἐκ τοῦ τὸν κόσμον αὐτομάτως φέρεσθαι. ὑπέβαλεν οὖν αὐτῷ ὁ πολέμιος τῆς πάντων ζωῆς... λέγων· Τούτων οὕτως ἔχόντων τί μίτην οὕτως σαντὸν καταδαμάξεις;.....(5 lines of Migne).....τούτοις τοῖς σατανικοῖς λόγοις κατακλασθεῖς ὁ πανάθλιος Πτολεμαῖος λέγεται φέρεσθαι μετέωρος ἐξεστηκὸς τῶν κατὰ φύσιν φρενῶν μέχρι τῆς δεῦρο ἀλώμενος ἐν Αἰγύπτῳ, ἔκδοτον ἑαυτὸν δεδωκὸς γαστριμαργία καὶ οἶνοφλυγία, μηδενὶ μηδὲν ὁμιλῶν.

The materials now before us make probable the following reconstruction of the β1 text:

ἐπὶ τοσοῦτον ἐξέστη τῆς εὐθείας (ὁδοῦ) ὡς λέγειν μηδὲν εἶναι τὰ πράγματα ἀλλ' ἢ (or ἀλλὰ) φέρεσθαι τὰ πάντα αὐτομάτως· ὅς γε λέγεται φέρεσθαι μετέωρος μέχρι τῆς δεῦρο ἀλώμενος ἐν Αἰγύπτῳ, κ.τ.λ.

This reconstruction of β1 is confirmed by  $s_2$ :

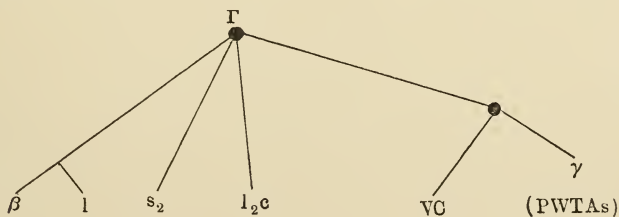
Vat. Syr. 123, f. 293.

καὶ ἐπὶ τοσοῦτον ἐξέστη τῆς εὐθείας (ὁδοῦ) ὡς λέγειν μηδὲν εἶναι τὰ πράγματα ἀλλ' ἢ (or ἀλλὰ) φέρεσθαι τὰ πάντα αὐτομάτως· ὅς γε λέγεται φέρεσθαι μετέωρος μέχρι τῆς δεῦρο ἀλώμενος ἐν Αἰγύπτῳ, κ.τ.λ.

And on this account his heart was so lifted up from the right path that he said that these things are nothing, but that everything comes about by chance. And so he betook himself into Egypt wandering in Egypt, and he gave himself up to the lust of the body, and he did not speak anything with anyone.

Thus the question arises whether the text of PWTAVC may not have arisen from that of Bl $s_2$  owing to the words φέρεσθαι τὰ πάντα αὐτομάτως ὅς λέγεται having fallen out in an archetype through homoeoteleuton, due to the double occurrence of φέρεσθαι.

An affirmative answer would depreciate the value of  $\gamma$  (the archetype of PWTAs), for it would involve the admission that  $\gamma$  and the archetype of VC were the offspring of a single ancestor vitiated at this place: such an admission would call for a readjustment of the position of VC in the Pedigree (p. lxvii), as follows:





This evidently would enhance the value of the  $\beta$ l readings, and would necessitate the adoption of those of VC $\beta$ l. As a matter of fact, I began the work of textual construction on the basis of this passage; but before I had proceeded far, the difficulties indicated on p. lxxxiv brought home to me the impracticability of working along these lines: moreover, it seemed unreasonable to base the method of editing on a conjecture which at most is but plausible. I have set out the evidence in full as a sample of the difficulties which I have had to encounter, and to show that the various possibilities have been duly considered.

Another matter in connection with this passage should be mentioned: in s, after the words cited above, the text continues: "and through this to become mad and to leave his wits to such an extent that he betook himself into Egypt" (cf. Bedjan, 99); this resembles the B text: λέγεται φέρεσθαι μετέωρος ἐξεστηκὸς τῶν κατὰ φύσιν φρενῶν, μέχρι τοῦτο ἀλώμενος ἐν Αἰγύπτῳ. The Syriac, however, may well be regarded as an attempt to translate μετέωρος and ἀλώμενος.

46. p. 84, 7. We cannot be certain whether the Athribè here mentioned was Athribis in the Delta, or Atripè, also called Athribis, near Panopolis (see Map). But in all probability it was the latter. Atripè was on the W. bank of the Nile nearly opposite to Panopolis (Akhmīm), at 26°30' N. latitude. Here was Schenoudi's great White Monastery, the ruins of which are still standing. Schenoudi established also a convent of nuns at Atripè, and the story in the text may possibly refer to this convent. It is very striking that Palladius should have spoken of his visit to the Tabennesiot monastery at Panopolis (c. 32), barely ten miles distant across the Nile, and should have so minutely described the life there, and yet have made no reference anywhere to Schenoudi, at that time the dominant personage in Egyptian monachism; indeed, although a leading churchman of the time, Schenoudi is never named by any Greek or Latin writer. On Schenoudi and the criticism of the documents that relate to him, see Dr Leipoldt's admirable study *Schenute von Atri-pe* (Texte u. Untersuchungen, N. F. x 1 (1903)); also Abbé Ladeuze's *Cénobitisme Pachomien* (Louvain), and *Dict. Christ. Biog.*, "Senuti."

47. p. 87, 18. The authorities for the text in the Pachomian section (cc. 32, 33, 34) call for separate treatment. These chapters never were in W; but in addition to P and T we have the following Greek G texts: O, 33 and 47, and 34. What has been said in *Introd.* (pp. lxxiii, lxxiv) on these four mss. need not be repeated: they are all contaminated by B. In this section 47 preserves the same text as 33 (see p. xxii), so that they are cited as 33-47; the readings of 33-47 are recorded in full in c. 32, only occasionally in cc. 33, 34. Full collations of O are given, only a few readings of 34.

Sozomen's citations from c. 32 are fuller than from any other part of the *Hist. Laus.*

We have in addition three versions not extant for the rest of the book:

**eth.** (See *Prolog.* 155–8): cc. 32 and half 33: a fairly close translation of a good G text, without intermixture of B—unless, perhaps, at p. 96, 4? Of the three translations mentioned in *Prolog.* 156, König's German is the best; on one or two points I have had recourse to Mr Norman McLean.

**s<sup>an</sup>.** A Syriac version of cc. 32, 33, 34 is in Anan-Isho's *Paradise* (Bedjan pp. 112–120). I have not found this piece in any independent ms., so that it is impossible to say whether it belongs to s, or to s<sub>2</sub>, or to either of them: but as another Syriac version of c. 34 stands in the s ms. *Addit.* 17177, it is to be presumed that the Pachomian section in the *Paradise* is not from s. I prefer, however, to designate it s<sup>an</sup> rather than assume that it is s<sub>2</sub>. The text is somewhat abridged and paraphrased, but it is derived from a good G text, and shows no trace of admixture of B; so that when available it is a valuable witness to the text.

**ar.** (See *Introd.* p. lxxxi).

P departs widely from all the other authorities in the disposition of the subject-matter in c. 32. To suppose that P here preserves an earlier text than that of Soz. and the rest of the authorities, would run counter to the whole tenor of the evidence developed in *Introd.*

48. p. 87, 18. Ταβέννησις is the name of St Pachomius' first monastery both in *Vita Pachomii* and in *Hist. Laus.*: the variants Ταβένησις and Ταβέννησος occur. The latter was Sozomen's spelling, but in some MSS. the word was written Ταβέννη νήσος, and this gave rise to the misconception (which, though pointed out by Valois, the Bollandists and Tillemont, has survived till this present time), that the monastery was on an island in the Nile, commonly identified with Elephantinè at the First Cataract. The Coptic name is Tabennîsi; it was in the diocese of Tentyra, the modern Denderah, as appears plainly from the *Vita*, and was close to Pabau, the modern Faou, on the E. bank of the Nile at 26° 10' N. lat. Hence the Pachomian monks and their whole monastic organisation received the designation Tabennesiot. The notion that St Pachomius' first monastery was near Syene at the First Cataract is probably due to Palladius' words in the Prologue (p. 10, 5): καὶ Σύνην ὑφ' ἣν καὶ οἱ λεγόμενοι Ταβεννησιῶται. The Tabennesiot was the type of monachism that prevailed in the south; St Pachomius himself founded a monastery as far south as Latopolis (Esneh); and it is quite likely that by Palladius' time the institute had penetrated to Syene (Aswan).

In the *Archaeological Report* of the "Egypt Exploration Fund," 1901–2, (p. 53) Mr W. E. Crum notifies that Prof. Spiegelberg has of set purpose restated the view that Tabennē was the correct name and that it was on an island—there are some islands in the neighbourhood of Denderah. The Pachomian documents give no indication whatever that the first monastery was on an island, and the extreme facility of communication between it and Pabau (Faou)—it can hardly have been an hour's journey—tells against the notion (Amélineau, *Géographie*, 470). However, the important point is that it was near Denderah, and not nearly so far south as the First Cataract.

Père Jullien (*Études*, 1901, Oct. 20, p. 248) would identify Tabennisi with the village of Dechna,  $2\frac{1}{2}$  miles south of Faou.

49. p. 88, 1. The best authority by far on St Pachomius and his monasteries is at the present day Abbé Ladeuze's *Étude sur le Cénobitisme Pachomien* (Louvain, 1898): four articles by Dr Schiwietz in *Archiv für kath. Kirchenrecht* (1901, iii; 1902, iii, iv; 1903, i) give a full account of Pachomian monachism, and offer some criticisms on Ladeuze: Dr Grützma-cher's *Pachomius und das älteste Klosterleben* (Freiburg i. B., 1896) contains valuable matter, but it is vitiated from beginning to end by Amélineau's now discredited theory that the Arabic translation preserves the most authentic form of the Life of Pachomius: Tillemont's account of Pachomian monachism (vii 167–235), though based only on the Greek and Latin documents, has by no means lost its value. In the first 100 pp. of his book Ladeuze demonstrates beyond cavil the validity of the position quite independently arrived at in *Prol.* 164–71, viz. that the Greek *Vita* is the source of the others, and the Arabic the worst of all<sup>1</sup>. I do not think, however, that he has made good the thesis that the Greek *Asceticon* (or *Paralipomena*) is derived from a Sahidic Life. Leipoldt (*Schenute von Atripe*, 36) agrees with Ladeuze (*op. cit.* 222 sqq.) in placing Pachomius' death in 346, instead of 345, the date given by the majority of recent writers. Ladeuze shows good reason for the view that Pachomius became a monk about 314 (233 sqq.), so that the beginning of Tabennisi must fall somewhere about 315–320: the date 305, given *Prol.* 219 and 232, was based on a statement in the Arabic Life; Ladeuze shows that it cannot be trusted. He places Pachomius' birth in 292.

50. p. 88, 10. In regard to the problems raised by the various forms of the Rule of Pachomius, Abbé Ladeuze has arrived at much the same conclusions as those indicated in *Prol.* 156–7: I cannot, however, agree with his and Schiwietz' depreciatory estimate of Palladius' account of the Rule and of the Pachomian institute in general (256 sqq.); but a discussion of the question would require more lengthy treatment than is here possible; I hope to be able to deal with the matter elsewhere.

I have not been able to find the source of Sozomen's statement that the brazen tablet, whereon the Rule was written, was preserved to his day; everything else in his account is derived from Palladius, except a mystical interpretation of the monks' clothes: he manifests no acquaintance with the *Vita*.

51. p. 90, 3—p. 91, 6. The earliest reference to the "Mystical Alphabet" of St Pachomius is in the Greek *Vita* (§ 63): *Καὶ ἔτι δὲ ζῶν ὁ πατὴρ ὑπαγορεύσει ἰδίᾳ ἐποίησε γραφῆναι οὐ μόνον περὶ τῆς οἰκοδομῆς τοῦ κοινοβίου λόγους καὶ θεσμούς, ἀλλὰ καὶ πολλὰς ἐπιστολὰς πρὸς τοὺς πατέρας τῶν μοναστηρίων, καὶ ἐν αὐταῖς ὀνόματα γραμμάτων οἷον ἀπὸ Α ἕως Ω σημαίνων τινὰ ἐν γλώσσῃ κρυπτῇ τοῦ πνεύματος ἐκείνοις νοοῦσιν, ἕνεκεν κυβερνήσεως ψυχῶν, ὅτε οὐ σχολὴν*

<sup>1</sup> The various documents referred to in this and the succeeding notes dealing with St Pachomius are described in *Prol.* § 13.

εἶχε πρὸς αὐτοὺς παραγενέσθαι· καὶ αὐτοὶ τὰ τοιαῦτα ἀντέγραφον αὐτῷ πνευματικοὶ ὄντες. (This piece is not in the Coptic Lives.)

The next reference is by St Jerome (c. 404), in the *Pref.* to his translation of St Pachomius' Rule: Aiunt autem Thebaei quod Pachomio, Cornelioque et Syro.....angelus linguae mysticae scientiam dederit, ut scriberent sibi et loquerentur per Alphabetum speciale, signis quibusdam et symbolis absconditos sensus involuens (*P. L.* xxiii 68); and he says he translated some of these Epistles. There can be little doubt that the following extract is from one of the "Mystical Epistles" translated by Jerome, and referred to by Gennadius (*Vir. Inl.* c. 7): Habetote Ω, ut possitis occurrere deo in die uisitationis, liberati ab increpatione Marthae. para domum tuam secundum terminos eius. obserua Theta ne reus sis increpationis eius cui dictum est: Redde rationem dispensationis tuae, etc. (*P. L.* xxiii 93). That these "Mystical Epistles" (or some of them) existed in Coptic c. 400 is proved by the fact that Schenoudi cites a sentence from no. 1 (Leipoldt, *Schenute von Atripe*, 86).

Palladius' account of the mystic alphabet possesses the advantage of being intelligible,—compare p. 95, **12, 13**,—and I am not satisfied that it is incompatible with the statement of the *Vita*. In any case, it is compatible with the following passage from the *Doctrina S. Orsiesii* (§ 7): Quapropter, o duces et praepositi monasteriorum ac domorum, quibus crediti sunt homines, et apud quos inueniuntur T, (sive I,) sive E, sive A, ut in commune dicam, quibus crediti sunt homines, singuli cum turmis suis expectent saluatoris aduentum (*P. L.* ciii 455).

I see that this is the opinion also of M. Hebbelynck: "Le symbolisme attaché aux caractères de l'alphabet paraît avoir eu surtout pour objet de désigner les catégories des moines, leur condition morale etc." (*Muséon*, 1900: "Les Mystères des Lettres grecques," translated from Coptic).

Concerning the difficulty discussed in *Prol.* 157, note, see "Addenda and Emendanda in Part I," (Appendix VIII).

**52.** p. 91, **11**—p. 92, **3**. Compare the Greek *Regula Pachomii*: Μηδεὶς περιβλέψεται τοὺς ἀδελφοὺς ἐσθίοντας (§ 8, ed. Boll.). The Tabennesiot discipline in the refectory seems to have exercised a curious fascination on visitors; thus concerning the Pachomian monastery near Hermopolis we read in *Hist. Mon.*, c. 3: μεγάλην ἔχοντας πολιτείαν καὶ μηλωτὰς φοροῦντας καὶ κεκαλυμμένῳ προσώπῳ ἐσθίοντας καὶ κάτω νεύοντας, μή τις τὸν ἄλλον θεάσῃται μασώμενον: similarly Cassian, *Inst.* iv 17.

**53.** p. 92, **3-7**. This is the only passage in *Hist. Laus.* of liturgical interest. Concerning the text there can be no doubt, the evidence of Sozomen being decisive; and even P (and 34) differ only in a point of order and not at all in substance. There is a conflict between Palladius and Cassian. Cassian is most explicit and positive that "per uniuersam Aegyptum et Thebaidem" the monks assembled for public prayer only twice in the twenty-four hours, viz. for Evensong and for the Night vigils; on each occasion twelve psalms were recited, each followed by a short private prayer, and two lessons were



read from H. Scripture. Beyond this there were, he says, no set prayers, the public offices of Prime, Terce, Sext and None, in use in Syria, being unknown in Egypt (*Inst.* Bks. II, III). Cassian's statements are perhaps borne out by St Anthony's instructions to his monks: *εὔχεσθαι συνεχῶς ψάλλειν τε πρὸ ὕπνου καὶ μεθ' ὕπνου* (*Vita Ant.* § 55). Palladius' account of the practice of the Tabennesiot monasteries agrees with Cassian's statement in so far as he says that there were twelve prayers at nightfall and twelve during the night; but he adds that there were also twelve prayers "throughout the day," (or "every day,") and three at the ninth hour (about 2—3 p.m.) The various redactions of the *Regula* (Boll. § 4, Holsten §§ 5, 10) and the other Pachomian documents make several references to the night office, *ἡ νυκτερινὴ σύναξις*, and a passage in § 17 of the *Asceticon* implies that it was celebrated about midnight; and the Latin form of the *Regula*<sup>1</sup> (due to St Jerome) and the *Ep. Ammonis* (§ 14) refer to the Vesper office. The *Vita* (§ 39) speaks of *ἡ σύναξις πρωτῆ*, and the *Regula* also mentions a morning office (Pitra § 9, Holsten §§ 20, 25). The Latin *Regula* mentions also a "Collecta meridiana" (Holsten § 24; this section is not in Gazaetus); could we read here "pomeridiana," the *Regula* would tally with Palladius. An anecdote in *Asceticon* § 17 implies public prayer about the ninth hour.

The Latin *Regula* speaks quite distinctly of only "six prayers" at the public Vesper Collecta, and of six more said in the various houses before the monks separated for the night (may this perhaps be the origin of the office of Complin?). But the *Ep. Ammonis* (§ 14), as also the common Egyptian practice, show that Palladius' number of twelve prayers at Evensong represents the early Tabennesiot practice, that of the *Regula* being an innovation made between 350 and 400. On the psalm before and after meals, see Cassian, *Inst.* III 12.

In Schenoudi's monasteries, according to Leipoldt (*Schenute von Atripe*, 129), the public assemblies for common prayer were morning and evening only, there being no mention of a night office, though it was introduced later; Ladeuze (*op. cit.* 317) thinks, on the contrary, that the practice was substantially the same as the Pachomian.

To sum up: Palladius' central statement, that in the Tabennesiot monasteries there were four daily services, is supported by the scattered liturgical notices of both groups of Pachomian documents, viz. the Rules and the Lives. Cassian's statements, on the other hand, must be limited to Scete and Lower Egypt: although he speaks as if he had at one time thought of visiting Upper Egypt, the evidence is against the supposition that he ever carried out this intention.

54. p. 93, 7—p. 94, 6. Palladius is inaccurate in implying that Tabennisi was still the head monastery of the Tabennesiot order; after a time

<sup>1</sup> The liturgical notices in the *Regula* are brought together by Dom Bäumer, *Geschichte des Breviers*, 75—6.

<sup>2</sup> On the origins of Complin see Pargoire, *Prime et Complies*, *Rev. d'Histoire et de Littérature religieuses*, 1898, 456.



St Pachomius transferred his residence to the monastery at Bau or Pabau (wrongly written *Πρόον* in some places in the *Vita*), two or three miles from Tabennisi, and made it the head house (*Vita* § 50).

The growth of the order is thus traced in the *Vita*, some of the additions being new foundations, others cases of affiliation of existing monasteries; on the names and localities, see Ladeuze, 172 sqq. and Père Jullien, *Études*, 1901, Oct. 20, p. 238 sqq.; (see Map): Tabennisi (§ 7); Pabau, Chenoboskion, Monchosis (or Temouschons) (§ 35); Thēbeu (§ 50);—these were all in the same district as Tabennisi:—Panopolis (Akhmīm) (§ 51), and near to it Tasē and Tismēnae (§ 52); lastly Pachmoum near Latopolis (Esneh), a long way to the south (§ 52). This gives the “nine monasteries” spoken of by Pachomius at the Synod of Latopolis (§ 72). Ammon says there were ten about 350 (*Ep.* § 13); but in another place (§ 17) he mentions that Theodore had founded one at Ptolemais (Psoi, to the south of Akhmīm). The *Vita* makes no mention of this foundation, but it does mention two monasteries founded by Theodore near Hermopolis Magna (Eshmounēn) (§ 86; cf. *Hist. Mon.* c. 3), and one near Hermothis (§ 86), doubtless Hermonthis near Latopolis. Thus at Theodore’s death, 368, the order included thirteen monasteries of men, besides three of women (see Note 59). St Jerome speaks of a Tabennesiot monastery at Canopus, close to Alexandria, in which were the Latin monks for whom he translated the *Regula* (*Pref. in Reg.*); and Ladeuze (p. 202) cites from the Council of Chalcedon a reference to the *μοναστήριον τῶν Ταβεννησιωτῶν* in Canopus (Labbe IV 407). Basset says that the Pachomian institute spread most widely in Ethiopia (*Apocryphes Éthiopiens* VIII p. 15).

In c. 7 (p. 26, 18) Palladius says that Pachomius had been archimandrite of 3000 monks; in c. 32 (p. 93, 8) he says that the Tabennesiots amounted to 7000: the first figure may well represent the number at Pachomius’ death,—Ammon says that four or five years later they were “more than 2000” (*Ep.* § 13), and upwards of a hundred had recently died of the plague along with Pachomius himself (*Vita* § 74),—while the second figure may represent the number when Palladius wrote: similarly Ammon says that c. 350 there were 600 monks at Pabau, the head house; Palladius says that in his day there were 1300 (so p. 94, 1; but 1400 at p. 52, 16<sup>1</sup>). Thus the relative increase of the head house and of the whole order would be almost the same. If Casian’s “more than 5000 monks” (*Inst.* IV 1) be taken strictly, as giving the number at the head monastery, it is a great exaggeration; but if it can be taken as meaning the number of the whole Tabennesiot observance, it is fairly in line with Palladius’ estimate. The *Hist. Mon.* (c. 3) says that Ammonas, abbot of one of the Tabennesiot monasteries near Hermopolis, was “father of 3000 monks”; far more reasonable is Palladius’ statement that, excepting the head house (Pabau), the number of monks in the other monasteries was 200 or 300—the latter was the number at Panopolis: but the writer of the *Hist. Mon.* is given to exaggerating his figures; that there

<sup>1</sup> PA<sup>B</sup>rev have 1400 also at p. 94, 1, against Soz. and all the other authorities; no doubt they have been conformed to the earlier statement.

were 10000 monks and 20000 nuns at Oxyrhynchus (c. 5) is incredible. Equally incredible is St Jerome's statement that c. 404 there were upwards of 50000 Tabennesiot monks (*Pref. in Reg. Pach.*).

Palladius' figures—viz. 3000 Tabennesiot monks (with 600 at Pabau) c. 350; and 7000, with 1300 or 1400 at Pabau, c. 410—may probably be taken as the best information we can get on the subject.

55. p. 94, 7. Three pieces are enclosed in square brackets: p. 94, 7-9; p. 94, 11-p. 95, 5; p. 95, 9. Their position is critically the same; they are attested by Bl, and omitted by the G authorities, including eth and san. It is true that they are in O; but this, I take it, is certainly due to the admixture of a B text often apparent in this part of O (see Note 57). More curious is their absence from some of the better B authorities (A<sup>B</sup>, B<sup>45-6</sup>). In the case of the second piece, the long one about the swine, the internal evidence is strongly in favour of its authenticity, and I do not anticipate that any question will be raised on the point; especially as the motive of its elimination is transparent—the notion that even sick and old monks should eat flesh meat in any shape, offended sixth century Greek ideas on monastic propriety. Yet it is on record that St Pachomius did give meat to one of his sick monks (*Vita* § 34). The third piece naturally fell out along with the second. Why the first piece should have been cut out is not apparent: it is the strongest single argument in support of the theory that Palladius may have made a revision of his book (see *Introd.* lv). Its presence in 33-47 must be attributed to intermixture with B.

56. p. 95, 5. On the Blemmyes see an article by Revillout, *Mém. de l'Acad. des Inscr.*, 1874, Series I, t. viii p. 361. They were a savage tribe who occupied a large territory on the Upper Nile, and were for some centuries formidable enemies of the Roman government in Egypt (Ladeuze, 246).

57. p. 96, 1-4. To justify the order adopted in the list of trades exercised in the Akhmīm monastery, the authorities being at first sight hopelessly at variance, it is necessary to construct a Table in parallel columns:

Order adopted	san	eth	Bl (O 33-47)	T	P
1 agriculture	1	1	1	1	1
2 garden	2	2	2	2	2
3 smithy	3	(om 3)	3	3	6
4 bakehouse	4	5	4	(om 4)	3
5 carpentry	5	4	5	(om 5)	(om 4)
6 fulling	6	(om 6) <sup>1</sup>	6	(om 6)	5
7 weaving σπυρίδες	7	7	8	8	(om 7)
8 tanyard	8	(om 8)	9 (om 33-47)	7	8
9 shoemaking	9	9	10	11	9
10 scriptorium	10	10	7	9	10
11 weaving μαλάκια	(om 11)	11	11	10	11

<sup>1</sup> 'Carving' is substituted for 6.

(O and 33-47 have evidently been assimilated to Bl.)

It will be seen that I have relied chiefly on *s<sup>an</sup>* and *eth*, which are both at bottom good *G* texts. My reason is as follows: assuming that the order adopted is the true one, there would be a strong temptation on the part of a scribe either (*a*) to bring together the two basket-weavings, nos. 7 and 11; or else (*b*) to omit one or other of them. As a matter of fact, *eth* alone has withstood both these temptations. When allowance has been made for these manipulations (and for characteristic vagaries in *eth*), it is found that *Bl*, *s<sup>an</sup>* and *eth* are in agreement, while *P* and *T* are divided from one another in their witness. I conceive that the reconstruction of the text is practically certain, seeing that *G* (represented by the two versions) and *Bl* are in agreement. This whole passage of Palladius contains the most detailed and the most graphic account we possess of the daily life in a Tabennesiot monastery; it may be supplemented by St Jerome's *Pref. in Reg. Pach.*

58. p. 96, 5. Palladius' statement that the Tabennesiot monks "learned by heart all the Scriptures" is of special interest. In the *Asceticon* (§§ 29, 35) the expression ἐκστηθίζων τὰς γραφάς is used of Tabennesiot monks: the Latin *Regula* (Holsten, 139, 140) says that no one was allowed to stay in the monastery who did not learn by heart at least the Psalter and the New Testament. The Tabennesiot documents certainly imply a Sahidic version of the whole Bible at the beginning of the fourth century, and their witness is accepted by Mr Forbes Robinson as the earliest evidence of a Coptic version (Hastings' *Dictionary of the Bible*, art 'Egyptian Versions').

59. p. 96, 6. There were three Tabennesiot nunneries :

- (1) one at Tabennisi, founded by St Pachomius' sister Mary (*Vita* § 22) :
- (2) one founded by Pachomius εἰς τὸ Μηνέ (*Vita* § 86): Ladeuze (p. 177) shows that τὸ Μήν and Τισμηναί are forms of the same name; therefore, as Τισμηναί was one of the monasteries near Panopolis (see Note 54), it follows that there was also a convent of nuns in that neighbourhood :
- (3) one founded by Theodore at Buchre, a mile distant from Pabau (*Vita* § 86).

The nunnery spoken of by Palladius in cc. 33, 34 is almost certainly (2): I therefore must correct the note, *Prol.* 190,—like Grützmacher I did not know of the locality of this nunnery, but owe its identification to Ladeuze.

There were about 400 nuns in this nunnery; not far off was the convent under Schenoudi's guidance, and probably also the convent established at Athribè itself by Elias (see Note 46).

Schenoudi's government of the nuns was most drastic: a letter of his to the abbess is still extant wherein he directs her to inflict with her own hand blows with a rod, varying from 10 to 30 in number, on twelve of her nuns for specified offences—one had given the abbess a box on the ear (Leipoldt, 142). Leipoldt says there is evidence that one of Schenoudi's monks died from the castigation inflicted by the abbot. So far as I know, such excesses are not met with elsewhere in Egyptian monachism.

60. p. 98, 16. It is uncertain whether Piteroum here mentioned should be identified with Pityrion the disciple of Anthony, whom the writer of the *Hist. Mon.* visited at Pispir (c. 17; see Note 37), and of whom an Apophthegma is preserved.

Mount Porphyrites is situated on the shore of the Red Sea, at 27° N. latitude. It is mentioned again in *Hist. Laus.* (p. 107, 4), and in *Dial. de Vita Chrys.* (p. 160); Cassian speaks of the Porphyrian desert, also called Calamus, as being seven days' journey from human habitations (*Inst.* x 24; *Coll.* III 5, VII 26, XXIV 4). In all these cases it is described as the abode of hermits.

61. p. 100, 6. John of Lycopolis, otherwise St John of Egypt, was one of the most famous of all the Egyptian monks. Our information concerning him is derived mainly from this sketch by Palladius, from a similar sketch in the *Hist. Mon.* (c. 1), and from some anecdotes preserved by Cassian (*Inst.* iv 23–26; *Coll.* I 21, XXIV 26): all the materials are woven together by Tillemont (x 9); see also *Dict. Christ. Biog.* "Joannes (487)," and *Prol.* 186.

It is worthy of note that Palladius and the writer of *Hist. Mon.* agree in representing John as of a bright and mirthful disposition; compare *Hist. Mon.* p. 8, 5 (ed. Preuschen): *ὡς δὲ ἡσπάσατο ἡμᾶς παιδρῷ τῷ προσώπῳ ἐκάστῳ προσιλαρευόμενος*, and p. 9, 15: *ὁ δὲ ἅτε γνήσια τέκνα ὑποδεξάμενος, μειδιῶντι προσώπῳ πρὸς ἡμᾶς (ἔλεγεν)*, with *Hist. Laus.* p. 103, 13 and p. 104, 8, 15; compare also *Hist. Mon.* p. 6, 3: *ἡλόγει μόνον διὰ θυρίδος*, with *Hist. Laus.* p. 102, 6; and *Hist. Mon.* p. 5, 18: *ὁ δὲ μὴ ἑωρακὼς γυναικα τεσσαρακοστὸν ἡδὲ ἔτος ἔχων ἐν τῷ σπηλαίῳ*, with *Hist. Laus.* p. 105, 16; see also *Prol.* 183, note. The resemblance between the two pictures of John is very striking, and is a confirmation of the view that the writer of *Hist. Mon.*, no less than Palladius, had visited John, and so affords an additional argument against the theory that Rufinus' Latin is the original of *Hist. Mon.*, for Rufinus never was at Lycopolis (*Prol.* 198–200).

Lycopolis is the modern Asyut or Siout. Père Jullien believes that he found John's cell at Der Rifeh, an old monastery on a mountain about five miles from Asyut, as the *Hist. Mon.* states, and agreeing in other respects with Palladius' description (*Études*, 1901, Juil. 20, p. 205).

The first apophthegma under the name of John Colobos, or Curtus, tells as of him a story which Cassian tells of John of Lycopolis; there must be a mistake in the attribution on the part either of the apophth. or of Cassian, for John Colobos passed his life in Scete and was not an enclosed anchorite, so that it is impossible to identify him with John of Lycopolis: Père Jullien (*loc. cit.*) is mistaken in saying that the Bollandists made the identification. On John Colobos see Tillemont, x 427, and a Coptic Life written about A.D. 700, printed by Amélineau (*Annales du Musée Guimet*, xxv 316); on the various other Egyptian monks who bore the name John, see Tillemont, x 438–448.

62. p. 100, 16. Palladius' statement that Theodosius consulted John as to the issue of his military expeditions, is borne out by similar statements



of Cassian (*Inst.* iv 23; *Coll.* xxiv 26), *Hist. Mon.* (c. 1, cited *Prol.* 25-29), Augustine (*de Civ. Dei* v 26; *de Cura ger. pro Mortuis* c. 17), Claudian (*Eutrop.* i 312), Rufinus (*Hist. Eccl.* ii 19, 32), Sozomen (vii 22), Theodoret (*Hist. Eccl.* v 24), Prosper (*Chron. an.* 394): it is accepted as an historical fact by Gibbon (c. xxvii).

63. p. 102, 8, 18. The mention of an interpreter raises the question whether Palladius knew Coptic at all—it seems clear that Greek was freely spoken in Nitria,—or whether the need was due merely to the differences between the dialects spoken in Upper and Lower Egypt, just as an interpreter might be necessary between men speaking Irish and Scotch Gaelic respectively. The latter hypothesis seems the more likely, but I know of no positive evidence on either side.

64. p. 105, 3. John of Lycopolis is represented by the *Hist. Mon.* (c. 1 fin.) as having died towards the end of 394 or early in 395. On the date of Palladius' visit to him see *Prol.* 181-2.

65. p. 106, 7. Νικίου πόλις, or Nicium, a town in the Delta, on the Canopic or Rosetta branch of the Nile, about midway between Memphis and Alexandria (the modern Menuf).

Amélineau has published a Coptic fragment of an apparently different account of Poemenia's visit to John (*Mémoires* iv ii 664).

66. p. 107, 1. M. Pargoire in his art. "Prime et Complices" (*Revue d'Histoire et de Littérature religieuses*, 1898, p. 283) discusses the situation of Posidonius' monastery, and concludes that the Ποιμένιον of Palladius (μοναστήριον τὸ λεγόμενον Ποίμνιον of Epiphanius Hierosol., *Enarratio Syriac*, P.G. cxx 264) may be identified with the Tur Ader, just outside Bethlehem: he considers that this probably was Cassian's monastery.

67. p. 108, 6-18. Though omitted in PW (A) the authenticity of this passage is incontestable, as it stands in Ts, VC, and Bl. St Jerome on his side was no less vehement in his language concerning Palladius: Palladius seruilis nequitiae eandem haeresim instaurare conatus est, et nouam translationis Hebraicae mihi calumniam struere. num et illius ingenio nobilitatque inuidimus? (*Prologus in Dial. adv. Pelagianos.*) The cause of the enmity between Palladius and St Jerome has been sufficiently explained in *Prol.* § 14.

68. p. 109, 3. The name Sarapion or Serapion was common in Egypt and occurs frequently in the literature of the fourth and fifth centuries. Both spellings are found; Sarapion appears the dominant form in the Greek authorities, Serapion in the Latin; the Indexes to the volumes of Greek Papyri published by the "Egypt Exploration Fund" demonstrate that Sarapis, Sarapion, is the correct spelling, and it is found (though not consistently) in PW and T (see p. 25, 12, and p. 134, 12).

Various Sarapions occur in Egyptian monastic literature:—

(1) Sarapion Sindonita, the hero of the present chapter.



(2) Sarapion or Sarapamon, disciple of St Anthony and author of the Coptic Life of Macarius of Egypt (*Prol.* 220).

(3) Sarapion, surnamed the Great, a Nitrian monk (see cc. 7 and 46); it is doubtless his name which stands along with those of Paphnutius and the Macarii in the title of the Latin *Regulae Patrum* in the "Codex Regularum."

(4) Sarapion of Scete, who gave the fifth of Cassian's Collations.

(3) and (4) may be the same.

(5) Sarapion of Arsinoitis (*Hist. Mon.* c. 20).

(6) Sarapion the Anthropomorphite (Cassian *Coll.* x 3, see *Prol.* 206) was probably different from all the above.

Two bishops of the name occur in connection with the monks:

(7) Sarapion, bishop of Thmoui, the friend of SS. Athanasius and Anthony, to whom belongs the recently discovered Sacramentary.

(8) Sarapion, bishop of Tentyra, who figures frequently in the Pachomian documents.

With the exception of (2), these are adequately dealt with in *Dict. Christ. Biog.*, "Serapion" (8) to (14).

On Sarapion Sindonita see Tillemont x 60. There can be no doubt that the pretty "Story of the little Gospel" belongs to Sarapion Sindonita (see *Prol.* 98); and Abbé Nau has shown that he, and not Paphnutius, is the hero of the story of Thais the Penitent (*Histoire de Thais, Annales du Musée Guimet*, xxx 51): this would make Sarapion a contemporary of St Anthony.

A long Syriac Life of Sarapion Sindonita has been printed by Bedjan (*Acta Mart. et SS.*, v 263-341): I had intended giving an analysis of it, but as Nau has done so (*op. cit.* 55), it will suffice to say that the Syriac Life incorporates, along with other materials, most of what is contained in c. 37 of *Hist. Laus.*, but in a much extended form. Moreover it relates as of Sarapion four anecdotes told of others by Palladius, viz. cc. 6 and 34, and two episodes of c. 18 (the visits to Tabennisi and to the Garden of Jannes and Jambres). In all these passages the text has been completely rewritten and altered, and throughout the narrative lengthy prayers, harangues and discussions have been introduced. Thus, in spite of its early date (one ms. was written in 569), there can be no doubt that it is an apocryphal compilation, which the author based on the *Hist. Laus.*, supplemented by materials drawn perhaps from other sources, but probably in great measure from his own fancy: this is Nau's view also. No trace of this Life has yet been found in any language except Syriac. The single point of interest it presents for the *Hist. Laus.* is dealt with in the following Note.

I had looked upon Palladius' account of Sarapion's life and travels as extravagant and impossible, until a little time ago I met a Hindu Renunciant, a well educated high caste Brahmin, who on a religious mission travelled from India to Europe clad in what may be described as pyjamas and a brown dressing gown, with shoes and skull cap, carrying no money nor anything

besides the clothes he wore and an umbrella: he arrived in London with no money, no luggage, no friends, no introductions; yet he managed to effect the purpose of his journey, and said he had no doubt he would get back to India somehow. What Palladius tells of Sarapion's adventures is hardly more wonderful than this.

69. p. 116, 5 (apparatus). A curious and interesting point arises in connection with the place of Sarapion's burial. The representatives of  $\gamma$  (PTA 33 s—W vac) and also VC state that he was buried in Rome— $\acute{\epsilon}\nu\ \alpha\upsilon\tau\eta\ \tau\eta\ \acute{\rho}\acute{\omega}\mu\eta\ \tau\alpha\phi\epsilon\iota\varsigma$ : but in Bl we find  $\acute{\epsilon}\rho\eta\mu\omega$  in place of  $\acute{\rho}\acute{\omega}\mu\eta$ <sup>1</sup>. Either reading might have arisen from the other by an easy transcriptional error: on the one hand the fact that the episode just recorded occurred in Rome would naturally lead to the supposition that Sarapion died and was buried there, and to a consequent substitution of  $\acute{\rho}\acute{\omega}\mu\eta$  for  $\acute{\epsilon}\rho\eta\mu\omega$ ; on the other hand the force of  $\alpha\upsilon\tau\eta$  as applied to  $\acute{\epsilon}\rho\eta\mu\omega$  is not apparent. In compliance with the practical conclusions arrived at in *Introd.* § 10, I have adopted the  $\gamma$  reading.

It is right, however, to point out that there is here some external authority in support of Bl. At the end of the Armenian version of this chapter are some additions, and among them is the statement that Sarapion died in Scete in the cell of his disciple Zacharias (*Prol.* 98): among the Apophthegmata are some attributed to a Zacharias in Scete, but there is nothing to connect him with Sarapion. The long Syriac Life of Sarapion, spoken of in Note 68, states that he returned from Rome to Egypt, betook himself to "the monastery of Pachomius," and died and was buried there<sup>2</sup>. The statements of arm and the Syriac Life differ so much in detail that they are clearly independent of each other, and they are also independent of Palladius; thus, though singly they would be of little weight, together they afford some support to the reading of Bl— $\acute{\epsilon}\rho\eta\mu\omega$ .

The statements of the Syriac Life demand fresh consideration in the light of a discovery recently made by M. Gayet when excavating some tombs at Antinoë (see *Annales du Musée Guimet*, xxx 35; also Crum in the *Archaeological Report*, 1900–1901, of the "Egypt Exploration Fund," p. 77). In a tomb constructed of cemented stones he found the skeleton apparently of a monk, to judge from the attire, wearing moreover a collar, belt, bracelets and anklets of iron; while on a potsherd in the tomb were inscribed the words:

ΣΑΡΑΠΙΩΝ  
ΚΟΡΝΩCΘΑΛΟΥ

Some have read for  $\alpha\lambda$  in the second line  $\mu$ , which would give  $\theta\mu\omicron\gamma$ ; but M. Gayet says he cannot so read it, and in any case it seems impossible to suppose that this can be the skeleton of Sarapion of Thmoui. But Abbé Nau,

<sup>1</sup> MSS. 12-13 and the sub-group 14—18 read:  $\acute{\epsilon}\nu\ \alpha\upsilon\tau\eta\ \tau\eta\ \acute{\epsilon}\rho\eta\mu\omega\ \upsilon\pi\omicron\delta\ \tau\hat{\omega}\nu\ \acute{\alpha}\gamma\iota\omega\nu\ \kappa\eta\delta\epsilon\nu\theta\epsilon\iota\varsigma\ (\kappa\alpha\iota\ \tau\alpha\phi\epsilon\iota\varsigma)$ , 14—18 omitting  $\kappa\alpha\iota\ \tau\alpha\phi\epsilon\iota\varsigma$ .

<sup>2</sup> The grave anachronism involved in the letter purporting to be from Theophilus the Patriarch (385) to Pachomius (†346) may safely be attributed to the redactor of the Syriac Life, and need not compromise the other statements.

in his *Histoire de Thais* (see Note 68), draws attention to the fact that the Syriac Life of Sarapion says that when the monks came to prepare his body for burial they found that he wore a girdle of iron which had caused numerous wounds on his flesh<sup>1</sup>; and also that he was buried in a stone tomb.

Nor is this all: Nau shows, too, that it was Sarapion Sindonita who converted Thais the Harlot; and alongside of the tomb of Sarapion M. Gayet found another tomb enclosing the skeleton of a woman, and on some plaster in the tomb the inscription:

+ ΕΚΟΙΜΗΘΗΜΑ  
ΚΑΡΙΑΘΑΙΑΣ  
...ΘΕΣΣΑΛ...

Now there was a Pachomian monastery near Hermopolis Magna (see *Vita Pach.* §§ 86, 88, and *Hist. Mon.* c. 3), a short distance from Antinoë across the river; and we know from Palladius (c. 58) that at Antinoë itself there were several convents of women, one of which may well have been the convent wherein Sarapion enclosed Thais for her lifelong penance: so that the data are quite compatible with the notion that Sarapion and Thais may both have died near Antinoë.

The question arises: Are we in the presence of a strange congeries of coincidences? or are these really the bodies of Sarapion Sindonita and Thais the Penitent? There would be a certain fitness, and a pathos, in the thought that Sarapion was buried alongside of the woman whom he had reclaimed from a life of sin. A definite pronouncement seems impossible; the names Sarapion and Thais (or kindred forms) are of common occurrence in the papyri. The two bodies are still lying side by side in the Musée Guimet at Paris.

But if it be indeed the body of Sarapion Sindonita, we have another striking case of the correctness of the text of the *Hist. Laus.* transmitted by B1, and an additional reason for the modification, indicated in Note 45, of the Pedigree on p. lxvii.

70. p. 116, 6. On Evagrius see Socrates, iv 23; Tillemont, x 368; *Dict. Christ. Biog.*; Preuschen in Herzog-Hauck; and above all Dr Zöckler's monograph *Evagrius Ponticus* (Munich, 1893).

Dr Preuschen in his review of the First Part of my book says that the reasons there brought forward (*Prol.* 139) in support of the view that c. 38 is part of the original Lausiatic History, succeed in making probable its authenticity (*Theol. Literaturzeitung*, 1899, 125). The production since then of T, in which c. 38 stands, and in a distinctively G text, adds greatly to the strength of the case. The evidence may be summed up as follows:

the chapter is found in T, in VC, in B1, in  $l_2c$ ;

it is absent from P (and W, see p. 176), and from sub-group 1-6 of B<sup>2</sup>;

the Syriac and Armenian are neutral (see Note 71).

<sup>1</sup> See Note 81.

<sup>2</sup> In 5 and 5<sup>b</sup> the first half of c. 150 of A and c. 38 have been added after *Hist. Mon.*: c. 38 is an A<sup>b</sup> text (Preuschen gives its readings).

When this attestation is considered in the light of the discussions in *Introd.*, no further doubt can remain as to c. 38 having stood, and in its present place, in *Hist. Laus.* from the beginning.

71. p. 116, 6. A word is necessary on the oriental versions of c. 38:

Syriac: As has been shown in *Prol.* 88, there are among the British Museum mss. remains of three Syriac versions of the Life of Evagrius; but as no known copy occurs in connection with any section of the *Hist. Laus.*, it is impossible to say whether any of them belonged either to s or to s<sub>2</sub>: they are therefore here designated s<sub>a</sub>, s<sub>b</sub>, s<sub>c</sub>. We have seen (*Introd.* xliii) that s<sub>b</sub> represents a Greek B text, and that there is reason for suspecting that the extant fragment of s<sub>c</sub> has at least suffered contamination from a B ms. On the other hand s<sub>a</sub>, though in places shortened or paraphrased, represents a G text without any signs of intermixture with B. The readings of s<sub>a</sub> and s<sub>c</sub> are recorded, but not those of s<sub>b</sub>.

Armenian: What has been said of s<sub>a</sub> is applicable to arm also; the transmission of c. 38 is different from that of the other Armenian fragments (*Prol.* 101), and in this chapter arm represents a G text.

Coptic: the curious fact that c preserves a considerably longer form of the Life, found also in a single Greek fragment, has been commented on at some length in *Prol.* 131–148: I have nothing to add to the discussion there instituted.

72. p. 116, 14. The reading Ἰβωρῶν (al. Ἰβόρων) is textually certain, in spite of Sozomen's support of Ἰβήρων, the reading of three of the authorities. Iborā was a town in Helenopontus, one of the divisions of Cappadocia, not far from St Basil's monastery. St Jerome in *Ep.* 133 uses the term "Evagrius Ponticus Iborita," though most mss. have Hyperiborita or Hyperiberita: see also *Prol. in Dial. adv. Pelag.* The substitution of Iberia, the old name of Georgia, for Iborā would be very natural. (See Rosweyd's "Notatio," *in loc.*; Valois ad Soz. vi 30, 8; Zöckler, *op. cit.* 3.)

73. p. 117, 2. The determination of the true text of *Hist. Laus.* in this passage brings Palladius into line with Socrates and the other authorities in the statement that it was St Gregory of Nazianzus who ordained Evagrius deacon. The apparent testimony of Palladius that it was St Gregory of Nyssa has been a puzzle to historians from Rosweyd down to Zöckler (*op. cit.* 4–9). We now know that this statement is due to the metaphrastic reviser of the *Hist. Laus.* (see *Introd.* xliii).

74. p. 120, 12. Two scholars have in recent years offered explanations of the expression ἔγραφε τὸν δέξυρνυχον χαρακτῆρα. An analogous expression—τὸν δέξυρνυχον τύπον γράφειν—occurs in Joannes Philoponos, *Comm. in Arist. de anima* (c. 600), evidently signifying a special kind of calligraphy. Dr Ehrhard in his remarkable paper on the Codex H Pauli in *Centralblatt für Bibliothekswesen*, 1891, 404, and Dr Ulrich Wilcken in a Note in *Hermes*, 1901, 315, identify it with known kinds of uncial writing; and the latter scholar attaches much importance to the presence of the term in Palladius,



for he considers that it calls for a reconsideration of the dates assigned to a whole series of uncial codices. Ehrhard is disposed to see in Codex H Pauli an actual autograph of Evagrius. (See *Prolog.* 104-6.)

75. p. 121, 1. Concerning the titles of Evagrius' works, two questions arise—one of text, the other of fact.

As regards the textual question there can be no doubt that the reading of the text: *τρία βιβλία ἑρὰ μοναχῶν ἀντιρρητικά*, is the original reading of *Hist. Laus.*; it is attested by VC, by B, by arm (where "against rhetoricians" clearly represents *ἀντιρρητικά*), and also by T ven. The reading given by Du Duc (*P.G.* xxxiv 1194 B) and Preuschen (*Pull. u. Ruf.* 112, 3): *τρία βιβλία, ἑρά, Μοναχόν, Ἀντιρρητικόν*, is (in known mss.) found only in Paris *Gr.* 1600 (no. 13, the only one of Du Duc's three mss. which contains c. 38), and in l. But the Leyden ms. (no. 12), the twin of 13, has *τρία βιβλία ἑρὰ μοναχῶν ἀντιρρητικῶν*. I have ascertained the reading of the passage in nos. 9, 12, 14, 15, 20, 21, and in members of the A<sup>B</sup> group,—i.e. in representatives of each sub-group of B (see p. xxiii);—they all read *ἑρὰ μοναχῶν*, and differ only as to *ἀντιρρητικά*, -κόν, or -κῶν: it is on these grounds that I claim B as supporting the text. The agreement of 13 and l must be set down as one of those curious coincidences occasionally encountered. There can be no hesitation in adopting the reading of the text.

As regards the question of fact, the restored text creates a difficulty: the *Ἀντιρρητικός* is in eight books, not in three; but it may be that Palladius speaking roughly, and at a long interval from Evagrius' death, applied the title to some others of his works. On the other hand a difficulty is removed, for there is no record of a work of Evagrius entitled *ἑρά*, and its identification with the *Γνωστικός* was an expedient of desperation.

Our information concerning Evagrius' works is derived in part from those that are extant, and in part from the notices given by Socrates (iv 23), and Gennadius (*De Vir. Inl.*, c. 11; see the notes added by Czaplá in his edition, Münster, 1898). A number of the works, not otherwise extant, exist in Syriac and are still awaiting an editor. Zöckler brings together and discusses with admirable clearness all the information that is available on the subject (*Evagrius Ponticus*, 18-54).

76. p. 123, 4. For other stories about Pior see c. 10 *fin.*, Socrates iv 23, and Apophthegmata. In a Latin collection of Apophthegmata (Rosweyd, Bk. III 31) the story of Pior is told in a form which in general outline resembles Palladius' narrative: this apophthegma is not known in Greek, so that it is impossible to say whether it was made up from *Hist. Laus.*, or preserves an independent account of Pior. (See Tillemont viii 569, and *Dict. Christ. Biog.*)

77. p. 126, 1. On St Ephraim Syrus see Tillemont viii 259, Payne Smith in *Dict. Christ. Biog.*, and Nestle in Herzog-Hauck. The story related by Palladius is not in the Greek or Latin Lives (see Tillemont, p. 309), but it has been introduced from s into the Syriac Life (see Bedjan, *Acta* III 662); the



form found in the Syriac *Acta S. Ephraemi* (Assemani, *Op. Ephraem Syro-Lat.* III lx) is a rewriting of this.

78. p. 128, 6. On the authenticity of this whole section see *Introd.* liii, and on the attack on St Jerome see Note 67.

There is no need to say anything on Paula and Eustochium. Paula's husband and her son both were named Toxotius. Meursius proposes to punctuate thus: Π. τῇ 'Ρ. τῇ μητρί, Τ. γυναικί, εἰς κ.τ.λ., taking τῇ μητρί as distinguishing her from her granddaughter, the younger Paula. In favour of the punctuation adopted is, among other considerations, the fact that it is quite likely Palladius met Paula's son Toxotius in Rome in 405.

What Palladius says of Asella makes it practically certain that she was the noble Roman lady, St Jerome's friend, who professed the ascetical life (*Epp.* 24, 45); her sister Marcella lived until 410, so that it is quite probable that Asella was alive in 405, the date of Palladius' visit to Rome. On Apronianus, Avita and Eunomia see Note 95. The other holy women here mentioned are not otherwise known to history.

79. p. 129, 16. Ephraim's Life of Julian, referred to by Soz., exists in Greek (Assemani, *Op. Ephraem Gr.* III 254). The statements of *Hist. Laus.* reproduced by Soz. are not to be found in the Greek Life.

80. p. 131, 7. The phrase *δομέστικός στρατευόμενος* signifies a member of the imperial Body Guard (see Meursius' *Glossarium*).

Palladius' account of Innocent assumes a new interest in face of Dr Wittig's brilliant *Studien zur Geschichte des Papstes Innocenz I.* (Tübingen *Theologische Quartalschrift*, 1902, 388-439). He shows that the Innocent here spoken of by Palladius is mentioned also in letters of St Athanasius and St Basil, and that there is what appears to be a concatenation of reasons suggesting the view that he is to be identified with Pope Innocent I. Abbé Lejay has contributed striking supplementary considerations supporting the same view (*Le Concile Apostolique d'Antioche*, in the *Revue du Clergé Français*, 15 Oct. 1903, 343-355). If this hypothesis prove to be well-founded, considerable and interesting light is shed upon the earlier life of Innocent I, concerning which we have hitherto had only the statement of the *Liber Pontificalis* that he was a native of Albano.

It will be convenient to discuss here rather than in Appendix V ii another point raised in Wittig's article, which, however, had not escaped Tillemont (ix 149). The letter of St Athanasius which refers to Innocent is addressed: Ἀγαπητῷ υἱῷ Παλλαδίῳ πρεσβυτέρῳ Ἀθανάσιος ὁ ἐπίσκοπος, and it contains the words: Καὶ τὴν αἰτίαν δι' ἣν μετὰ τοῦ ἀγαπητοῦ ἡμῶν Ἰννοκεντίου διάγεις, οὐ πρῶτον νῦν, ἀλλ' ἔκπαλαι μαθὼν κ.τ.λ. (*P. G.* xxvi 1167). Similarly St Basil's *Ep.* 259 is addressed: Παλλαδίῳ καὶ Ἰννοκεντίῳ μονάζουσιν, while in *Ep.* 258, addressed to St Epiphanius, occurs the passage: Ἐπεστείλαμεν οὖν ἤδη τοῖς ἀγαπητοῖς ἀδελφοῖς ἡμῶν τοῖς κατὰ τὸν Ἐλαιῶνα, Παλλαδίῳ τῷ ἡμετέρῳ καὶ Ἰννοκεντίῳ τῷ Ἰταλῷ κ.τ.λ. (*P. G.* xxxii 949, 953). That this is the Innocent with

whom Palladius, the writer of the Lausiaca History, resided for three years on the Mount of Olives, is beyond doubt; but can the Palladius mentioned by SS. Athanasius and Basil as living with Innocent, be identified with our Palladius? Chronological considerations forbid the identification. In the *Hist. Laus.* mention is made of the death of Pammachius the Senator, 409 or 410 (p. 157, 18), of the Sack of Rome by Alaric, August, 410 (pp. 148, 4-9, 156, 16), and of the death of Melania the Elder, 410 or (more probably) 411 (p. 148, 1): so that the end of 410 is, speaking absolutely, the earliest possible date for the composition of the book. Now in the Prologue Palladius tells us that it was then the thirty-third year since he had embraced the monastic life (p. 9, 12). Therefore 377 or 378 is the earliest possible year in which he can have been a monk. But 410, or even 411, are not reasonable dates for the writing of the Lausiaca History: a variety of considerations would make us place it at least three or four years later. Thus the earliest reasonable date for Palladius' entry into the monastic life would be 380. As a matter of fact, in Appendix V ii it is established that the Lausiaca History was written in 419 or 420, and that therefore Palladius was not a monk till 386 or 387,—385 at the very earliest. But St Basil died 1 Jan., 379; and the Maurists assign the two letters in question to 377; moreover it is evident from their tenor that Palladius and Innocent had then been living together on the Mount of Olives for some time. Hence it follows that St Basil's friend Palladius was not Palladius the writer of the Lausiaca History. Still more impossible would it be to suppose that this Palladius, the writer of the Lausiaca History, could have been a monk before St Athanasius' death in 373. Thus, strange coincidence though it be, it must be held that two monks of the name Palladius resided with Innocent on the Mount of Olives, whether simultaneously after 386, cannot be determined. The fact that these two Palladii must be distinguished is explicitly recognised by Wittig (*loc. cit.* 430, note), but Lejay confuses them (*loc. cit.* 353).

Wittig ventures on yet another combination. He notices that St Basil in his letter to St Epiphanius uses the expression Παλλάδιος ὁ ἡμέτερος: whence he infers that this Palladius was a mutual friend of SS. Basil and Epiphanius<sup>1</sup>. Now Epiphanius had a friend named Palladius, who while a magistrate (πολιτευόμενος) of Suedra in Pamphylia, sent to Epiphanius one of the letters which induced him to write the *Ancoratus*; and to whom, among others, Epiphanius addressed the letter prefixed to that work: Καὶ τοῖς ποθεινοτάτοις τέκνοις ἡμῶν, Παλλαδίῳ καὶ Σεβηρίνῳ κ.τ.λ. (*P. G.* XLIII 13, 17): the continuation shows that during the interval between the two letters Palladius of Suedra had embraced the monastic life. The *Ancoratus* was published in 374. Wittig suggests that Epiphanius' friend Palladius of Suedra, a monk in 374, is to be identified with the earlier of the two Palladii who dwelt with Innocent, the one spoken of in the letters of Athanasius and Basil, and said

<sup>1</sup> But may ἡμέτερος signify Basil's "fellow-countryman," as contrasted with Ἰννοκέντιος ὁ Ἰταλός?

by the latter to be a friend of Epiphanius. I see only one difficulty in the way of the proposed identification: Palladius of Suedra might well have been a monk in 372 (the date of St Athanasius' letter); the question is whether he could have been already a presbyter (see above, foot of p. 219), for the letter which he signs as a magistrate can hardly have been written before 370.

In view of the discussions to be instituted in Appendix V ii, I wish to repeat with emphasis two facts that follow with certainty from what has here been said:

(1) The Palladius mentioned in St Basil's letters must be identified with St Athanasius' correspondent, already a priest in 372, and not with Palladius who wrote the Lausiaca History;

(2) St Epiphanius had a friend named Palladius: viz. Palladius of Suedra, a different man from our Palladius.

81. p. 131, 12. Palladius' employment of *σιδηροφορεῖν* here and p. 133, 3 calls for a modification of what is said in *Prol.* 261; there can be no doubt that the monks condemned by Apollon as *σίδηρα φοροῦντες* (*Hist. Mon.* c. 8, p. 49, 3) were such as loaded themselves with iron chains and weights. These practices were common in Syria (*Prol.* 241); but I expressed the belief that they were not in vogue in the best period of Egyptian monachism (*Prol.* 188). Apollon's condemnation of such forms of asceticism, and the discovery of the monk Sarapion's body bearing iron bands (see Note 69), show indeed that such things were done in Egypt; but these facts do not invalidate the generalisation made as to the character of the ascetical exercises performed by the Egyptian monks. The case of one who had travelled so widely as Sarapion Sindonita would not constitute a real exception to the rule.

82. p. 131, 25. The Bollandist Papebroch has put together nearly 100 folio pages on the Relics of St John the Baptist (*Acta SS. Junii*, Tom. iv). He has overlooked this passage in Palladius which runs counter to all that is stated by the other authorities. The earliest is Rufinus who says (*Hist. Eccl.* II 27, 28) that the sepulchre was at Sebaste in Palestine, that it was broken open in the reign of Julian, the bones burnt, and the ashes scattered; but that they were in part gathered together and sent to Athanasius who preserved them in Alexandria, and later on Theophilus built a Martyrium to hold them. The head has an independent history, see Soz. VII 21.

83. p. 132, 8. The term *Λαζάριον*, or tomb of Lazarus, as a name of Bethany, occurs also in the *Peregrinatio* that has hitherto gone under the name of Silvia, and in the *Vita S. Euthymii* of Cyril Scythop.

84. p. 132, 16. I have not been able to find any other record of this Philoromus or of his interview with Julian; Tillemont's account (VII 380) is based wholly on Palladius, and neither Rendall nor Allard in their works on Julian refer to the case of Philoromus.

I offer some stylistic considerations in favour of the genuineness of c. 45:

- p. 132. 15: *συνεχρονίσαμεν μακρῷ χρόνῳ* cf. 39, 21: *πολλὰ συνεχρονίσας*,  
and 40, 15: *συνγχρονίσασι* (the true reading, see p. 173): also 135, 19 (app.)
- p. 132. 21: *Ἰουλιανοῦ τοῦ δυσωνύμου βασιλέως*  
cf. 20, 13: *Ἰουλιανοῦ τοῦ ἀθλίου βασιλέως*
- p. 133. 1: *ὥς αὐτὸς ἡμῖν διηγῆσατο*  
cf. 49, 10; 121, 7; and frequently
- p. 133. 4: *τῶν ἐφομένων διὰ πυρός*  
cf. 34, 4: *ὁ διὰ πυρὸς διήρχετο*; 48, 4: *τὸ διὰ πυρὸς διαβαῖνον*; 122,  
13: *διὰ πυρός* (=cooked food)
- p. 133. 16: *ὥς ἐπὶ θεοῦ*  
frequent (see *θεός* in Index of Greek Words)
- p. 133. 19: *πεζῇ τῇ πορείᾳ*  
cf. 11, 7 (same phrase)
- p. 133. 24: *ἀποστὰς κατὰ νοῦν τοῦ θεοῦ*  
cf. 152, 10: *νοῦς ἀποστὰς θεοῦ ἐννοίας*

The significance of these locutions varies considerably: for *συνγχρονίζειν* in the meaning of *χρονίζειν*, "to stay with a person, or in a place," the only reference I can find is to the Prol. to Sirach. Taken together, and considering they all occur within some 30 lines, the cases cited afford, I think, a sound argument for authenticity. (See *Introd.* liv.)

85. p. 134, 1. On Melania the Elder see Tillemont, x 591, and *Dict. Christ. Biog.* The chief sources of information concerning her are *Hist. Laus.* cc. 46, 54, and St Paulinus of Nola, *Ep.* 29, which should be read in connection with Palladius' narrative.

There is considerable variety in the spelling of the name, the forms *Μελανία*, *Μελανή*, *Μελάνη* and *Μελάνιον* being found; I give a summary of the evidence, embracing the references to both Melanias:

#### *Hist. Laus.*

P has *Μελάνη* always.

W has *Μελάνιον* always (when extant).

T has *Μελάνιον* usually (at times *Μελανία* and *-νη*).

A (not A<sup>n</sup>) varies between *Μελανία*, *-νίη*, *-νη*.

VC have *Μελάνη* in the two cases extant.

B mss. yield all four forms.

l<sup>class</sup> has *Melania*, l<sup>scss</sup> *Melanius* (commonly).

l<sub>2</sub> has *Melania* always; c *Melania* and *Melanē*.

s has *Melania* and *Melanios* (once *Melanou*).

s<sub>2</sub> has *Melania*. arm has *Melania* (in c. 38).

#### Other authorities

*Vita Melaniae Junioris*: Greek *Μελάνη*, Latin *Melania*.

St Jerome: mss. vary between *Melanium*, *Melanius* and *Melania*.

St Paulinus (ed. Hartel): *Melanius* is certainly his form.



St Augustine: the Maurists print *Melania* and indicate no variants of mss., but Muratori notices the dat. *Melanio* in the title to *Ep.* 124 (*P. L.* LXI 788); Goldbacher has not yet edited the letters in question in the Vienna "Corpus."

I adopted *Μελανία* as being the familiar form and sufficiently attested, but if I had had *W* at the outset I should have chosen *Μελάνιον*.

Palladius met *Melania* and her family during his stay in Rome in 405 (see p. 157, 10), and perhaps on other occasions; and in cc. 5, 9, 10, 18, he quotes her as his authority for events that had taken place before his arrival in Nitria. It is worthy of note that Palladius' statements regarding *Melania* tally in broad outline very well with those of St Paulinus (see Notes 86, 93, 94, 95, 96).

With Palladius (p. 134 1-10) compare St Jerome's *Chronicle* (Olympiad 289): *Melania nobilissima mulierum Romanarum et Marcellini quondam consulis filia, unico praetori tunc urbano filio derelicto, Hierosolymam nauigavit.* Paulinus (*Ep.* 29, 8) and Rufinus (*Apol.* II 26) say she was granddaughter of Marcellinus (consul in 341); and it is likely that they were better informed than Palladius and Jerome.

86. p. 134, 16. St Paulinus (*Ep.* 29, 11) also relates how *Melania* was brought before the governor in Palestine for ministering to the exiles. The account of the banishment of Egyptian bishops and others to Diocaesarea is attested by a number of contemporary writers (Tillemont, VI 580-589). It is worth noting that a document cited by Epiphanius (*Adv. Haer.*, LXXII 11) as addressed to the bishops *τοῖς ἐν Διοκαιοσαρείᾳ ὑπεροπισθεῖσιν*, contains in the list of addressees three names identical with those here given by Palladius—Isidore, Pitimus, Adelphius. This banishment was part of the persecution which took place after the intrusion of Lucius into the see of Alexandria, May 373, so that the date may be fixed as 373, 374 or 375,—probably 374.

This supplies a starting point for calculating the chronology of *Melania's* life, concerning which the contemporary statements are much at variance. Tillemont arrays all the data in a note (x 821), but I am unable to accept his construction of the chronology.

*Melania* we learn from Palladius (p. 135, 2) accompanied the exiles from Egypt to Palestine, probably in 374. Palladius says she had been in Egypt half a year (p. 134, 15), and St Jerome in his *Chronicle* places her departure from Rome in the year corresponding to 373 (Schoene, *Weltchronik*, 106). These statements hang together very well, so that St Jerome and Palladius may be taken as agreeing that *Melania* left Rome in 373. But St Paulinus (*Ep.* 29, 8-10) and St Jerome (*Ep.* 39, 4), no less than Palladius (p. 134, 4-10), imply that she left Rome not long after her husband's death. Thus 371 or 372 is the probable date of his death; and as *Melania* was 22 (al. 20) years old at the time, her birth may be placed about 349 or 350. The date of her return to Italy is considered in Note 94.

87. p. 136, 1. Palladius' estimate of Rufinus is a valuable pendant to



St Jerome's; his high praise of Rufinus was the natural converse of his dislike of St Jerome (see *Prol.* § 14). St Augustine was able to admire both: Multum dolui inter tam caras familiaresque personas, cunctis pene ecclesiis notissimo amicitiae uinculo copulatas, tantum malum exstitisse discordiae (*Ep.* 73). For the verdict of Rufinus' contemporaries see Tillemont, XII 318: "uere sanctus et pie doctus et ob hoc intima mihi affectione coniunctus," are St Paulinus' words (*Ep.* 28, 5).

88. p. 136, 7. Tillemont (XII 199) surmises that Paulinus is a mistake for Paulinianus, St Jerome's brother; and that the schism here spoken of was not the Antiochene schism, but the schism that arose between the monks of the Bethlehem monasteries and John bishop of Jerusalem, consequent on Paulinian's ordination by St Epiphanius without the sanction of the diocesan bishop.

89. p. 136, 12; p. 137, 1, 4. It is difficult to say whether the Chronius here mentioned and the Cronius of c. 7 and of c. 21 are the same man (see Note 37). In all three cases there is some uncertainty in the first letter (κ or χ); and in all three cases the monk referred to is said to have known St Anthony. Amélineau does not mention the village Phoinikè.

Concerning Jacob the lame nothing seems to be known.

Paphnutius "surnamed Kephalas" is mentioned also in the Apophthegmata (Matoes no. 10). Cassian frequently speaks of an Abbot Paphnutius, presbyter in Scete, who was called Bubalis from his great love of solitude (*Coll.* XVIII 15), to whom is attributed the Third Conference. Palladius in c. 46 makes mention of Paphnutius the Scetiot, one of those banished to Diocaesarea in 374: also (p. 57, 4) of Paphnutius a disciple of Macarius of Alexandria, though the Apophthegmata make him a disciple of Macarius of Egypt (Macarius Aeg. nos. 28, 37); the Coptic documents say he succeeded Macarius as presbyter in Scete (cf. Cassian). There are a number of Apophthegmata of Paphnutius, without any designation being added. Lastly Paphnutius appears with the Macarii and Sarapion as the author of a *Regula Patrum* in the "Codex Regularum." Tillemont (x 722) is disposed to think that these are all one. The Paphnutius of *Hist. Mon.* c. 16 is certainly a different man. On all these see Tillemont, x 43.

With the doctrine attributed to Paphnutius Kephalas by Palladius in this chapter should be compared that attributed to Paphnutius Bubalis by Cassian in the latter half of *Coll.* III; compare in particular Cassian: Credere inconcussa fide nos conuenit nihil sine deo prorsus in hoc mundo geri. aut enim uoluntate eius aut permissu agi uniuersa fatendum est, ut scilicet haec quae bona sunt uoluntate dei perfici auxilioque credantur, quae autem contraria sunt permissu, cum pro nequitia ac duritia cordis nostri deserens nos diuina protectio diabolum nobis uel ignominiosas corporis passiones patitur dominari. quod etiam apostoli uocibus euidentissime perdocemur, dicentis: Propter quod tradidit illos deus in passiones ignominiae, et iterum: Quia non crediderunt deum habere in notitia, tradidit illos deus in

*reprobum sensum, ut faciant ea quae non conveniunt* (*Coll.* III 20), with *Hist. Laus.* p. 138, 2-12; p. 139, 3-13; p. 142, 3-8 (the citation of Rom. i 26, 28). It is difficult to escape from the conclusion that Cassian has here borrowed his thought from Palladius. Similarly there can be little doubt that the parable on gluttony which Cassian (*Coll.* v 21) makes Sarapion of Scete attribute to "quidam senum," is really based on the story of Sarapion Sindonita and the Athenian philosophers, related by Palladius (p. 111). Thus it seems that though the first ten Conferences were written not later than 426,—only six years after the Lausiac History,—Cassian already had a copy of the work, and is the earliest witness to the text; he throws no light, however, on any of the textual problems. On the historical character of his writings see *Prol.* 203-8.

90. p. 137, 17. The rejection of ἐμνήσθημεν after ἐν οἷς, as a B enlargement, removes the difficulty indicated in the note in *Prol.* 83. It seems likely that the stories of Stephen and Eucarpus, found in one redaction of Bk. II of Anan Isho's *Paradise* (Bedjan's ed., pp. 292, 296), were composed by some Syrian to fill up an apparent gap. At any rate I have not met with them in Greek or Latin. Meursius' identification of Stephanus with the bishop of Antioch spoken of by Theodore (Hist. Eccl. II 9, 10) is plainly wrong; that of Eucarpus with a bishop mentioned in a letter of Pope Liberius (Nicephorus XI 8) is impossible. On Chaeremon see Cassian, *Coll.* XI, XII, XIII.

91. p. 142, 14. Timotheus the Cappadocian, a chorepiscopus, may be identified with the addressee of St Basil's *Ep.* 291, a chorepiscopus and ascetic, referred to also in *Ep.* 24.

On Elpidius see Tillemont, XI 501; also the *Acta SS. Sept.* Tom. I 378, where his possible identification with the patron of Sant' Elpidio in Piceno is discussed: there is no reason for making the identification, nor for Meursius' suggestion that he was Elpidius the deacon, spoken of in some of St Basil's letters.

The Mountain of Doukas may be identified with Jebel-Karantel (Quarantana), a range of steep cliffs close to Jericho pierced with caves, just as Palladius describes, where are the remains of several hermitages. The name Doukas may probably be recognised in τὸ ὄχυρῳράμιον τὸ καλούμενον Δῶκ (al. Δῶκος or Δώγκ) of I Macc. xvi 15, and in the present well called Ain Dûk (Baedeker's *Palestine* under "Jericho").

92. p. 146, 5. Why Persia should be named as in a special manner the recipient of Melania's benefactions, I am unable to divine. The B enlargement is characteristic,—“Persia, the Britains, and all the islands.”

93. p. 146, 12. Palladius' expression μονογενής must not be taken strictly, for Melania had two other sons who died in the same year as her husband (Paulinus *Ep.* 29, 8, Jerome *Ep.* 39, 4). This "filius unicus," as they also call him, died after Melania's return, and she was with St Augustine when she heard the news of his death; for St Paulinus writes to Augustine: Docuisti me in spiritu ueritatis salubre moderandi in occiduis mortalibus

animi temperamentum, quo et illam beatam matrem et auiam Melanium fleuisse carnalem obitum unici filii, taciturno quidem luctu, non tamen sicco a maternis lacrimis dolore uidisti (*Ep.* 45, 2; 94 inter *Epp. August.*). Tillemont (XIII 997) places the death of Melania's son in 408, and the Maurists accept this date; but it is the result of combinations that are by no means convincing, and other authorities place it earlier: the *Vita Melaniae Jun.* (c. 7) seems to imply that he died before 405; he was not one of the large family party that visited Paulinus in 406, though his wife Albina was there; nor does Palladius anywhere mention him among those whom he met in Rome in 405-6. In any case a visit of Melania to Africa, not otherwise recorded, is postulated some years before she left Rome for ever with her family 409-10. We learn from p. 147, 16 that his name was Publicola (al. Publicus). Tillemont introduces uncertainties through not taking Ποπλικόλα as a genitive (x 823). Thus τὸν Ποπλικόλα υἱὸν τὸν νεώτερον, whom Melania took with her on leaving Rome, was her grandson, the brother of Melania the Younger.

94. p. 146, 21. On her return to Italy Melania landed at Naples and went in the first instance to visit her kinsman St Paulinus at Nola, who describes her reception in *Ep.* 29. The conclusion of the letter shows that a short time before Melania's arrival St Paulinus had seen St Nicetas of Dacia. Now in *Carm.* XXVII (the ninth "Natalitial") St Paulinus addresses Nicetas: "Venisti tandem quarto mihi redditus anno," showing that he had received two visits from Nicetas at an interval of four years. These visits may be fixed as having fallen in 398 and 402; thus one of these two years was the date of Melania's return<sup>1</sup>. Palladius' evidence points to the later year; for Melania went from Egypt to Palestine in 374 (see Note 86), and it was after the recall of the exiled bishops and monks that she established her monastery in Jerusalem (p. 135, 18), say in 375-6, and here she lived for 27 years (pp. 135, 19, 136, 4): this brings us to 402. In favour of 398, however, weighty reasons may be urged:

(1) St Paulinus, writing shortly after Melania's stay with him, says: Sanctam ipsam ex Hierusalem post quinque lustra remeantem excepiimus (*Ep.* 29, 6):  $373 + 25 = 398$ .

(2) The relations between Rufinus and Apronianus in connection with Rufinus' Apology and his translations from St Gregory Nazianzen (see Note 95) show beyond all doubt that Apronianus was a Christian before 402: but Palladius says that his conversion was due to Melania's influence on her return (p. 147, 1). Tillemont, who adopts the later date for Melania's return, evades the difficulty by retracting what he had previously said (see Note 95),

<sup>1</sup> Fontanini in his *Vita Rufini* (ed. Vallarsi) and other old authorities say 397 and 401—they place the first of St Paulinus' "Natalitial" poems in 393; but 394 seems to be accepted without question by modern authorities (*Dict. Christ. Biog.*, and Bardenheuer, *Patrologie* 393). The writer, however, of the arts. "Hieronymus" and "Rufinus" in *Dict. Christ. Biog.* follows Fontanini.

and suggesting that there were two of the name Apronianus (xii 219); but this is hardly a reasonable interpretation of the evidence.

I think 398 must be taken as the date of Melania's return. (See Addition at end of Index.)

It would not be unduly pressing Palladius' 27 years (c. 46) to understand them of the whole period of Melania's absence from Rome, and so understood they would be roughly correct. The real difficulty arises from what Palladius says in c. 54, that she passed 37 years in foreign parts (p. 146, 7), and also that she was 60 when she returned to Rome (p. 146, 20), having been 22 at her husband's death (p. 134, 4). It is almost impossible to accept this period of 37 or 38 years for Melania's absence from Rome. Tillemont (x 821) supposes that she left Rome in 366; but this involves the notion that she spent nearly 10 years in Egypt before going on to Palestine, which seems quite inadmissible: for Palladius' narrative (p. 134, 15) indicates a stay in Egypt of not much over six months, while Paulinus (*Ep.* 29, 10) and Jerome (*Chronicle*) speak as if she had gone direct from Rome to Jerusalem, making no mention of any visit to Egypt on the way. These facts seem plainly irreconcilable with the theory that Melania was in Egypt from 366 to 373 or 374. I dissent from Tillemont's contention that ἀρχὴν in p. 134, 6 signifies "the beginning" of Valens' reign; I translate the phrase "in the days when V. held the sovereignty in the empire," *i.e.* "in the reign of V." (364—378).

It must be held, I think, that Palladius was mistaken as to the length of Melania's absence from Rome and her age at the time of her return; perhaps his mistake lay in applying to this shorter period what in reality applied to the whole period of her ascetical life, so that the 37 or 38 years are to be taken as including the 12 years of her life after her return to Rome, and so embracing the whole period from her widowhood to her death, c. 372—c. 410. It follows that Tillemont's chronology of Melania's career, which has been very commonly accepted, requires rectification; and as the dating of a whole series of documents depends on dates in the life of Melania, I venture to offer an approximate chronological skeleton which seems to fit in with the facts, so far as I know them. The extraordinarily early age at which marriage was contracted (*e.g.* Pinian and Melania at 17 and 13 respectively) has to be remembered. I distinguish the two Melanias as I and II.

341 Consulship of Marcellinus (grand-)father of Melania I.  
349–50 Birth of Melania I.

365–6 Birth of her son Publicola (or Publicus).

("In teneris adhuc annis nuptias passa et breui mater," Paulinus,  
*Ep.* 29, 8).

371–2 Death of her husband.

373 Goes to Alexandria and Egypt.

374 Goes to Palestine.

375–6 Settles in Jerusalem.

383–4 Birth of Melania II, daughter of Publicola.



396-7 Marriage of Melania II and Pinian.

398 Return of Melania I to Italy; conversion of Apronianus.

403-4 Melania II and Pinian embrace an ascetic life (she being 20 or 21 years old).

404-5 Visit of Melania I to St Augustine (see Note 93); death of Publicola; Melania II and Pinian quit Rome.

405 Palladius visits them in Campania.

406 They, along with Apronianus &c., visit St Paulinus at Nola.

409-10 The family leaves Italy and goes to Sicily.

410-11 Melania I goes thence to Jerusalem and dies there.

411-12 Melania II and Pinian go to Africa (St Augustine) and Egypt.

414 They settle in Bethlehem.

c. 440 Death of Melania II.

95. p. 147, 1. Apronianus and Avita, as well as their daughter Eunomia, are mentioned also at p. 129, 10, as having been met by Palladius in Rome in 405. St Paulinus too speaks of them along with Albina, Pinian and Melania, in his *Carmen* XXI, written at the very time, 406; and what he says corroborates Palladius. He describes them as

mancipia Christi, nobiles terrae prius,  
nunc uero caelo destinatos incolas,  
quos Christus ipse, qui crearat diuites,  
hoc pauperavit saeculo, in regnum ut suum  
terreni honoris arce deictos uehat (205-9).

From the references in ll. 210, 281-9, it may be gathered that Paulinus represents Apronianus Turcius and Avita as husband and wife, and Eunomia as their daughter<sup>1</sup>; (see Muratori's Dissertations, *P.L.* LXI 779). Like Palladius (p. 129, 12) Paulinus represents Eunomia as dedicated to virginity (66-71). Tillemont (x 607) shows that it is reasonable to identify with this Apronianus the "Aproniane, fili charissime," to whom Rufinus dedicates his translation of Origen's *Hom. in Pss.* 36, 37, 38 (*P. G.* XII 1319), where the words "religiosa filia mea, soror in Christo tua," may probably be taken as referring to Avita, in view of Palladius' statement that Melania had induced Apronianus ἐγκρατεύεσθαι μετὰ τῆς ἰδίας γυναῖκός (p. 147, 2). The *Apologia* also was addressed to Apronianus, who had communicated to Rufinus St Jerome's attack upon him: that a member of Melania's family circle should be on the side of Rufinus in the controversy is only natural. It was at Apronianus' request, too, that he translated some writings of St Gregory Nazianzen, and in the dedicatory letter he styles him "fili carissime" (*P. G.* xxxvi 735).

<sup>1</sup> When Paulinus says of Eunomia "Melani soror est simul et quasi filia" (72), *soror* must not be understood more literally than *filia*; they were cousins. Also, though he says Apronianus was "aetate puer" (211), still he was older than Pinian (217). This statement concerning Apronianus' age shows that TAs are wrong in making Avita the sister of Melania the Elder (p. 147, 3), and that we must read ἀνεψιά with P (or ἀδελφιδῇ with B).



The form Ἀπρονιανός being thus attested, and being a common patrician name in the documents of the time,—there were several consuls of the name,—the form Ἀπριανός given by PA may be rejected as a corruption; I have not been able to find it elsewhere.

96. p. 147, 5. That Albina was the mother of Melania the Younger is corroborated by St Paulinus (*Carm.* xxi 281–5, 838), St Augustine (*Epp.* 124–5–6), St Jerome (*Ep.* 143), and the *Vita Melaniae Jun.* § 8. Albina is the usual form, and the only one I have met in the mss. of *Hist. Laus.*; but there are traces elsewhere of the forms Albinus and Albinium (see Note 107).

97. p. 147, 17. That Melania and her family on leaving Rome went in the first instance to Sicily is attested by Rufinus who was of the party (*Prolog. ad Ursacium in Hom. Orig. in Num.*, P. G. xii 586), and died in Sicily (410 or 411). That the elder Melania went direct from Sicily to Jerusalem is attested by St Augustine's Letters (124–6) welcoming to Africa Albina, Pinian and Melania the Younger, but without mentioning Melania the Elder: this shows that her visit to St Augustine, spoken of in Note 93, took place before the departure of the family from Rome. Her death occurred probably in (410 or) 411.

98. p. 148, 6. Gregorovius in his *History of the City of Rome* (Bk. I, c. 4) labours to clear the Visigoths, men of Teutonic race, from the slur of having destroyed the statues and monuments during the sack of the city in 410. He has overlooked this passage of Palladius, which appears to be good contemporary evidence, and more explicit than those he cites.

With ll. 9–13 may be compared the following from the *Vita Melaniae Jun.*: After their departure from Rome εὐθέως Ἀλάριχος ἐπέστη τοῖς κτήμασιν οἷς ἀπέδοντο οἱ μακάριοι. καὶ πάντες τὸν τῶν ὄλων δεσπότην ἐδόξαζον λέγοντες· Μακάριοι οἱ φθάσαντες ἑαυτῶν ἀποδόσθαι τὰ πράγματα πρὸ τῆς τῶν βαρβάρων ἐπιστασίας (c. 19).

99. p. 148, 15. There is no need to revert to the question whether the Sylvania or Silvina here mentioned, the sister-in-law of Rufinus the praetorian prefect, was the Pilgrim who wrote the so-called *Peregrinatio Silviae*. In *Prolog.* 296 I pointed out that there was nothing in favour of Gamurrini's conjecture, and weighty arguments against it. Quite recently Dom Ferotin in the *Revue des Questions historiques* of Oct. 1903 (p. 367), has shown reason for believing that the "Peregrinatio" of the Spanish virgin Etheria (or Egeria) spoken of in the Letter of Valerius (a Spanish hermit of the seventh century) "ad Fratres Bergidenses" (Vierzo) (Migne, P. L. lxxxvii 421), is no other than the "Peregrinatio ad loca sancta," that has been going under the name of Silvia. It is too soon to say whether Dom Ferotin's thesis will find final acceptance. It would follow that the Pilgrim was a Spaniard, and not from Aquitaine or Gaul. In any case, nothing whatever is known of Sylvania beyond what Palladius relates: she was not sister, but sister-in-law,

of Rufinus ; there is no reason for supposing that she had any connection with Aquitaine or Gaul. It follows that "St Silvia of Aquitaine" is a purely mythical personage.

If Valerius is describing the *Peregrinatio*, it seems that a considerable portion is lost, and that the missing part contained the account of a visit to the Thebaid: Sanctorum summo cum desiderio Thebeorum uisitans monachorum gloriosissima congregationum cenobia, similiter et sancta anachoretarum ergastula. The recovery of such an account of the Egyptian monks c. 380 would be of extraordinary value.

100. p. 148, 17. Jovinus, one of the bishops of Palestine mentioned by St Augustine (*c. Jul.* 15, 7) as having taken part in the Council of Diospolis in 415, is identified by Mansi (*Conc.* IV 316) with the Jubinus here mentioned by Palladius.

101. p. 149, 13. The absence from Ts and A of the clause: ἐν οἷς Ὁριγένους μυριάδας τριακοσίας makes it probable that it did not stand in γ and that its presence in P is due to intermixture with B, of which some clear cases have been pointed out in *Introd.* lxxxix. The phenomena presented by the analogous cases of the treatment of tainted or suspected names scheduled in *Introd.* lxxxv, would lead to the same conclusion. As probably the words belong only to B1, I have enclosed them in ' '. On the similar passage in c. 11, and on Piérius and Stephanus, see Note 21.

102. p. 150, 2. Olympias is here said to have been the granddaughter of Ablabius (praetorian prefect, executed in 337), the daughter of Seleucus, and the wife of Nebridius. The *Dial. de Vita Chrys.* also says of her: νύμφη ποτὲ γενομένη Νεβριδίου τοῦ ἀπὸ ἐπαρχῶν (p. 150), and also: ὀρφανὴ γὰρ ἀνδρὶ συναφθεῖσα οὐ συνεχωρήθη παρὰ τοῦ προγνώστου θεοῦ.....οὐδὲ ἔϊκοσι μῆνας δουλεῦσαι τῇ τῆς σαρκὸς ἡδονῇ τῆς πάντων βασιλεύσης, τοῦ συναφθέντος αὐτῇ συντόμως τὸ τῆς φύσεως χρέως ἀπαιτηθέντος (p. 163). Some copies of the Menology give for her father's name Secundus or Acundus. Meursius introduces needless trouble by confounding Olympias with her aunt (or mother) of the same name, who married Arsaces, king of Armenia.

On the B enlargements in this chapter, see what is said *Introd.* xli. Palladius must have known Olympias well, for, like him, she figured largely in St John Chrysostom's story, several of his letters being addressed τῇ αἰδουσιμωπάτῃ καὶ θεοφιλεστάτῃ διακόνῳ Ὁλυμπιάδι. Her career is well described in Bright's *Age of the Fathers* (II cc. 28, 29, 30); see also Tillemont, XI 416, and *Dict. Christ. Biog.*

Trajanus, mentioned p. 150, 14 was general under Valens: see *Dict. Christ. Biog.*

103. p. 151, 8. The *Hist. Mon.* tells us that in the neighbourhood of Antinoë and Hermopolis there were monks (cc. 7, 8), and the *Vita Pachomii* (§§ 86, 88) mentions a Tabennesiot monastery; there are to this day remains of monasteries in the neighbourhood. Palladius' sojourn at Antinoë probably belonged to the period of his exile into Upper Egypt in 406.

104. p. 154, 9. Coluthus was a priest and physician martyred at Hermopolis, near Antinoë, in the persecution of Diocletian: Coptic fragments of his *Acta* are printed by Giorgi and by Peyron (*Gram. Ling. Copt.* 163); see Amélineau, *Actes des Martyrs*, 21. He is mentioned in the Greek "Synaxarium," May 19. He was the patron saint of Antinoë. The story recalls that of the appearance of the martyr Basiliscus to St Chrysostom on the eve of his death (*Dial. de Vita Chrys.* 99).

105. p. 154, 20. No other mention is found nor is any trace known of a Commentary on Amos by Clement of Alexandria (Harnack, *Altchr. Lit.* I 303). The statement deserves more consideration than it has received, for the "exiled bishop" to whom the book was bequeathed was Palladius himself (see p. 244).

106. p. 155, 2. On Melania the Younger and Pinian see Tillemont xiv 232, and *Dict. Christ. Biog.* Since these accounts were written purer forms of the *Vita* than the Metaphrast's have been published by the Bollandists both in Greek (*Anal. Boll.* xxii) and in Latin (*Anal. Boll.* viii). Though it is probable the *Hist. Laus.* was known to the writer of the *Vita* (see *Introd.* xxxii-xxxiv, including the footnote), still it does not appear that, except in the piece printed on p. xxxiii, he directly borrowed from it; indeed the two accounts, though in substantial agreement, differ sufficiently in detail to be recognised as independent, and so may be taken as corroborating each other. There is the same uncertainty as in the case of the elder Melania concerning the form of the name (see Note 85).

107. p. 155, 11. Palladius says that the father of Pinianus was Severus the Prefect; the Prefect of Rome in 382 was Valerius Severus, and in 386 Valerius Pinianus Severus (Rauschen, *Jahrbücher* 126, 231): there can be little doubt that one of these is the man intended by Palladius<sup>1</sup>. The *Vita Melaniae* does not name Pinian's father, but calls his brother Severus (c. 10); Paulinus (*Carm.* xxi 220) says Pinian was of the Valerian Gens. For the variations in the spelling of the name of the younger Melania's husband in the mss. of *Hist. Laus.*, see pp. 147, 5; 155, 11; 157, 8. As the reading of Βι, Πινιανός, has the support of s, and as Pinianus is a patrician name of common occurrence in the general monuments of the time, I adopt it. Pinianus is the spelling of the name of Melania's husband found in Rufinus (loc. cit. in Note 97), Augustine (*Epp.* 124-6; *de Grat. Christi* 1), and Paulinus of Nola (*Carm.* xxi 217, 241, 295-7, 840); it is the form also of the Latin *Vita Melaniae Jun.* In the Greek *Vita* the form is Ἀπινιανός; P and

<sup>1</sup> Rauschen (*op. cit.* 209) supposes that Valerius Pinianus Severus, Prefect of Rome in 386 and Vicar in 385, was Melania's husband, and that his father was Valerius Severus, Prefect of Rome in 382. But Pinianus can have been but a child in 385-6, for he was still quite young—only 24 says the *Vita* c. 8—when he and Melania devoted themselves to the ascetic life, certainly not before 400, and probably nearer to 405.

the single B ms. 17 (see Note 11) have similarly Ἀπενιανός; and it is remarkable that St Jerome writes to St Augustine: Sancti filii communes, Albinus Apinianus et Melania plurimum uos salutant (*Ep.* 143, ed. Ben. (iv 646) and Vallarsi's note). That those who knew him personally, and were in actual contact with him at the time when they were writing, should thus differ as to his name, is a curious phenomenon.

Our chief sources of information on Melania and Pinian are the *Hist. Laus.* and the *Vita Melaniae Jun.* On the whole their testimonies are in agreement; the most salient agreements and differences will be pointed out in this and the following three Notes.

Palladius says that Melania was 13 when married to Pinian, and that their two children were boys; the author of the *Vita* says she was about 14 and Pinian 17, and that the children were a girl and a boy: they agree in representing her desire that they should live in continence, and his reluctance at first but consent after 7 years of married life, on the death of their two children—the *Vita* adds that the determining motive in Pinian's mind was Melania's imminent danger at her second confinement.

**108.** p. 156, 5–23. The description given by Palladius of the manner in which Pinian and Melania distributed their wealth for religious and charitable purposes may be illustrated from the *Vita*, the writer of which says that he heard it from Melania herself.

ll. 5–8: cf. πᾶσάν τε αὐτῶν τὴν ὁλοσήμερον στολήν, πολλὴν οὖσαν καὶ βαρύτιμον, θυσιαστηρίοις ἐκκλησιῶν τε καὶ μοναστηρίων προσήνεγκαν· τὸν δὲ ἄργυρον αὐτῶν, πολὺν σφόδρα τυγχάνοντα, συγκόψαντες θυσιαστήριά τε καὶ κειμήλια ἐκκλησιαστικά καὶ ἕτερα πολλὰ ἀναθήματα τῷ θεῷ ἐποίησαν (c. 19).

ll. 8–10 (and p. 151, ll. 20–23): cf. ἅπερ εὐθέως ἀρξάμενοι προθύμως ἐμέριζον, ἁγίοις ἀνδράσιν τὴν τῆς ἐλεημοσύνης διακονίαν ἐγχειρίζοντες ἀπέστελλον ἐν ἄλλαις χώραις δι' ἐνὸς μὲν μυριάδας τέσσαρας, δι' ἑτέρου δὲ τρεῖς, δι' ἄλλου δὲ δύο καὶ ἑτέρου μίαν καὶ τὰ λοιπὰ καθὼς συνήργει ὁ κύριος (c. 15).

ll. 10–14: cf. ποία γὰρ πόλις ἢ ποία πατρίς ἄμοιρος τῶν μεγίστων αὐτῶν εὐποιῶν γεγένηται, ἐὰν εἴπωμεν Μεσοποταμίαν καὶ τὴν λοιπὴν Συρίαν, Παλαιστίνην τε πᾶσαν καὶ τὰ μέρη τῆς Αἰγύπτου καὶ Πενταπόλεως; καὶ ἵνα μὴ πολλὰ λέγωμεν, πᾶσα ἡ δύσις καὶ πᾶσα ἀνατολὴ τῶν μεγίστων αὐτῶν εὐποιῶν μετείληφεν (*Lat.* Si dixeris Mesopotamiam aut alias partes orientis aut occidentis et arctum et meridianum, non existimo insulam aut ciuitatem quae non communicarit horum beneficiis) (c. 19): (cf. p. 146, 5–7).

ll. 16–19: cf. (Pinian's brother Severus) ἀνέπεισεν τοὺς δούλους αὐτῶν εἰπεῖν ὅτι Ὅλως οὐ πιπρασκόμεθα· εἰ δὲ βιασθῶμεν ἐπὶ πλείον τοῦ πραθῆναι, ὁ ἀδελφός σου Σευήρος δεσπότης ἡμῶν ἐστιν καὶ αὐτὸς ἡμᾶς ἀγοράζει (c. 10).

ll. 19–23: cf. πωλήσαντες δὲ τὰ περὶ τὴν Ῥώμην καὶ Ἰταλίαν [καὶ Σπανίαν] καὶ Καμπανίαν κτήματα ἀπέπλευσαν ἐπὶ τὴν Ἀφρικὴν (c. 19; *Lat.* om. καὶ Σπανίαν); also: πωλοῦντες τὰ κτήματα ἐν τῇ Νουμιδία καὶ Μαυριτανία καὶ ἐν αὐτῇ τῇ Ἀφρικῇ, ἀπέστειλαν τὰ χρήματα τὰ μὲν (+in Orientem *Lat.*) εἰς τὴν τῶν πτωχῶν διακονίαν, τὰ δὲ εἰς ἀγορασίαν τῶν αἰχμαλώτων (c. 20). In c. 11 is given



a list of the countries in which they had property: ἐν Σπανίᾳ καὶ Καμπανίᾳ καὶ Σικελίᾳ καὶ Ἀφρικῇ καὶ Μανριτανίᾳ καὶ Βρεττανίᾳ καὶ ταῖς λοιπαῖς χώραις: cf. Lat. c. 10: in Hispania, Italia, Apulia, Campania, Sicilia et Africa [uel India] seu Britannia [uel Neumidia].

The agreement between the two accounts is very striking; but the *Vita* contradicts Palladius in regard to the properties sold and retained (e.g. Campania and Africa). The general phenomena of the combination of agreements in outline with differences in detail make the impression not of any dependence of the author of the *Vita* on Palladius, but rather of two well-informed independent witnesses; though it is natural that the author of a particular *Vita*, reporting information obtained from its subject, should be more accurate in matters of detail than the general writer of memoirs, like Palladius.

109. p. 157, 6. Palladius' statement that at the time he was writing Albina, Pinian and Melania used to live partly in Sicily and partly in Campania, is certainly wrong. On leaving Rome in 409 or 410, they went to Sicily; thence they passed on to Hippo and to Egypt, and eventually they went to Palestine, where they settled at Bethlehem (414), never returning to Europe. Palladius no doubt had in mind their manner of life when he knew them in 405; but it is strange that he was not aware of their presence in Bethlehem when he wrote.

110. p. 157, 10-13. This passage may be illustrated from the *Vita Melaniae Jun.*: Coeperunt esse peregrinorum susceptores et pauperum curis uacare; sanctis etiam episcopis et presbyteris et omnibus aduenientibus peregrinis in suburbano urbis Romae in rure constituentes non paruum humanitatem exhibentes administrabant (c. 7); the Greek is less definite: ἐν τοῖς προαστείοις αὐτῆς (sc. Ῥώμης) σχολάζοντες ἐκεῖ τὰς ἀρετὰς ἐργάζεσθαι ἐπαιδεύοντο.

111. p. 157, 16, 19. Pammachius the son-in-law of Paula, and then a monk-senator, the friend of St Jerome, is a well-known figure in the documents of the time: see Tillemont, x 567, and *Dict. Christ. Biog.* What Palladius says of his distributing his wealth in charitable purposes is abundantly attested; he was still alive in 405, dying in 409 or 410.

There are two or three Romans of the name of Macarius any one of whom may be the Macarius here spoken of by Palladius; Tillemont is disposed to regard them all as one man (xii 203-211): see *Dict. Christ. Biog.* "Macarius" (23) and (24).

112. p. 158, 1. As explained in *Prolog.* 178-9, Weingarten puts forward this story as the palmary proof of Palladius' inaccuracy and incompetence. That Palladius is mistaken in saying that St Athanasius stayed concealed in the virgin's house for all the six years till the death of Constantius, is admitted on all hands. In the passage referred to, I mentioned a suggestion of Tillemont's,—viz. that Athanasius may in the first instance have been concealed for a time in the virgin's house, before withdrawing from Alexandria,—as affording a possible foundation and explanation of Palladius' story. Pro-



fessor Gwatkin, in the *Classical Review* (March, 1899), called my attention to the notices in the *Index* to the Festal Letters of Athanasius, as perhaps giving some support to Tillemont's suggestion. The relevant entries are here quoted:—

- 356. (In the raid on the church Athanasius) "escaped in a wonderful manner."
- 357. "Athanasius the bishop was fled. And he was searched for in the city with much affliction, many undergoing dangers on this account."
- 358. "The bishop Athanasius was in Alexandria concealed."
- 360. "The governor (Faustinus) and Artemius having entered into a private house and a little cell in search for Athanasius the bishop, bitterly tormented Eudemonis, a perpetual virgin." (*Festal Letters*, ed. Cureton, lvii.)

Gwatkin has a high opinion of the *Index* (*Studies of Arianism*, 107). But the question at issue is not the degree of accuracy or inaccuracy that there may be in this passage of Palladius; the question is whether it is a proof that Palladius (to use Weingarten's words) "falsified without shame the best known facts of the history of his own time." What has given this chapter a quite undue importance is the fact that on it, and on the passage dealt with in Note 32, Weingarten based his view as to the wholly unhistorical character of the Lausiaca History. In view of the facts brought together in *Introd.* § 1, and also, I venture to hope, in these Notes, there is no need to discuss this question further.

113. p. 160, 10. The close verbal correspondence between Palladius and Eusebius (cited *in loc.*) leads to the supposition that they must both have seen the volume with Origen's autograph entry, and that Palladius made a copy of the note. That the inscription should be shown to visitors at Caesarea of Cappadocia, and that an admirer of Origen should copy it out, is altogether natural. The general bearings of the passage are discussed by Dr Swete, *Introduction to the O. T. in Greek*, 49.

114. p. 160, 18. Nothing is known of this "Story from Hippolytus" beyond what Palladius tells us—neither Lagarde, nor Harnack, nor Achelis, nor Bardenhewer has any further information to give. Rosweyde pointed out that it is found among a collection of stories of women preserving their chastity under difficulties, recorded by Nicephorus (vii 13). Though the passage is completely rewritten, the details agree minutely with those of the *Hist. Laus.*, except that in Nicephorus the young man is said to have been beheaded. Probably the passage in Nicephorus goes back ultimately to *Hist. Laus.*; but since, to the best of my knowledge, Nicephorus elsewhere used *Hist. Laus.* only indirectly through Sozomen, it seems reasonable to suppose that he found this narrative already incorporated in some collection of similar stories of virtuous women.

Of course it is an error to style Hippolytus γνώριμος τῶν ἀποστόλων: also

to take (as is sometimes done) *μαγιστριανός* as a proper name; it means the official of the *Magister Officiorum* (Du Cange, *Gloss. Gr.*).

114<sup>b</sup>. p. 163, 13 (reference omitted). One of the treatises of St Nilus of Sinai, himself a Galatian, is addressed: *Πρὸς τὴν σεμνοπρεπεστάτην Μάγναν διάκονον Ἀγκύρας* (*P. G. LXXIX* 967). The date is about 425. There can be no doubt that this is the Magna spoken of by Palladius. I cannot imagine why Tillemont (xiv 743) should have supposed that Palladius implies she was dead in 420, whereas it is evident from the narrative that she was still living.

115. p. 167, 6. There has been some perplexity and speculation as to who this Brother can have been. In *Dial. de Vita Chrys.* (195) we read of Brisso, brother of Palladius, a bishop apparently, who, like Palladius himself, was driven out of his see in the persecution of the adherents of St John Chrysostom; but he cannot be the brother of whom Palladius here speaks. I think it is evident that under the guise of "the brother who has been with me from my youth till the present day," Palladius, imitating St Paul, speaks of himself here under the personality of another; and the words: "On behalf of such a one will I glory," seem to remove all doubt. By means of this somewhat transparent device Palladius was able to relate matters about himself which otherwise his modesty would not have allowed him to mention. I was pleased to find that I was not the first to divine Palladius' secret:—in MSS. 6, 10, 46, a note is added: *περὶ ἑαυτοῦ ὁ Παλλάδιος διηγείται ὡς ἐκ ἑτέρου προσώπου ὑποκρινόμενος*, while in Dr Budge's copy of Anan Isho's *Paradise*, the chapter (Bk. II 41) is entitled: "Of Palladius the writer."

116. p. 167, 20. Whatever we may think of the story of the hot rolls and the other autobiographical reminiscences here narrated by Palladius, there can be no reason for hesitating to accept the categorical and impressive statement made in ll. 19–21. And this evidence is all the more welcome in face of the insinuations levelled against Palladius' character by Baronius. The most effective way of exposing the hollowness of Baronius' case against Palladius will be to cite his words in full:

(Ad an. 415). Porro quod in eam dementia superbus iste (Pelagius) elatus fuerit ut assereret esse hominis ut liberi arbitrii non tantum non peccare, sed etiam non tentari: hinc ipse Hieronymus ex persona Pelagii eiusque uerbis haec ait: Alii clausi cellulis et feminas non uidentes, quia miseri sunt et uerba mea non audiunt, torquentur desideriis; ego etiam, si mulierum uallor agminibus, nullam habeo concupiscentiam: de me enim dictum est: Lapidēs sancti uoluunt super terram; et ideo non sentio quia liberi arbitrii potestate Christi trophaeum circumferro. Huiusmodi plane haereticos uisus est idem S. Hieronymus alibi suggillasse dum ait: Si nota fecissent uerba mea populo meo, non blandientes eis et adulatione perdentes, ut dicerent: Non habetis peccata, perfectam iustitiam possidetis, sanctitas et pudicitia atque iustitia in uobis tantummodo reperiuntur: et: Ego non tradidissem eos in immunditiam et ignominiam, ut facerent quae non conueniunt, et sequerentur cogitationes suas pessimas. contemplerur haereticos quomodo semel

desperantes salutem, gulae se tradant et deliciis; uescantur carnibus, frequentes adeant balneas, musco fragrent, unguentis uariis delibuti quaerant corporis pulchritudinem etc. Perstringens in hunc modum S. Hieronymus Pelagium atque Pelagianos, et haud dubium in alios suggillat Palladium Galatam episcopum Helenopolis in Bithynia, cuius disertis uerbis meminit in Praefatione in eosdem libros aduersus Pelagium scriptos (cited in Note 67), quod cum uersari soleret assidue cum feminis religiosis, magna tamen iactantia gloriaretur quod omnis esset penitus concupiscentiae expers. ita quidem ipse cum praesertim in Aegypto uisitans monachos iunctus feminis peregrinaretur. quo nomine redargutus est etiam per epistolam ab Isidoro Pelusiota, dignam illam quidem quae recitetur utpote tanti uiri profuturum omnibus monumentum. sic enim habet: Palladio Episcopo. Mulierum congressus, uir optime, quantum fieri potest, fuge, etc. (*Ep.* II 284, *P. G.* LXXVII 713).

Isidore's letter is too long to quote, nor is there any need. It gives excellent and sensible advice to a bishop, who by his office is obliged to have dealings with women; but not even by reading between the lines is there reason for suspecting that the recipient had been guilty of any imprudence. Moreover, as Tillemont points out, there is no ground for identifying Isidore's correspondent Palladius with Palladius of Helenopolis; the name was a common one at the time,—Fabricius (IX 10) enumerates more than 50 Palladii,—and “une simple conuenance de nom ne suffit pas pour noircir la reputation d'un illustre Evesque” (XI 528).

The other counts of Baronius' case will not bear inspection: it is quite gratuitous to surmise that St Jerome had Palladius in mind in the passages cited: it is not true that Palladius ever claimed to be “omnis penitus concupiscentiae expers,”—quite the contrary, witness the words: *πλὴν τοῦ πολέμου* in the passage that has given occasion to this note, and also the beginning of c. 23; moreover, what he does claim he ascribes to *ἐλέει θεοῦ*: there is not a shred of evidence that he frequented the society of women, or habitually journeyed with them—on one occasion only, in c. 55, does he tell us that on a voyage from Jerusalem to Alexandria he was one of a party which included Silvanus, then sixty years of age. The pity of it is that Rosweyde has transferred the whole passage from Baronius into his classic edition of the *Vitae Patrum*, under the heading in large capitals: Palladius Galata ab Hieronymo impudicitiae notatus—thus surpassing even Baronius. From Rosweyde it has passed into Migne, and so the slander will be handed on till the end of time. Tillemont's estimate of Palladius is quoted in *Prolog.* 177; it is characterised by the great historian's wonted penetration and fairness, and may be taken as true.

117. p. 169, 6. The consulate of Tatian was in 391 (see p. 246); he had been City Prefect in 388.

(For Appendices I—V see Part I.)

## APPENDIX V ii.

### *The Chronology of Palladius' Life reconsidered.*

The chronology of Palladius' life was dealt with in the former Part of this work, *Prol.* pp. 179–82, and Appendix V, pp. 293–97. Now that we are in possession of more complete and accurate information, it is necessary to go into the matter more fully, because a certain number of other dates depend on those of Palladius' life. In the previous portion of this Appendix I relied on two passages in the *Hist. Laus.* as enabling us to fix the termination and the beginning of Palladius' first sojourn in Egypt respectively in the years 399–400 and 388. I shall begin by examining the degree of certitude that may be accorded to these two passages in the light of our present knowledge of the various textual sources :

(1) The first was the statement at the end of c. 38, that Palladius was present at Evagrius' death in Cellia, 399 or 400 : 'Αφηγείτο οὖν ἡμῖν περὶ τὸν θάνατον, κ.τ.λ. (p. 122, 15). Concerning the authenticity of c. 38, there will not, I think, be any further hesitation (see Note 70) ; but the word ἡμῖν may legitimately be called in question. It is supported by VCB ; the paraphrase in  $l_2$  may probably (and that in arm possibly) be taken as supporting it ; it is supported also by  $s_c$ , but there are grounds for suspecting the influence of B in  $s_c$  (see apparatus *in loc.*) : ἡμῖν is absent from T and l : ( $s_a$  and c vac, see Note 71). The attestation is about evenly balanced (for in VC there are cases of B readings, see p. lxxiii), and leaves ἡμῖν doubtful. On the other hand, the very precise knowledge manifested concerning Evagrius' last years and the circumstances of his death, and his exact age (p. 116, 11), lend probability to the notion implied by ἡμῖν, that Palladius was with him to the end, and so did not leave Egypt till 399 or 400.

(2) The other passage was the opening of c. 1 : Πρώτως πατήσας τὴν Ἀλεξανδρέων πόλιν ἔν τῇ δευτέρᾳ ὑπατείᾳ Θεοδοσίου τοῦ μεγάλου βασιλέως, ὃς νῦν ἐν ἀγγέλοις ὑπάρχει διὰ τὴν αὐτοῦ πίστιν εἰς τὸν Χριστόν,<sup>1</sup> περιέτυχον ἐν τῇ πόλει ἀνδρὶ θαυμασίῳ, κ.τ.λ. (p. 15, 5–8). The second consulship of Theodosius was in 388. The words between ἔν τῇ πόλει are attested by Blss.<sub>2</sub><sup>vat</sup> : they are absent from PWTl<sub>2</sub>s<sub>2</sub><sup>add</sup> : (c vac).

We must first consider whether  $l_2$  and  $s_2$ <sup>add</sup> afford real attestation to

PWT, or whether the agreement may be due to accidental coincidence in error—always more possible in the case of omissions than in other kinds of corruption.

In regard to  $l_2$ , attention has already been called to the fact that one of the most notable characteristics of the type of text it represents is "the omission of words and short clauses" (p. lxxv). In illustration of this statement I offer the following list of omissions by  $l_2$  of pieces textually certain occurring in the first six chapters (pp. 15–24):

p. 15, 8 ἐν τῇ πόλει (see p. 171).

15 ἐκτὸς φακιολίου

21 αὐτοῦ τὴν σκιὰν διὰ τὸ λαν χρυστόν

p. 16, 5 διὰ τὴν δοθεῖσαν ἡμῶν παρὰ Χριστοῦ ἐξουσίαν

17 ὡς καλὸς πωλοδάμνης

p. 18, 2 ἐν τῷ φρέατι αὐτοῦ

9 εἰς τὰς πηγὰς τῶν ὑδάτων

p. 19, 26 ὡς καθ' ἱστορίαν πληροῦσθαι ἐπ' αὐτῇ τὸ γεγραμμένον· Κύριος σοφοῦ τυφλοῦς

p. 20, 10–12 ὥστε εἰ κατ' ἔχνος βαίνει τῆς αὐτοῦ πολιτείας, ἅτε μονάζων καὶ δι' ἀρετὴν ξενιτευόντων, ἀπόθου τὴν φιλονεικίαν

p. 21, 5, 6 μήτε γυναιξὶ μήτε ἀνδράσι συντυγχάνουσα κατ' ὄψιν

p. 24, 13, 14 ἀνάγει αὐτὴν εἰς τὰ ἀνώγεα καὶ δέικνυσιν αὐτῇ ἡκρωτηριασμένας γυναῖκας λελωβημένας ὀψείας ἐχούσας

These instances from the first ten pages—the list might be extended over the whole of  $l_2$ —suffice to show that the absence from  $l_2$  of a clause such as that under consideration, is of itself of no significance.

We must now examine the case of  $s_2$ : only two mss. are known, both of the sixth century (p. lxxviii), and their testimony in this place is contradictory, the clause standing in  $s_2^{\text{vat}}$ , but not in  $s_2^{\text{add}}$ . The question is: Which of them here represents  $s_2$ ? A number of clauses and passages certainly authentic find place in  $s_2^{\text{vat}}$ , but not in  $s_2^{\text{add}}$ : e.g.

p. 16, 25 ἦρθεν ἀπ' αὐτοῦ

p. 17, 7 οὐγκίας ἐξ ἄρτου

11 ἐκ θαλλῶν φοινίκων εἰς λόγον τροφῆς

p. 18, 3 πληρῶσαι τὸν κάδον

19, 20 τοὺς καιροὺς καὶ τοὺς βασιλεῖς ἐπὶ τοῖς διωγμοῖς

p. 21, 1 καὶ τὸν μῆνα καὶ τὴν ἐβδομάδα

p. 39, 17 καὶ τοῦτο ἴσασιν πάντες

p. 40, 16 εἰς ἣν ᾤκει οὐκέτι μὲν οὐδεὶς

p. 59, 3–5 παρεμποδίσαντι αὐτῷ εἰς πρᾶγμά τι μετὰ τῶν κινῶν ἐν νυκτὶ· δὲ ἀποκτεῖναι θελήσας περνοστέει τὸν τόπον ἔνθα τὴν στάσιν εἶχε τὴν τῶν προβάτων

p. 77, 14–16 οὗτος εἰς ἄκρον γενόμενος ἀσκητῆς καὶ διακριτικὸς κατηξιώθη χάρισμα-  
τος ὥστε πάντα τὸν λυπούμενον οἰανδήποτε λύπην συντυχόντα αὐτῷ  
ἀλυπον ἀναχωρεῖν

It will hardly, I think, be suggested that the presence of this series of clauses in  $s_2^{\text{vat}}$  is due to revision on a ms. of another textual type, and not



rather that their absence from  $s_2^{\text{add}}$  is due to the deterioration of  $s_2$  in a particular line of mss.—in spite of its early date (A.D. 534),  $s_2^{\text{add}}$  shows signs of being already a “worn” text; this appears in the piece printed on p. 241.

But the question arises whether it is reasonable to suppose that the clause at the beginning of c.1, wherein it is stated that Palladius came to Alexandria in 388, can be accidentally absent from both  $s_2^{\text{add}}$  and  $l_2$ . But this actually happens in the following clauses, which are found in the Greek text and  $s_2^{\text{vat}}$ , but are missing in both  $s_2^{\text{add}}$  and  $l_2$ :



p. 15, 15 οὐ κρεῶν μετέλαβεν

21 αὐτοῦ τὴν σκιάν

p. 17, 8 ἐπὶ θεοῦ μάρτυρος

p. 59, 3 παρεμποδίσαντι αὐτῷ εἰς πρᾶγμά τι μετὰ τῶν κυνῶν

These instances suffice to show that accidental agreements between  $s_2^{\text{add}}$  and  $l_2$  do occur in regard to the omission of words that belong to the Greek text and to  $s_2$ . After what has been brought forward it may be concluded that in such cases it is  $s_2^{\text{vat}}$ , and not  $s_2^{\text{add}}$ , that really represents  $s_2$ ; and that in the particular case under consideration  $s_2^{\text{add}}$  lends no true support to PWT in the omission of the clause at the beginning of c.1,  $s_2$  being here properly represented by  $s_2^{\text{vat}}$ , which is on the side of Bls; and it has already been shown from the very nature of  $l_2$ , that its evidence in the case of a mere omission is of little or no weight.

If this position be accepted, the only question of importance is whether PWT are to be taken as in this place faithfully representing  $\gamma$ , the archetype of the group PWTAs. A is here wanting, and s stands against PWT. If the principles deduced from the discussions of §§ 7, 8, 10 of *Introd.*, and formulated on pp. lxiv and lxxxvii, be sound, it follows that the agreement of s with Bls<sub>2</sub> shows that these latter, and not PWT, present here the true  $\gamma$  text. The only escape from this conclusion could be found in the theory that s has been subjected to revision on a ms. of the type B or  $\beta l$ , or on  $s_2$ . I have given on p. lxxxi a list of the places where it might possibly be supposed that s has been influenced by B: each one may form his own judgment. In the piece under discussion  is so natural an addition to  (“his ‘perfect’ faith”), that I do not think (when the somewhat loose and paraphrastic character of the Syriac versions is considered, see *Introd.* § 5,) it can be taken as really representing the metaphrast’s *ὁρθήν*: and this is my judgment on the whole series of readings in question. In regard to any possible influence of a  $\beta l$  text on s, it is evident that only where some other Greek G ms. besides PWT or A is available, could any such inference be drawn from the combination Bls; the only portions of the text extant in any such independent G ms. and in s are those covered by Schedule II of Appendix VII, and cc. 21, 22, 23, 63. The apparatus to these chapters does not reveal any instance of Bls standing alone that could reasonably be regarded as significant. I do not think that any or all of the cases that have come under consideration can afford justification for the theory that s has suffered

contamination from B or  $\beta 1$ ; on the contrary, the general phenomena of the apparatus as a whole tell altogether against such a notion; and in particular, in regard to the names in the Table on p. lxxxv, it seems incredible that the presence in s of the correct names should be due to a series of restorations at the hands of some one revising s by a B (or  $\beta 1$ ) ms.: such a view would seem little short of fantastic.

The same verdict would have to be passed on the last of the possible alternative hypotheses, viz. that the clause was introduced into s from  $s_2$ . As the discussion of the genuineness of the clause turns so largely on the Syriac versions, I print in the accompanying Table the whole passage as it stands in  $s_2^{\text{vat}}$  and  $s_2^{\text{add}}$ , in s, and in Anan Isho. It will be seen that neither in the general context, nor in the particular clause, is there any relation between s and  $s_2^{\text{vat}}$ .

To sum up this prolonged and minute investigation: I hold that the clause is textually certain, and that in it we have Palladius' own statement that he went to Egypt for the first time in 388.

This conclusion finds strong confirmation in the statement, made a few lines later (p. 15, 13) that Isidore the hospitaller died fifteen years after Palladius first met him: for in 398 Theophilus tried to secure Isidore's appointment to the see of Constantinople, and later in the year Isidore journeyed to Rome (see Note 8); then began the quarrel between Theophilus and Isidore, who in 399 or 400 fled to Nitria; in 401 Theophilus made an armed raid on Nitria in order to capture Isidore and the Tall Brothers, and Isidore fled along with them to Palestine and thence to St John Chrysostom at Constantinople (Soz. VIII 13); this brings us to 402, and it is the last that is heard of Isidore: so that the year 403 (=388+15) is an altogether likely date for his death<sup>1</sup>. Moreover, in the *Dial. de Vita Chrys.* (p. 50) it is said that Isidore was 80 at the time when Theophilus began to persecute him, i.e. in 398-9; and in *Hist. Laus.* (p. 15, 12) Palladius says that Isidore was 70 when he met him on his first arrival at Alexandria: this again points to c. 388 as the date of Palladius' coming to Egypt.

There is no call in face of new textual evidence to alter any of the figures given in *Prol.* 180 as determining the duration of Palladius' first sojourn in Egypt: viz. 2 or 3 years in the neighbourhood of Alexandria (pp. 16, 21, 25, 24, 22); 1 year (*ἐνιαυτόν*, om. *ἔλον*) at Nitria (p. 25, 10); and 9 years in Cellia (p. 47, 24)—11 or 12 years in all, reasonable allowance being made for round numbers. This gives the period 388 to 399 or 400 for Palladius' first stay in Egypt. To these limits the only serious difficulty is St Epiphanius' Letter to John, Bishop of Jerusalem, cited *Prol.* 293: Palladium uero Galatam, qui quondam nobis carus fuit et nunc misericordia dei indiget,

<sup>1</sup> For the facts recited see Tillemont, xi 464-478. It is hard to say whether Palladius' words *τελευτᾷ ἐν εἰρήνῃ* are to be taken as a sign that Isidore shared in the reconciliation between Theophilus and the surviving Long Brothers, 403: Palladius was present at these transactions.

צמיה יה בה אלה לאלמטהיה מנהיה  
 במחלפה יהיה היהיהיה (sic) תלחה  
 זכה: מה יהיה אטמה בטה תלחה  
 תלה מנהיה היהיה משה: אטמה היה  
 לכה עה תמה: תלה מה יה בה  
 תנה א במנהיה מה בהיה: אמה יה  
 אטמהיה מנהיה מלה אטמה: לכה  
 משה בהיה יהיה לאלמטהיה.

מנהיה לכה לאלמטהיה מנהיה  
 במחלפה יהיה היהיהיה זכה: מה יהיה  
 אטמה א תלחה היהיה תלה  
 מנהיה מנהיה יהיהיה: אמה יה  
 מנהיה לכה היהיה היהיה  
 מה חלה חמה בהיה: מנהיה  
 לאלמטהיה משה יהיהיה מנהיה  
 יהיה יהיה לאלמטהיה.

צמיה יה בה אלה לאלמטהיה  
 אטמה היה  
 לכה עה תמה: מלה מה יה בה  
 תנה א במנהיה מה בהיה: אמה יה  
 אטמהיה לאלמטהיה  
 משה בהיה יהיה לאלמטהיה.

צמיה מלה בה אלה לאלמטהיה  
 במחלפה יהיה תלה היהיהיה זכה:  
 מה יהיה א תלחה מהנה תלה היהיה  
 מנהיה יהיהיה: אמה בה בהיה  
 לכה היהיה מה יה היה א לכה  
 בלה אמה מלה מה יה בהיה  
 מנהיה מנהיה: אמה מה אטמהיה  
 אטמה מה משה מהיה היהיה  
 יהיה לאלמטהיה.

caue, quia Origenis haeresim praedicat et docet, ne forte aliquos de populo tibi credito ad peruersitatem sui iuducat erroris (51 inter Epp. Hieron. *P. L.* xxii 527). This letter implies a belief on the part of St Epiphanius that Palladius was in the neighbourhood of Jerusalem at the time he wrote,—*i.e.* in 394 or (according to Rauschen) 393<sup>1</sup>. The difficulty would be fully removed only by placing Palladius' sojourn in Egypt either wholly before or wholly after 393-4, *i.e.* from 382 to 393-4, or from 393-4 to 405-6. The second period is summarily excluded by the well-known facts of Palladius' life and the part he played in the struggle in behalf of St John Chrysostom: the earlier period is equally excluded by the statements that Isidore the hospitaler was 80 in 398-9, and 70 when Palladius first came to Alexandria (see above); and that he died 15 years after Palladius' arrival in Alexandria,—this figure occurs without variation in all the sources for the text (PWTBll<sub>ss2</sub>),—for Isidore certainly lived until after 397-8<sup>2</sup>. Thus it seems impossible to remove the difficulty created by the statement in Epiphanius' letter. In *Prol.* 296-7 I suggested that Palladius during his stay in Cellia may have made a journey to Palestine;—though there is nothing to suggest it in the text, still it cannot be said to be absolutely excluded: this explanation Dr Preuschen in his critique pronounced unsatisfactory<sup>3</sup>. Tillemont's explanation was that the Palladius referred to by Epiphanius was not the writer of the Lausiaca History but another Galatian of the same name: this theory on the previous occasion I concurred with Preuschen in rejecting (*Prol.* 293). But in view of Dr Wittig's recent article on Innocent, summarised in Note 80, it is right to point out now that Epiphanius says of the Palladius of whom he speaks: "quondam nobis carus fuit." Now there is no record of any friendship or any relations between Epiphanius and our Palladius; but about 370 he had a friend named Palladius (of Suedra), who became a monk, and perhaps even a second friend of the name,—*i.e.* if Wittig's proposed identification of the priest and monk Palladius, the correspondent of SS. Athanasius and Basil and companion of Innocent on the Mount of Olives during the years 372-378, with Palladius of Suedra be rejected (see Note 80). In the light of the facts now before us it has to be asked whether a modification of Tillemont's view may not supply the clue to the difficulty. St Epiphanius' letter exists only in St Jerome's translation, and it is conceivable that the word *Galatam* may be a gloss or an error on the part either of translator or scribes, the Palladius intended being St Epiphanius' friend of 370, Palladius of Suedra: (or the hypothetical other Palladius just indicated). I have, however, hunted in several editions of Jerome, early and late, without finding any trace of variant or textual uncertainty in regard to *Galatam*.

<sup>1</sup> *Jahrbücher der Christl. Kirche unter dem Kaiser Theodosius dem Grossen*, 553.

<sup>2</sup> The statements concerning Isidore's age and death were overlooked by Dr Preuschen when he proposed to make 394 the end of Palladius' stay in Egypt (*Palladius und Rufinus*, 233-246), and by myself on the previous occasion.

<sup>3</sup> *Theologische Literaturzeitung* (1899), 125.



Another possibility has to be borne in mind, namely that St Epiphanius may have been misinformed as to Palladius' presence in Jerusalem in 393-4. Such mistakes do occur in letters in every age. The fact of a letter being edited in a folio volume and becoming "Patrology," is apt to lend a wholly fictitious dignity and finality to its contents, and to make us forget that its authority is in reality no greater than that of the letters that reach us by the penny post every morning.

It should be noted that the period between the second consulate of Theodosius (388) and the death of Evagrius (399-400) gives just the 11 or 12 years required by Palladius' scattered figures as to his movements during his first stay in Egypt. Either date therefore is enough in order to fix the other: if Palladius came to Egypt in Theodosius' second consulate, he must have left it within a few months of Evagrius' death; if he were present at Evagrius' death, he must have come to Egypt within a year of Theodosius' second consulate. This latter year, again, was probably just 15 years before the death of Isidore the hospitaller; and the death of Evagrius occurred a few months before Palladius' consecration in the spring of 400 (see below). The determination of each of the seven figures,—viz. the year of Theodosius' second consulate, the duration of Palladius' stay in Egypt, Isidore's ages in 398-9 and when Palladius first met him, the dates of Evagrius' death, of Palladius' consecration, and of Isidore's death,—depends on considerations wholly independent of the others, and sometimes independent of Palladius. That two glosses, the one saying that Palladius came to Egypt in the second consulate of Theodosius, the other that he was present at Evagrius' death, should thus fit into each other and into the chronology, both internal and external to the Lausiaca History, is a well nigh incredible hypothesis,—the agreement is too extraordinary to be due to chance, and too subtle to be due to design. But if either the clause *ἐν τῇ δευτέρᾳ ὑπατείᾳ Θεοδοσίου τοῦ μεγάλου βασιλέως κ.τ.λ.* at p. 15, 5, or the word *ἡμῖν* at p. 122, 15, be authentic, the limits of Palladius' sojourn of 11 or 12 years in Egypt must have been the years (387-)-388 and 399-400.

When the various probabilities developed in the preceding pages are combined, there cannot, I think, remain any practical doubt that the year 388 was the date of Palladius' first arrival in Egypt. It remains to determine as accurately as may be the dates of the other events of his life. We know from the *Dial. de Vita Chrys.* (p. 131-2) that he took part as bishop of Helenopolis in the Synod held at Constantinople by St John Chrysostom, and was one of the three bishops delegated to investigate on the spot the charges against the bishop of Ephesus: this synod was held in the spring or summer of 400 (Tillemont, xi 581-2). As Palladius was in Egypt till 399-400, his consecration took place early in 400,—it is likely, but not certain, that St John Chrysostom was his consecrator (Tillemont, xi 514, and Preuschen agrees, *Pal. u. Ruf.* 241). Now in the Prologue Palladius informs Lausus that he was then in the twentieth year of his episcopate, the thirty-third of his monastic life, and the fifty-sixth of his age (pp. 9, 12



—10, 2)<sup>1</sup>. Thus 419–20 is fixed as the date of the composition of the Lausiaca History<sup>2</sup>; and, calculating back from this, 386–7 is obtained for the date when Palladius became a monk, and 363 or 364 for the year of his birth. Thus it appears that he had passed a couple of years in the monastic life before going to Egypt in 388. In various parts of the *Hist. Laus.* mention is made of periods spent in the monastic life outside of the main period of 11 or 12 years from 388 :

- c. 36—1 year with Posidonius in Bethlehem (p. 107, 1).
- c. 44—3 years with Innocent on the Mt. of Olives (p. 131, 3).
- c. 45—"a long time" with Philoromus in Galatia (p. 132, 16).
- c. 48—some time with Elpidius at Jericho (p. 142, 21).
- c. 58—4 years at Antinoë in the Thebaid (p. 151, 8).

Tillemont is no doubt right in placing the four years at Antinoë during Palladius' exile in Egypt, which began at Syene in 406; for (as he points out) *ὁ ἐπίσκοπος ὁ ἐξωρισμένος* to whom was bequeathed Clement of Alexandria's *Commentary on the Prophet Amos* (p. 154, 21) is evidently Palladius himself. And the suggestion may be enforced by another argument: Palladius relates how Melania the Younger had sent a large sum of money to Dorotheus, one of the anchorites at Antinoë, for distribution (p. 151, 20); but this must have been about 404–5 (see Note 94), after Palladius' first stay in Egypt, but just about the time of his exile there.

Other features of Tillemont's scheme require rectification: he is clearly wrong in placing Palladius' stay with Posidonius at Bethlehem before 388; for the situation reflected by Posidonius' criticisms on St Jerome did not arise until 392–3. The time passed with Posidonius must therefore have fallen between 392 and 404 (the year of Paula's death). I think that Dr Preuschen's suggestion has much to recommend it,—that the time at Bethlehem was immediately after Palladius left Egypt and before he was made bishop; he himself tells us that it was to Palestine he went in the first instance (p. 105, 7, 8); and perhaps it is not a mere accident that the chapter on Posidonius immediately follows that on John of Lycopolis, near the end of which are related the circumstances of his departure from Egypt. This year at Bethlehem would necessitate our taking 399 instead of 400 as the year wherein Palladius quitted Egypt, for by the middle of 400 he was bishop of Helenopolis. All things considered, I adopt this readjustment as probably true<sup>3</sup>.

<sup>1</sup> It is necessary to correct note 6 and the corresponding text of *Prol.* 179: 53 years is found only in B and I<sup>rev</sup>, 56 being certainly the true reading.

<sup>2</sup> It has to be noted that Palladius says that when he was writing Eustochium was still alive (p. 128, 11); but she died in 418. He seems to have been badly informed concerning the events going on at Bethlehem at that time: he was unaware of the fact that Melania the younger and Pinian had been settled there since 414 (see Note 109).

<sup>3</sup> In *Prol.* 180–1 I said that without unduly straining the figures which Palladius gives for his own career in Egypt, 399 might fairly be taken as the year in

Again, if Wittig's hypothesis be accepted—that Innocent, the monk on the Mt. of Olives, afterwards became Pope Innocent I,—Palladius' residence there cannot have been so late as 412, the date proposed by Tillemont; it would have to be placed in the period 386-8, the years of Palladius' monastic life that fell before his going to Egypt.

The time spent with Elpidius at Jericho (c. 48) may have fallen during this same period, or during the year spent with Posidonius at Bethlehem, or between Palladius' consecration and his exile.

On the other hand, the "long time" with Philoromus in Galatia, who was still living when he wrote (p. 133, 12), may be placed in the period after his return from exile (c. 412-13), but before he obtained a bishopric—he seems never to have been restored to Helenopolis; that under these circumstances he should betake himself to his native Galatia would be but natural. It was probably at the general pacification of the enmities stirred up by the controversies around St John Chrysostom, *i.e.* in 417, that Palladius was translated, as Socrates tells us, to the see of Aspuna in Galatia (see Note 3).

Lastly, it may be inferred that he died before 431, for at the Council of Ephesus the bishop of Aspuna was one Eusebius (Labbe, III 450).

I shall exhibit in a table the reconstruction of the chronology of Palladius' life that seems probable in face of all the evidence now available:

363-4.	Palladius born in Galatia.
386-8.	Monk with Innocent on the Mt. of Olives.
388.	Arrived at Alexandria.
390.	Withdrew to Nitria.
390-1.	Went to Cellia.
399.	Left Egypt and went to Palestine.
399-400.	Year with Posidonius at Bethlehem.
400 (early).	Consecrated bishop: mission to Ephesus.
401-2.	Accompanied St John Chrysostom to Ephesus.
403.	At the Conciliabulum of the Oak.
403-5.	Engaged in struggle for St John.
405.	Went to Rome in his behalf.

which he left Egypt, but that Evagrius' death (at which Palladius was present, as I still hold to be most probable) could hardly be placed before 400. If the figures given by Palladius in c. 38 in connection with Evagrius' life in Egypt are to be taken strictly, this is so. Tillemont, however, thought them compatible with 399; and when we consider the nature of the events on which this chronology turns—the number of years during which Evagrius abstained from cooked food or from bread, or ate green vegetables (p. 122),—and reflect moreover that Palladius did not write until 20 years after Evagrius' death, the conclusion will be borne in upon us that it is unreasonable to look for close accuracy in these figures. I therefore withdraw the first two lines and the note on p. 181 of *Prol.*, and compress the figures in the two tables so as to yield the totals 399. It may be pointed out at the same time, that this change lessens the difficulty discussed at the foot of p. 181 and the top of p. 182 of *Prol.*

406.	Exiled to Syene.
406-12.	At Syene and Antinoë.
412-13.	Returned from exile : with Philoromus in Galatia.
417.	Translated to Aspuna.
419-20.	Wrote Lausiaca History.
420-30.	Died during this decade.

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It would have been during the time spent with Innocent on the Mt. of Olives (386-8) that Palladius met Rufinus and Melania the Elder at Jerusalem. Many of the Palestinian and Asiatic experiences may have fallen in the years 400-405, during which Palladius seems to have moved about not a little. It was in 405 that he met Apronianus, Avita and Asella, and the others at Rome, and Pinian, Melania the Younger and Albina, (and no doubt Melania the Elder once again,) in Campania. During the exile in Egypt occurred not only the four years' residence at Antinoë, but also, doubtless, the visit to the Tabennesiot Monastery at Panopolis, on the journey either to or from Syene. The experiences at Ancyra in Galatia (cc. 66-68) probably occurred while Palladius was bishop of Aspuna in that country.

To this chronology I know of only two objections : (1) St Epiphanius' letter, already dealt with ; and (2) Palladius' statement that he had made Lausus' acquaintance in the consulship of Tatian, 391 (p. 169, 6) ; it would be natural to suppose that it was at Constantinople rather than in Egypt that Palladius met Lausus. This second difficulty, however, applies not only to the chronology I have adopted, but to any possible chronology ; for on any showing, the year 391 must have fallen during Palladius' sojourn in Egypt.

In conclusion I shall briefly dispose of a few items not yet noticed in this Appendix, which have been, or might be, supposed to afford chronological data for Palladius' life :

- p. 19, 21. Didymus' age : irrelevant (see Note 12).
- p. 102, 12. Alypius governor of (Upper) Egypt : irrelevant (see *Prol.* 296, note).
- p. 131, 3. St Basil's letters to Innocent and Palladius : irrelevant (see Note 80).
- p. 148, 15. The identification of Silvia or Silvania with the Pilgrim to the Holy Places (see *Prol.* 296, note) : erroneous (see Note 99).
- p. 148, 14. *κατ' ἐκείνην καιρῷ* belongs probably to the B1 text, perhaps only to B ; I have explained in *Introd.* lxxx my mistake in saying the clause has the support of s (*Prol.* 296, note) ; it was a blunder, too, (*loc. cit.*) to connect the journey from Jerusalem to Egypt at once with the Sack of Rome (410) and Palladius' exile (406). In the present state of the evidence it is impossible to decide whether this journey refers to Palladius' first going to Egypt in 388, or to his

exile there in 406. In favour of the former are the facts that in 388 he probably did go from Jerusalem, while there is no evidence that in 406 he was sent from Athyra in Thrace (where he was first imprisoned) to Jerusalem and thence to Egypt; in favour of the latter are the considerations indicated *Introd.* lii, liii. The year in which Jubinus became bishop of Ascalon (p. 148, 17) is not even approximately known (Gams, *Series Episcoporum* 453): there is some reason for supposing he was bishop in 415 (see Note 100).

Count has now been taken in the course of this Appendix of all the passages of the Lausiac History that seem to have any bearing on the chronology of Palladius' life.

I have not thought it necessary to consider a proposed identification of Palladius of Helenopolis with the contemporary Palladius who preached in Ireland.

It will be in place to refer to Notes 115, 116. I hope to deal elsewhere with the problems that concern the *Dialogus de Vita Chrysostomi*.

## APPENDIX VI.

### *Palladius' Literary Sources.*

Though it has been shown, by arguments universally (I believe) accepted, that Palladius in writing his *Lausiaca* History did not use any source or sources properly so called, either Greek or Coptic (see *Introd.* xiii), still there are a few places in which he seems, or may seem, to have employed earlier materials; it will help us to a right judgment on his book to have a list of his apparent literary obligations.

c. 64. Palladius reproduces Origen's inscription in Symmachus' book (see Note 113).

c. 65. The "Story from Hippolytus" is said to be taken from an old book (see Note 114).

c. 8. The closing paragraph is said to be based upon the *Vita Antonii*—the passage is printed beneath the text.

These three are the only occasions on which Palladius makes reference to written sources, but in two or three other places he can be seen to have employed documents.

c. 21. The closing paragraph, describing St Anthony's vision of the state of souls after death, is based on the similar vision in the *Vita Antonii* § 66 : compare with p. 69, 7—10 the following lines from the *Vita* : ἑθεώρησέ τινα μακρὸν ἀναβλέψας, αἰετὴ καὶ φοβερόν, ἐστῶτα καὶ φθάνοντα μέχρι τῶν νεφελῶν, καὶ ἀναβαίνοντάς τινες ὥσπερ ἐπτερωμένους· κἀκείνους ἐκτείνοντα τὰς χεῖρας· καὶ τοὺς μὲν κωλυομένους παρ' αὐτοῦ, τοὺς δὲ ὑπεριπταμένους.

c. 38. The last sentence (p. 123, 1—3) is a citation from Evagrius' work *Μοναχός* (see passage beneath text).

A few short pieces may possibly be thought to reflect the *Vita Pachomii* and the *Historia Monachorum* : the following is the evidence :

*Hist. Laus.* (p. 94, 3, 4) and *Vita Pach.* § 19 (cited p. 94) both say that St Pachomius appointed the most reliable of his monks—

#### *Hist. Laus.*

ἐπὶ τὸ διαπωλῆσαι μὲν αὐτῶν τὰ ἔργα, συνωνήσασθαι δὲ τὰς χρείας.

#### *Vita Pach.*

διὰ τὸ ἔργον τῶν ἀδελφῶν καὶ τὰς χρείας ἀγοράσαι καὶ πωλῆσαι.

Compare also the passages describing the funerals of the nuns (*Hist. Laus.* p. 96, 9—13 ; *Vita Pach.* § 22), both printed in full, *Prol.* 162.

In regard to the *Hist. Mon.*, the whole of c. 3, and especially the passage



(p. 27, 9—12, ed. Preuschen) cited in Note 52, may be compared with Palladius' account of the Tabennesiot discipline in the refectory (p. 91, 11—92, 3). Other passages are :

*Hist. Laus.*

p. 29, 12—14 : of abbot Or ; οὔτε ἔψευστό ποτε, οὔτε ὤμοσεν, οὔτε κατηράσατό τινα, οὔτε ἐκτὸς τῆς χρείας ἐλάλησεν.

*Hist. Mon.* (ed. Preuschen).

p. 28, 6, 7 : of abbot Ben ; μηδέποτε ὁμωμοκέναι, μήτε ψεύσασθαι ποτε, μήτε ὀργισθῆναι κατὰ τινος, μήτε ἐπιπλῆξαι λόγῳ τινὰ πώποτε.

In the story of Macarius' expedition to the garden of Jannes and Jambres

p. 49, 18—24 : λαβὼν καλάμων δέμα κατὰ μίλιον ἐν ἴστα σημειούμενος ἵνα εὔρη τὴν ὁδὸν ὑποστρέφων.....ὁ τοῖνον δαίμων.....συναγαγὼν ὅλους τοὺς καλάμους, καθεύδοντος .... πρὸς τῇ κεφαλῇ αὐτοῦ τέθεικεν. ἀναστὰς οὖν εὔρε τοὺς καλάμους κ.τ.λ.

p. 88, 17—21 : καὶ βαίων δὲ πλῆθος συλλέξας ἐβάσταζε σημεῖα τιθεὶς ἐξ αὐτῶν κατὰ τὴν ἔρημον, ὥς ἵνα μὴ σφαλῇ που ἐπανερχόμενος. ἀπονυστάξας δέ που τὴν ἔρημον καὶ ἔξυπνος γενόμενος εὔρε πάντα τὰ βαία πρὸς κεφαλῇς κατὰ αὐτοῦ συνηγμένα ὑπὸ δαιμόνων. πρὸς οὓς φησὶν ἀναστὰς κ.τ.λ.

p. 58, 5—7 : of Macarius Alex. ; ἐπὶ τοῦ χείλους μόνον ἔχων τρίχας καὶ εἰς τὸ ἄκρον τοῦ πώγωνος ὑπερβολῇ γὰρ ἀσκήσεως οὐδὲ αἱ τρίχες τῆς γενειάδος αὐτοῦ ἐφύησαν.

p. 9, 10 of John Lycop. ; ὥς ὑπ' ἀσκήσεως μηδὲ τὸν πώγωνα φῦναι εἰς τὸ πρόσωπον.

In spite of these resemblances of *Hist. Laus.* to *Vita Pach.* and *Hist. Mon.*, I do not believe that Palladius used either work ; had he done so at all he would surely have made much fuller use of them.

In regard to the Apophthegmata, I have not found in the Greek collection any pieces that could be regarded as preserving older material worked up also by Palladius. This supposition, however, is possible in the case of the Latin Apophthegma on Pior, mentioned in Note 76 ; but equally likely is it that the Apophthegma was derived from *Hist. Laus.* c. 39.

As stated in Note 26, Abbé Nau contends that Palladius derived the names Macarius and Amatas for the two disciples who buried Anthony, from the *Vita Pauli*, by the following process (see *Journal Asiatique*, 1900, ii p. 23) :

In the *Vita Ant.* §§ 91, 92, we find the statements : δύο ἦσαν...ὑπηρετοῦντες αὐτῷ [Ant.] διὰ τὸ γῆρας....κάκεινοι λοιπὸν...θάψαντες καὶ εἰλίξαντες ἔκρυψαν ὑπὸ γῆν αὐτοῦ τὸ σῶμα.

At the beginning of the Greek *Vita Pauli*, redaction b, we read : συντετύχηκα τοῖς μαθηταῖς τοῦ μακαρίου Ἀντωνίου τοῖς καὶ θάψασιν αὐτόν<sup>1</sup>.

<sup>1</sup> Bidez, *Deux Versions grecques inédites de la Vie de Paul de Thèbes* : (I have described these texts and the problems to which they give rise in *Journal of Theol. Studies*, 1903, Oct. p. 151).

Nau supposes that in some ms. arose the corruption τοῦ μακαρίου ἀββᾶ τοῦ Ἀντωνίου, and that out of this the two names Μακάριον and Ἀββάτου or Ἀμμάτου crept into the text. He holds that St Jerome's Latin is a translation made from a ms. containing this corruption, so that in the Latin we read: Amathas uero et Macarius, and in the Greek redaction *a* (agreed by all to be translated from St Jerome's Latin):

Ἀματὰς τοιγαροῦν καὶ Μακάριος μαθηταὶ Ἀντωνίου ὑφ' ᾧν καὶ ἐτάφη.

From this (according to Nau) came Palladius (p. 63, 25, 64, 1):

οἱ [Ἀντ.] μαθηταὶ...Μακάριος καὶ Ἀμ(μ)άτος οἱ καὶ ἔθαψαν αὐτὸν κοιμηθέντα.

In the article in the *Journal of Theol. Studies* (referred to p. 249, note,) I have shown that there are difficulties in the way of accepting Nau's view that redaction *b* is the original form of the *Vita Pauli*: in any case, there is not a single piece in either redaction of the *Vita Pauli*, outside Nau's ingenious series of conjectures, that could raise a suspicion that Palladius was acquainted with the Life in any form.

## APPENDIX VII.

### *Schedules of Readings, Introḍ. § 8.*

The principles on which these Schedules are constructed are explained on p. lvii. When β is cited in support of one reading and B<sup>†</sup> in support of the other, it is to be understood that there is no practical doubt as to the reading of β, although some B mss. give the rival reading. A number of representative B mss. have been used in the preparation of these schedules; but from the nature of the case there must always be a certain relativity about the readings of β. Cases in which the reading of β seems really doubtful are omitted. A certain number of the readings entered as β are in reality B (see *Introḍ.* §§ 9, 10).

#### SCHEDULE I: Variants apparent only in the Greek,

##### XXV VALENS

79, 3	φύσεως PT	φυσιώσεως VCWAβ
17	ἀπενεγκόντα PTAVC	ἀπενέγκαντα Wβ
18	ἐμοί PWTΑ	μοι VCβ
19	ἐνεπαίχθη PWVC	ἐπλανήθη TΑβ
80, 3	τῇ πολιτείᾳ PWTβ	τῆς πολιτείας VCA
5	ἀλλὰ PWAβ	ἀλλ' ἢ VCT
9	εἰσελθεῖν εἰς PWA	ἐλθεῖν εἰς VCTβ
11	τὸν γὰρ Χριστὸν PWTVC	τὸν Χριστὸν γὰρ Αβ
13	om PWTΑ (verss paraphr)	ποικίλῃ VCβ
	ἀδιαφορίᾳ PWTΑ	ἀδιαφορήσει VCβ
18	om τοῖς PWTΑ	τοῖς ἀγίοις VCβ

##### XXVI HERO

81, 14	φανῇ PW (φανείη TΑ)	παρεφάνη VC (παραφανείη β)
15	-λάχανον PWTΑ	-λάχανα VCβ
17	σημεῖα PWTΑ	σημείοις VCβ
19	πεντεκαίδεκα PWA	δεκάπεντε VCTβ
20	ψαλμοὺς after ιε' PWTΑ	ψαλμοὺς before ιε' VCβ
82, 5	om τῇν PT	τὴν Ἀλεξάνδρειαν VCWAβ
8	θεάτρῳ PWVC	θεάτροις TΑβ
	ἱπποδρομίαις PVC	ἱπποδρομίαις WTΑβ

##### XXVII PTOLEMY

83, 2	συνάγων PWTVC	συναγαγὼν Αβ
3	ἐτη δεκάπεντε PWTΑ	δεκάπεντε ἐτη VCβ
7	ἄχρι PWVC	μέχρι TΑβ

## XXVIII VIRGIN WHO FELL

83, 12 *πάλιν ἔγνω* PWA*ἔγνω* *πάλιν* VCTβ (*οἶδα ἔγώ* *πάλιν* B)

## XXXI ΠΙΑΜΟΥΝ

86, 12 *προρρήσεων* PWVC*προρρήσεως* TAβ17 *κόψαι* WTA (*κατακόψαι* P)*συγκόψαι* VCβ19 *καὶ μεταστειλαμένη* PWTA*μεταστειλαμένη* δὲ VCβ87, 3 *συναντῆσαι αὐτοῖς* PWTA*αὐτοῖς συναντῆσαι* VCβ11 *ὅπου ἂν* PWAβom *ἂν* VCT15 *εἰρήνην* PWT (error in app.)*τὰ εἰς εἰρήνην* VCβA(πρὸς)

## XXXV JOHN OF LYCOPOLIS

100, 6 *ἐκ (παιδὸς P, παιδίου Aβ)**ἐν (παιδίῳ)* VCWT8 *ἐ(ί)ς ὕστερον* PWTAom *ἐς* VCβ10 *τῆς A.* PWTA*τὸ A.* VCβ101, 11 *δὲ* PAVC

om WTβ

102, 6 *ἐν (τῇ συντυχίᾳ)* PWA*ἐπὶ* VCTβ*τῇ συντυχίᾳ* PWT(τὴν)Aom *τῇ* VCβ9 *τῆς Εὐαγρίου* PWAβom *τῆς* VCT12 *ἡγεμῶν* PWAVC*ἄρχων* Tβ13 *τὴν ἐμὴν* PWTA*τὴν πρὸς με* VCβ103, 1 *προσκαρτερεῖν* PWTβ*καρτερεῖν* VCA7 *ἐστὶν ἐκδ.* PWTVCὁ *ἐκδ.* Aβ10 *καταλείψαντα* PTA*καταλείψαντας* VCWβ12 *ἦν* PWT*ἐστι* VCAβ19 *ιδὲ* PWAβ*ιδού* VCT104, 4 om *αὐτοῦ* PWTVC*χεῖρα αὐτοῦ* Aβ9 *εἶπον (bis)* PWTA*λέγω (bis)* VCβ

om PWVC

δὲ TAβ

ὅτι PWVCβ

om TA

om PWTA

*αὐτῷ* VCβ11 *οἰνάριον* PWT*οἶνος* VCAβ20 *διηγησάμενος* PWTβ*διηγούμενος* VCA105, 3 *γὰρ* PWTA*καὶ* VCβ4 *κακεῖθεν* Pβ*ἐκεῖθεν* VCWTA*ἐπὶ* PWT*εἰς* VCAβ7 *ἀέρας* PWVCβ

om TA

14 *καὶ* PWTA

om VCβ

106, 1 om PWTA

*αὐτῷ* VCβ2 *μὲν* PWAβ

om VCT

4 *τὴν 'Αλ.* PWTAom *τὴν* VCβ12 *ἔβαψαν* PWβ*ἔρριψαν* VCTA

## XXXVI POSIDONIUS

15 *πραῦς* PWA*πρᾶος* VCTβ

ὅπως PWVCβ

om TA

107, 3 *διηγέσατο* PVC*διηγέτο* WTAβ10 *σημεῖα* PWTVC*μίλια* Aβ15 *παραμύθλιαν* PWTVC*παραμύθημα* Aβ17 *γεννᾶν* PWAVC*τίκτειν* Tβ

- 107, 19 παρεκάλει PWβ παρεκάλεσε VCTA  
 108, 1 τι ἔχει PWTA ἔχει τι VCβ  
 3 om PWAβ ἔχον VCT
- XXXVII SARAPION SINDONITA
- 109, 3 Σ. τις PWAβ τις Σ. VCT  
 110, 1 ὅτι PTVC om WAβ  
 13 διαβεβαιωσάμενοι PWAVC διαβεβαιούμενοι Tβ  
 15 τὸ χρυσίον PWTβ τὸν χρυσὸν VCA  
 19 τριῶν ἡμερῶν PWVC τρεῖς ἡμέρας TAβ (error in app.)  
 22 om ἐστὶ PWT ἐστὶ VCAβ  
 πείνα PWTβ νηστεία VCβ  
 111, 1 οἱ εὐτελεῖς PA οἱ ἐν τέλει VCWTβ  
 4 καὶ προσδραμ. PWA προσδραμ. δὲ VCTβ  
 τριβ. τε PWVCβ οἱ τριβ. TA  
 7 δανεισταῖς περιεπ. PWβ περιεπ. δαν. VCTA  
 10 οὖν PWTA δὲ VCβ  
 13 ὥχλησαν PWT ὥχλησεν VCAβ  
 112, 6 Λακεδαίμονας PWA Λακεδαίμονα VCTβ  
 8 om δὲ PWTβ ἐνάρετον δὲ VCA  
 ὄντα PWTα om VCβ  
 10 om PWTα αὐτοὺς VCβ (τούτους B)  
 113, 5 om PWTα (+ δὲ TA) οὖν VCβ  
 8 πρὸς PWVC om TAβ  
 9 καὶ λέγειν PWVC λέγοντες TAβ  
 13 εὔρατε PWTα εὔρετε VCβ  
 οὐδὲ PAVC οὔτε WTβ (error in app.)  
 τοῦτο ἐποιοῦν Pβ (ἐποιοῦμεν B) ἔλιον VCWTA (ἐλθόντων VC)  
 16 εἰσελθὼν Pβ εἰσέλθων (VC)WTA  
 περιειργάζετο PWTβ περιειργάσατο VCA  
 τίς εἶη PWTα τίς ἐστι VCβ  
 114, 5 ὑπηρετούση PTAVC ὑπηρετουμένη Wβ  
 6 εἰπέ PA εἶπον VCWTβ  
 ὁ θεὸς PTA(ὁ γὰρ θ.)β οἱ ὁ VCW  
 11 om τῇ PWTα τῇ σαρκὶ VCβ  
 τις PWTα om VCβ  
 115, 11 τοῦ πράγματος PWTβ τούτῳ πράγματι VCA  
 12 μέλλει (sic) PTA μέλει VCWβ  
 15 ἐλθεῖν PWAβ φθάσαι VCT  
 116, 3 ἐστι PWTα om VCβ  
 ἃ πεποίηκε θαυμαστὰ PWAβ (θαυ- θαυμαστὰ (ἃ) πεπ. VCT  
 μάσια) om τὰ VCTA(B†)  
 4 τὰ συντείνοντα PWβ



## SCHEDULE II: VARIANTS DISCERNIBLE IN THE VERSIONS.

( $l_2$  is not extant in these portions of the text, and  $s_2$  only in the first four chapters. An asterisk denotes that, the versions being neglected, the Greek mss. comply with the conditions of Schedule I.)

## XXV VALENS

- |       |                                       |                                      |
|-------|---------------------------------------|--------------------------------------|
| 79, 3 | *om καὶ αὐτὸς PWVCβlss <sub>2</sub>   | καταλαβὼν καὶ αὐτὸς TA               |
| 6     | *παρεσκεύασαν PTVCss <sub>2</sub>     | παρεσκεύασεν WAβl                    |
| 14    | τῇ ἀδελφότητι PWTΑβlss <sub>2</sub>   | om VC <sub>s</sub>                   |
| 15    | *ἡμῶν PWT                             | om VCAβlss <sub>2</sub> ( $s_2$ )    |
| 19    | *om ἄγιος PWT <sub>s</sub>            | ὁ ἄγιος M. VCAβlss <sub>2</sub>      |
| 80, 1 | *om ὡς PWTAs                          | ἀγγέλων ὡς χιλίων VCβ(ὡς ἀγγ. χιλ.)l |
| 2     | *om PWTAlss <sub>2</sub>              | μέσον VCβ                            |
| 3     | *om PWTΑ                              | αὐτῷ VCβl(ss <sub>2</sub> )          |
| 8     | om PWTΑβss <sub>2</sub>               | ἐπὶ πρόσωπον VCl                     |
| 10    | *om πάσης PWTAlss <sub>2</sub>        | πάσης τῆς ἀδ. VCβ <sub>s</sub>       |
| 16    | ἐστὶ PWTΑβss <sub>2</sub> (s paraphr) | ἡγησάμην VCl                         |

## XXVI HERO

- |         |  |   |
|---------|--|---|
| 81, 1   | om PWTΑβ   | ὀνόματι VCl(ss <sub>2</sub> )                 |
| 4       | om ἀγίων PWTAVCss <sub>2</sub>                   | τῶν ἀγίων βl                                  |
| 5       | *(τὸν) Μακάριον τὸν πρεσβύτερον<br>PWTΑ (om τὸν) | τὸν μακάριον Εὐάγριον VCβlss <sub>2</sub>     |
| 6       | *om PWTAlss <sub>2</sub>                         | φησί VCβ                                      |
|         | *προσέχειν PWTΑ (om ss <sub>2</sub> )            | χρησθαι VCβl                                  |
| 10      | *om PWTAs <sub>2</sub>                           | τὸν λογισμὸν VCβ(l <sub>s</sub> )             |
| 11      | *μηδὲ PWTβl <sub>s</sub>                         | om VCA <sub>s</sub> <sub>2</sub>              |
| 12      | *om PWTΑ(B†)l <sub>s</sub>                       | ἀρίστη VCβ <sub>s</sub> <sub>2</sub>          |
| 14      | *om PWTΑ(B†)s <sub>2</sub>                       | μόνη VCβl <sub>s</sub>                        |
|         | *θείων PTL                                       | om VCWAβss <sub>2</sub>                       |
| 82, 2-3 | *δὲ (after καταλ.) PWTΑ ( $s_2$ vac)             | καὶ τούτων οὕτως ἐχόντων VCβ(l <sub>s</sub> ) |
| 6       | *om PWTΑ   | τὸ δὴ λεγόμενον VCβlss <sub>2</sub>           |
| 10      | *om καὶ PWTAl <sub>s</sub>                       | ἐνέπεσε καὶ VCβ <sub>s</sub> <sub>2</sub>     |
| 12      | συντυχῶν PWTAVC <sub>s</sub>                     | προσομιλῶν βl                                 |
| 16      | *om PWTβl <sub>s</sub>                           | εἰς τὴν ἔρημον VCA <sub>s</sub> <sub>2</sub>  |
|         | *ἐξομολογούμενος PWTΑ(s)                         | ἐξομολογησάμενος VCβ(l)                       |
| 17      | om ἀγίοις PWTAVC <sub>s</sub>                    | τοῖς ἀγίοις βl                                |

## XXVII PTOLEMY

- |       |   |                          |
|-------|---|--------------------------|
| 19    | *om τις PWTVCllss <sub>2</sub>                                | ἄλλος τις Αβ             |
| 20    | *om PTβ   | γὰρ VCWAβss <sub>2</sub> |
| 83, 1 | om PWTAVCss <sub>2</sub>                                      | ἐκεῖσε βl                |
| 2-3   | *clause δροσίξει...πολλά after<br>δρόσον PWAVCss <sub>2</sub> | after λίθων Tβl          |

- 83, 3 om PWTAVC<sub>ss<sub>2</sub></sub> καὶ πληρώσας β1  
 om PWTAVC εἰαυτῷ β1(s)  
 7 om PWTAVCs (see Note 45) ἀλλὰ τὰ πάντα αὐτομάτως φέρεσθαι β1s<sub>2</sub>  
 9 \*om PWA αὕτη δὲ VCTβ1s

## XXVIII VIRGIN WHO FELL

- 16 om PWTAVC<sub>ss<sub>2</sub></sub> τῆς κέλλης β1  
 \*om PWTΑ αὐτῇ VCβ1(ss<sub>2</sub>)  
 s<sub>2</sub> ceases

## XXXI ΠΙΑΜΟΥΝ

- 86, 10 \*om PWβs τις VCTAI  
 \*om PWTAs ὀνόματι VCβ1  
 om πάντα PWTAVC(s) πάντα τὰ ξτη β1  
 13 \*om PWTΑ (s vac) τοῦ Νείλου VCβ1  
 21 \*ἡμῶν PA ὑμῶν VCWTβ1s (ὑμᾶς B)  
 87, 5 \*om PWTAls ἐφ' ἡμᾶς VCβ  
 8 \*om μὴ PWA μὴ κλίνουσα γόνυ VCβ (T μῆδεν γ. κλ.) 1s  
 \*καὶ<sup>2</sup> PWTAl ἀλλὰ VCβs  
 9 \*om PWTVCl λέγουσα Αβs  
 \*om πᾶσαν PWTAs πᾶσαν τὴν γῆν VCβ1  
 11, 12 \*ἡλωσάτω, ἡλωθέντες PWTVCl στηλωσάτω, στηλωθέντες Αβ  
 (s neutral)  
 12 \*τρίτην PVC (s om) πρώτην WTAβ1

## XXXV JOHN OF LYCOPOLIS

- 100, 8 \*ὥς ἐτῶν κδ' PWTAs om ὥς VCβ1  
 11 om PWTAVCs εἰς αὐτοὺς β1 (illuc)  
 101, 5 \*om PWTAs καὶ Ἀλβάνιον καὶ Ἀμμώνιον VCβ1  
 11 \*ἡσυχάσα PWAVCs ἡσυχάσας Tβ(1)  
 12 \*om PTs καὶ αὐτὸ VCWAβ1 (κ. αὐτὸς B)  
 102, 4 om PWTAVCs μόνον β1  
 \*ἐγκέκλει(σ)το PWVC(s) ἐκέκλειστο TΑβ1  
 5 om περὶ PWTΑβs περὶ ὧραν δευτ. VCl  
 6 \*ἐν τῇ θυρίδι PWTΑ (s neutral) om ἐν VCβ1  
 13 om PWTΑβs ἀπ' αὐτῶν VCl  
 104, 20 \*μου PWTVCs (1 paraphr) om Αβ  
 105, 1 (δια)πλεύσαντες PWTVCβ1 om As  
 5 \*ὑδρωπα μελετήσας PWTAls εἰς ὑδρωπα γὰρ ἐμελέτα τὸ πάθος VCβ  
 6 \*συμβουλεύευσαν PTβ (s neutral) συμβουλεύσαντες VCWA1  
 17 ιδέαν PW1 (s vac) om VCTΑβ  
 106, 1 \*θεοῦ PWT Χριστοῦ VCAβ1s  
 2 \*om PWTAs (1 doubtful) αὐτῇ κατὰ πρόσωπον VCβ  
 5 \*ἔχεις PWTΑ ἔχει VCβ(1s)  
 \*om ἡ PWTAs ἡ παραλογισαμένη VCβ1  
 11 ἀγιώτατον PWTAVC (s neutral) ἄγιον β1  
 \*καὶ εἰς τὸν ποτ. PWTβ om καὶ VCAls  
 12 \*om PWAVC1 πλύναντες Tβ (ἐπλυναν B) (s)  
 13 \*ἐτραυμάτισαν PAVC(s) τραυματίσαντες WTβ1

## XXXVI POSIDONIUS

- 107, 4 \*om PWT  
 20 om PWTAβl  
 \*ἄμα PWTβls  
 108, 1 \*om PWTA  
 ὑπάρξαι PWTAβ  
 4 καὶ ἔτεκε PWl
- τόπον VCAβls  
 καὶ εὖξασθαι ὑπὲρ αὐτῆς VCs  
 om VCA  
 ἡμῶν VCβls  
 δεῖξαι VClS  
 om καὶ VCTAβs

## XXXVII SARAPION SINDONITA

- 109, 3 \*om PWTA  
 9 \*καὶ τῆς φ. PWVCβl (s altered)  
 17 \*om ἐτέρου PWTA  
 110, 7 ἐσώθησαν ὑμῶν αἱ ψυχαί PWl  
 11 \*καὶ ἐσώθη (-θησαν PW) ὑμῶν ἡ  
 ψυχὴ (αἱ ψυχαί PW) PWTAs  
 13 \*πολλὰ PWTAl  
 \*αὐτὸν PWβls  
 21 om PWTAVCs  
 111, 1 om τινὸς PWTAVC (s doubtful)  
 4 \*ὕφ' ἐν PWβl (s 'to him')  
 5 \*ἄνθρωπε PWβ (l or. obl.)  
 \*ἡ...ῇ PWβ  
 6 \*om PWAβs  
 12 \*αὐτὸν PWAVCl  
 17 \*om καὶ PAs  
 112, 1 om ἐν PWTAVC (s doubtful)  
 2 \*ἔνα ἄρτον PWβl (s doubtful)  
 7 \*τὸν (om PW) πρῶτον PWTAs  
 8 \*οἷκω αὐτοῦ PWTβls  
 om PWTAVC(s)  
 17 \*om ὡς PWTA  
 113, 2 om PWTAβ (s neutral)  
 \*εἶδον PWTAs  
 3 διὰ τὸν πλοῦν PWTAVC  
 (s neutral)  
 7 om PWTAVCs  
 8 om PWTAVCs  
 10 \*om PWVCβ (l doubtful)  
 \*om PWTAls  
 11 \*ἡ πόθεν PWT(s)  
 18 \*om PWTA  
 \*μετὰ θάνατον PWTA  
 114, 1 \*ὠφέληθεις PWTA  
 3 om PWTAVC  
 4 om PWTAVC  
 om PWTAVC  
 5 ποῦ μένει PWs
- ὀνόματι VCβls  
 om καὶ TA  
 οὐδενὸς ἐτέρου VCβls (ἄλλου B)  
 ἐσώθη ὑμῶν ἡ ψυχὴ VCTAβs  
 om VCβl  
 om VCβs  
 om VCTA  
 μηδὲν ὅλως ἐν τούτοις γευσάμενος βl  
 γεολόφου τινὸς βl  
 om VCTA  
 om VCTAs  
 καὶ...καὶ VCTAs  
 τότε VCTl  
 αὐτοὺς Tβs  
 καὶ ζητοῦσα VCWTβl  
 νόμισμα ἐν βl  
 om ἔνα VCTA  
 τῶν πρῶτων VCβl  
 om αὐτοῦ VCA  
 ἄνδρα βl  
 ὡς ἀπὸ σταδίων φ' VCβls  
 ἤδη VCl  
 ἰδόντες VCβl  
 ἀγδιαν τινὰ ἐκ τοῦ πλοῦ βl  
 ἀκούσαντες δὲ τοῦτο οἱ ναυτικοὶ βl  
 ἐν τῷ πλοίῳ βl  
 εἰσῆλθες ὥδε TAs  
 ἄλλως τε δὲ VCβ (καὶ ἄλλως)  
 om ἡ VCAβl  
 μαθητῇ Ὀριγένους VCβls  
 μετὰ τὸν θάνατον αὐτοῦ VCβl(s)  
 οἰκοδομηθεὶς VCβ(l)s  
 ἐκεῖ βls  
 ἐγκατακεκλεισμένη ἐν κέλλῃ βl (s, om ἐν  
 κέλλῃ)  
 μηδέποτε βls ('at all')  
 αὐτῆς (ταύτης VC) τὸν οἶκον VCTAβl

12	om	PWTAVC		πρὸς τὸν θεὸν β1
115, 5	*om	PWTAl <sup>revs</sup>	(l vac)	ἀπελθὼν οὖν καὶ εὐρῶν VCβ (ἐλθὼν ηὔρεν)
6	*om	PWTAls		τελείως VCβ
7	om	PWTAVCs		ἀληθῶς β1
8	*σου	PWβls		om VCTA
13	*om	PWTAls		ὥς λέγεις VCβ
14	*om	PWTAs	(l vac)	δέομαί σου VCβ1 <sup>rev</sup>
15	*om	PWAls		ἀκμὴν VCTβ
	*οὐκ ἔφθασα	PTVCβ	(ἡλθον B)	om WAls
	*οὐδὲ εὔχομαι	PWAls		εὔχομαι δὲ VCTβ (εὔχου μοι VC)
116, 5	Ῥώμη	PTAVCs	(W vac)	ἐρήμῳ β1

## APPENDIX VIII.

### *Addenda and Corrigenda in Part I (Prol.).*

Mere misprints are not noticed. References, where no other indication is given, are to the present volume.

#### *Prol.*

- p. 2, 12. Palladius' birth must be placed in 363-4 (p. 244).  
p. 18, l. 5 of note 1. After B insert: or C.  
pp. 24-38. A few readings assigned to the mss. PC should be corrected by the present text and apparatus.  
p. 40, 12-29. The passage "Besides the anachronism . . . live with him," should be cancelled (see p. xxv).  
p. 42, 10-24. Cancel the paragraph: "Similarly . . . explained them" (p. 246).  
p. 43, 22-29. Cancel the passage: "And there was . . . only one cleric," as based on a doubtful reading (p. 101, 5); and in l. 33 for *five* read *four*.  
p. 48, 35. Dele: two.  
p. 50, 20-22. Cancel the passage: "and to separate . . . fix the date" (p. 246).  
,, note. Tillemont's difficulties disappear by the recovery of the pure text.  
p. 54, 4, 22, and p. 55, 31. Read: Cronius.  
p. 57, l. 8 of note. See *Prol.* p. 271, note.  
p. 59, 18. Read: Cod. 345.  
p. 60, List. I have met many other mss. of the *Paradisus Heraclidis*.  
pp. 77-84. On Anan Isho's *Paradise* see pp. lxxix, lxxx.  
p. 78, note 2, and p. 83, note 1. Paris ms. *Syr.* 317 is of cent. xviii.  
p. 83, Note. See Note 90.  
p. 84, 20. For 89-101 read: 89-95, 97-99, 101.  
p. 86, 27. The date of Vat. *Syr.* 123 is cent. vi (see *Introd.* lxxviii).  
p. 87, 13. Dele: much later.



- p. 96. To Version I. add: A 148—9. Story of Hippolytus, in Lagarde's *Anmerkungen zu der griech. Übersetzung der Proverbien*, p. 71 (Leipzig, 1863).
- p. 112, 29—35. Cancel the passage: "Thus . . . palm leaves"; (the clause ἡ καὶ κ.τ.λ. is metaphrastic enlargement).
- p. 114, 24—26. Cancel sentence: "In . . . first" (see p. 31, 8).
- p. 116 (and elsewhere). All the pieces of the Greek text of *Hist. Laus.* printed in *Prolog.* are the Metaphrastic revision.
- pp. 120—22. On the Schedule see p. lxxv.
- p. 122, 36—38. Dele the clauses beginning: "and all the brethren" &c., and "the community" &c.
- pp. 139—40. See Note 70.
- p. 140, l. 5 of note. See p. xlvii, ll. 5—7.
- p. 141, 25. See p. xlix, and Note 11.
- p. 145, 40. On titles of Evagrius' works see Note 75.
- p. 157, l. 3 of note. König (*Studien u. Kritiken*, 1878, p. 323) might have been cited in support of the view advocated on the Rules of Pachomius. On Ladeuze see Notes 49, 50.
- „ l. 9 of note. Ladeuze (*Cénobitisme Pachomien* 265) urges the same difficulty as Basset in regard to the Coptic letters; but Crum replies: "Pachomius might be imagined distinguishing the 24 Greek letters of the alphabet by their use as numerals, for which purpose he would never have seen the 7 Coptic letters employed" (*Archaeological Report*, "Egypt Exploration Fund," 1898—9, p. 56). This seems to meet the difficulty.
- p. 158, 11. König (*loc. cit.*) and Preuschen (*Deutsche Literaturzeitung*, 1896, 710) might also have been cited in support of the view that Palladius' Greek is the original of the First Ethiopic Rule.
- p. 165, note 1. 28 and 31 should be inserted in their places.
- p. 170, note. Ladeuze has supplied in his *Cénobitisme Pachomien* a full demonstration of the thesis that the Greek *Vita Pachomii* is the source of the Coptic Lives.
- p. 178, note 1. See Note 116.
25. For *had seen* read *had known*.
- p. 179, 9. See Note 112.
10. For *saw* read *knew*.
20. See Note 32.
29. For *fifty-third* read *fifty-sixth*; dele the sentence "There is no variation" &c., and note 6 (see p. 244, note 1).
- pp. 180—1. See Appendix V ii (p. 244, note 3): reasons are there shown for placing Evagrius' death and Palladius' departure from Egypt in 399 rather than 400.
- p. 185, 3—12. See Notes 86, 94.
- p. 188, 16. See Note 81.
- p. 189, 16—p. 190, 7. Cancel the whole paragraph (see Note 23).

- p. 190, note 1. See Note 59.
- p. 191, 18. See *Introd.* xi, xii.
- p. 195, 27. Read: 989.
- p. 199, 15—p. 200, 13. Dr Carl Schmidt has shown that the mountain on the Nile was not Gebel-el-Ter, but Pispir (see Note 37): this renders irrelevant the whole paragraph, and calls for corrections on pp. 201—2.
- p. 200, Note 4, l. 13 (on p. 201). The Tabennesiot monastery established by Theodore at Schmoun is mentioned in the Greek *Vita Pachomii* §§ 86, 88.
- p. 201, Table. In each column for *Gebel-el-Ter* read *Pispir*, and in col. 1 place it between Heracleopolis and Arsenoitis.
- p. 201, 25—p. 202, 1. Read: There is a displacement of Pispir to the south in the Latin; it is in its right place in the Greek.
- p. 202, 10, 11. The Greek itinerary is more correct than the Latin, Oxyrhynchus being the only displacement in it: Schmidt rightly considers this an additional argument in favour of the Greek being the original.
- „ 31. To paragraph (3) add: Dr Carl Schmidt asks: Would not Rufinus rather have placed the journey in the period of his own sojourn in Egypt, and when speaking of Nitria have represented the Macarii as still alive, and have introduced Pambo, Isidore, Moses and the other illustrious monks he tells us (*Hist. Eccl.* II 8 *et alibi*) he had met there? Similarly at Pispir would he not have introduced Poemen, whom he saw there (*ibid.*), rather than Pityrion? (*Götting. gel. Anz.*, 1899, 21).
- The large majority of the critics have accepted the view that the Greek is the original of the *Historia Monachorum* (see p. xiii).
- p. 209, 24. Redaction ii of the *Apophthegmata* exists in Greek in cod. *Vallicell.* F 56 and cod. *Bessar.* 346 (c. 1 wanting).
- p. 213, 16. Compare also Cassian *Inst.* iv 24, Sulpitius *Dial.* I 19, and *Apophth.* no. 1 under Joannes Colobus (in Latin in Rosweyd v xiv 3).
- p. 215, 10. On this whole Section see *Introd.* x, xi.
- p. 219, 15. Preuschen should have been coupled with Achelis in placing Pachomius' death in 340.
- „ 16, 17. On the date of the foundation of Tabennisi, see Note 49.
- p. 222, 5, 13, 15. Read: Cronius.
- „ 19. For *Gebel-el-Ter* read *Pispir*; and add that also in the *Apophthegmata* of Pityrion he is said to have been a disciple of Anthony.
- „ 36. Abbot Isaac also told Cassian he had seen Anthony (*Coll.* ix 31).
- p. 229, 12—22. Preuschen has shown that the *κάτοχοι* of the Sarapis temples were in no sense monks or the forerunners of Christian monks

(*Mönchtum und Sarapiskult*, 1903): he claims to have thus given its *quietus* to the last surviving of Weingarten's speculations on monastic origins. Accordingly the passage: "but the tendency . . . old Egyptian religion," and also the words: "both pagan and," and "Egyptian pagans and" (p. 230, 5, 10) should be cancelled.

- p. 235, note. Preuschen, in the work just named, has finally disposed of the notion, threatening to become fashionable, that St Pachomius had been a pagan monk.
- p. 247, 11. Duchesne has defended, as against Krusch, the authenticity of the Lives of the first monks of Condat (*Mélanges d'archéologie et d'histoire*, 1898).
- p. 261, 20. See Note 81.
- p. 262, 26. Where I pronounced Preuschen's treatment of the question as to the original language of the *Hist. Mon.* to be "very inadequate," Schmidt passed the same censure on my own examination of Preuschen's arguments: he has supplied the deficiency by an elaborate discussion resulting in an endorsement of the view that the Greek is the original (*Götting. gel. Anz.*, 1899, 13—22): see *Introd.* p. xiii. (On p. 13, when posing the problem, he strangely inverts Preuschen's and my positions, thereby perplexing Crum, *Archaeological Report*, "Egypt Exploration Fund," 1898—9, p. 57.)
- p. 264, 38—p. 265, 27. I have since noticed that the sentence quoted p. 264, 38, 39 occurs also in the Latin *Vita Eugeniae* c. 20: another sentence of *Hist. Mon.* (Lat. c. 11) is found in the same *Vita*, c. 5. This shows the hypothesis, that the *Acta Caeciliae* may have borrowed from *Hist. Mon.*, to be less unlikely than I had thought.
- p. 274, 14. Read Cronion and Cronius.
- p. 277, 30. The suggestion as to the authorship of the *Hist. Mon.*, here put forward as "the merest conjecture," has been taken in some quarters much more seriously than I had intended: I would rather withdraw it altogether than have it formally associated with my name.
- p. 284, 36. For *latter* read *former* (i.e. the Coptic).
- p. 286, 1—6, and note 1. The materials available in 1898 for a judgment on the various forms of the *Vita Pauli* were insufficient; the Bollandist Greek Life does not correspond to the Coptic and Syriac; the conditions of the problem were altered by the publication, in 1900, of Bidez' work, referred to p. 249, note. Here it will suffice to say that the theory of the Coptic being the original has been rendered more impossible than ever.
- pp. 288—91. Many gaps in the tables on these pages may be filled up from the tables given in Ladeuze's *Cénobitisme Pakhomien*.

- pp. 293-97. The whole ground of Appendix V has been gone over once again in Appendix V ii, and a number of errors rectified. There is therefore no need to signalise them here. I only note in regard to—
- p. 296, note 1. The whole of the first paragraph is irrelevant (see Note 99), and much of it erroneous (see p. 246).
- p. 297, 9. In further illustration of the reasonableness of the suggestion made, it is worth calling attention to the fact that the Greek of *Hist. Mon.* c. 27 says that Evagrius during his residence in Nitria (Cellia) used frequently to visit Alexandria: a circumstance that would not be suspected from Palladius' narrative.
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Though this List is long, not one of the corrections affects any substantive position occupied in the volume of *Prolegomena*.

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## II. SCRIPTURAL CITATIONS.

*Mere allusions are not included.*

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1 Kings (1 Sam.) xvii. 45	50 5 (note)	xxi. 32	13 7
Psalms v. 7	43 8	xxiii. 9	81 9
xxiii. 3, 4	23 1	St Mark ii. 17	103 4 (app.)
xlx. 16	139 17	ii. 18	13 1
xc. 10	44 14	St Luke v. 30	13 3
ciii. 20	76 7	v. 31	103 4
cxviii. 66	140 4	ix. 62	104 4
cxlv. 8	20 1	St John v. 14	141 19
Proverbs ix. 12	153 3	Romans i. 21, 26	142 7
xi. 14	83 11	i. 28	142 3
xii. 17	74 18	xiv. 23	13 19
xxiv. 42 (al. 27)	10 10	1 Corinthians iii. 18	98 6
xxiv. 76 (al. xxxi. 8)	11 1	vi. 9	22 18
Ecclesiastes vii. 16, 7	80 22	vii. 16	156 3
Job vi. 6	141 3	ix. 25	14 1
xl. 3	141 7	2 Corinthians xii. 5	168 7
Wisdom iv. 13	116 12	xii. 7	141 15
Sirach viii. 9	11 2	Galatians i. 18	11 15
xix. 30	14 23	iii. 28	144 5
St Matthew iv. 9	169 10	v. 22	13 25
vii. 16	13 23	Philippians i. 23	10 20
ix. 11	13 3	2 Thessalonians iii. 8	31 15
ix. 12	103 4 (app.)	1 Timothy i. 9	12 17
xi. 18, 19	13 7	1 John ii. 18	147 12

## III. PERSONAL NAMES.

*Scriptural personages are not included. The references are to the occurrences of the names in the text only.*

- Ablabius (prefect, see Note 102) 150 3  
 Abramius (monk) 145 9  
 Adelphius (see Note 86) 134 17  
 Adolia 128 20  
 Adolius of Tarsus (monk) 130 2, 22  
 Aenesius (monk) 143 7  
 Alaric 156 16  
 Albanus (companion of Palladius) 81 16;  
 101 5 (app.); 137 9  
 Albina (mother of the younger Melania)  
 147 5; 157 4  
 Alexandra ( anchoress) 21 4  
 Alypius (governor) 102 12  
 Amatalis (see Talis)  
 Amatas (al. Ammatos, and Sarmatas;  
 see Note 26 (3)) 64 1  
 Ammōn (for Ammonius, in app.) 29  
 16; 31 12; 32 1, 16; 33 18  
 Ammonius the Tall (see Note 19) 29 16;  
 31 12; 32 1, 16; 33 18; 35 (note); 78  
 1; 134 18; 135 5  
 Ammonius (which?) 101 5 (app.)  
 Amoun the Nitriot (al. Ammoun; see  
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 Anthony the Great 6 (notes); 18 12; 20  
 7; 26 14, 16; 28 19; 29 5; 32 7;  
 63-74 (frequently); 77 17; 137 3  
 Apenianus (see Pinianus)  
 Aphthonius (monk at Pabau) 94 1  
 Apollonius (monk in Nitria) 36 12  
 Aprianus (see Apronianus)  
 Apronianus (see Note 95) 129 10; 147 1  
 Arsisius (al. Orsisius; see Note 15) 25  
 11; 26 13; 134 12  
 Asella (see Note 78) 129 7  
 Asion (al. Arsion, Hagion; see Note 15)  
 25 12  
 Athanasius 16 8; 20 20; 28 18; 34 7  
 (app.); 158 5; 159 12  
 Avita (see Note 95) 129 10; 147 3  
 Basianilla 128 22  
 Basil the Great 34 7 (app.); 116 15;  
 117 1; 133 11; 149 14  
 Benjamin (see Note 23) 35 1; 36 1  
 Bosphoria 162 12  
 Candida 150 14  
 Candidianus (general) 128 22  
 Capito (anchorite at Antinoë) 152 16  
 Chacremmon (see Note 90) 137 12  
 Chronius (al. Cronius; see Note 89)  
 136 12  
 Clement of Alexandria 154 20  
 Colluthus (martyr; see Note 104) 154  
 9, 17  
 Constantius (emperor) 131 5; 158 7;  
 159 7, 12  
 Constantius (prefect) 157 20  
 Cronius (see Note 37) 25 12; 63 19; 66  
 8; 68 16; 69 4, 17; (136 12?)  
 Demetrius (bishop, see Note 8) 16 9  
 Didymus the Blind 19 19; 20 18; 34 7  
 Diocles (anchorite at Antinoë) 152 1, 2, 5  
 Diogenes (Cynic) 12 25  
 Dionysius (bishop) 106 11  
 Dioscorus the Tall (bishop of Hermo-  
 polis Parva) 29 16; 35 8; 134 14  
 Domninus (al. Domnion; monk at Rome)  
 113 17  
 Dorotheus (monk at Alexandria) 16 19  
 Dorotheus (anchorite at Antinoë) 151 17  
 Dorotheus (monk at Athribè) 86 1  
 Dracontius (see *Prol.* 154) 30 1

- Elias (monk at Athribè) 84 5  
 Elias (monk in Palestine) 144 15  
 Elpidius (see Note 91) 142 14, 23; 143 17, 22  
 Ephraim Syrus 126 1  
 Eucarpus (see Note 90) 137 18  
 Eugenius ("tyrannus") 101 2  
 Eulogius (the Scholastic) 64-68 (frequently)  
 Eulogius (variant for Evagrius, see p. lxxxv) 75 5; 78 1  
 Eunomia (see Note 95) 129 11  
 Eusebius the Tall 29 16  
 Eusebius (praepositus) 158 6  
 Eustathius (lector) 166 28  
 Eustathius (monk at Jericho) 143 8  
 Eustochium 128 11  
 Euthymius the Tall 29 17  
 Evagrius the Deacon 34 10; 35 9; 75 5; 78 1; 81 5; 101 5, 6; 102 9, 11; 116 6; 117 11; 118 18  
 Gaddanas (monk near the Jordan) 144 8, 13  
 Gelasia 151 4  
 Gregory Nazianzen 117 2; 149 14  
 Heraclides (al. Heraclius, see Note 3) 6 (notes)  
 Hero (see Note 43) 81 1; 137 18  
 Hesychas (monastery of) 128 18  
 Hierax (see Note 40) 69 17  
 Hieronymus 108 6; 128 8  
 Hippolytus 160 19  
 Hosia (al. Usia) 128 19  
 Innocent (see Note 80) 131 1, 8, 13  
 Isaias (monk) 37 12  
 Isidore (the hospitaller) 15 9; 18 12  
 Isidore (bishop of Hermopolis, see Note 7) 134 13, 17; 135 4  
 Isidore (presbyter of Seete; see Note 7) 60 13; 61 19; 62 1, 9  
 Isidore (which?) 30 6  
 Jacob (the Lame; see Note 89) 137 1  
 Jannes and Jambres (al. Mambres) 49 9  
 John the Baptist, his relics (see Note 82) 131 25  
 John Chrysostom 105 12; 129 5; 157 12  
 John (disciple of Macarius Aeg.) 44 9, 11  
 John of Lycopolis (see Note 61) 100 6  
 John (variant for Origen, see p. lxxxv) 29 17 (app.)  
 Jubinus (bishop of Ascalon) 148 17, 20  
 Julian (the Apostate) 20 13, 19; 132 21  
 Juliana (see Note 113) 160 6, 12  
 Julianus (see Note 79) 129 16  
 Lausus (see Note 5) 4 5; 5 1; 6 (title and notes); 8; 9 (notes); 11 23; 84 18 (note)  
 [On all the Macarii see Note 26]  
 Macarius of Alexandria 43 11; 47-58 (frequently); 63 5, 13; 79 14, 18, 19  
 Macarius of Egypt 43-47 (frequently)  
 Macarius (the homicide) 39 11  
 Macarius of Pispir 63 26; 66 10, 16  
 Macarius (president of the leper house in Alexandria) 23 8  
 Macarius (vicarius, see Note 111) 157 19  
 Macarius (variant for other names, see p. lxxxv) 31 11; 35 8; 81 5  
 Magna (see Note 114<sup>b</sup>) 163 13  
 Marcellinus (the Consul) 134 2  
 Marcus (ascetic in Cellia) 56 5, 8  
 Maximian (al. Maximin; emperor) 18 15  
 Maximus ("tyrannus") 100 17  
 Melania (or Melanium, see Note 85) the Elder 21 11; 29 10; 30 4; 57 12; 119 10, 19; 134 1; 146 1; 148 13; 151 21  
 Melania (or Melanium, see Note 106) the Younger 147 4; 151 20; 155 2  
 Moses the Libyan 124 14  
 Moses (the Robber, see Note 33) 58 14; 60 5, 10; 62 1, 12  
 Nathanael (monk) 40-43 (frequently)  
 Nebridius (prefect, see Note 102) 150 4  
 Nectarius (bishop of Constantinople) 117 5  
 Olympias (see Note 102) 149 21; 156 6  
 Or (monk in Nitria, see Note 17) 29 9  
 Origen the Great 34 7; 113 18; 149 13; 160 7, 11

- Origenes (Pambo's econumus) 29 17 ; 30 12 ; 31 11, 18  
 Orsisius (see Arsisius)  
 Oxyperentius 108 16  
  
 Pachomius the Great (see Note 49) 26 17 ; 52 5, 9 ; 88 1 ; 92 8 ; 93 9  
 Pachon (monk in Scete) 74 21 ; 75 8 ; 77 5  
 Paesius (monk) 37 12  
 Palladius 3 (notes) ; 6 (title and notes) ; 9 (title and notes)  
 Pambo (monk in Nitria, see Note 18) 29-32 (frequently) ; 134 12, 18  
 Pammachius (senator, see Note 111) 157 16  
 Paphnutius Cephalas (see Note 89) 137 4 ; 138 2  
 Paphnutius (the Scetiot, probably the same, *ibid.*) 134 13, 18 ; 135 4  
 Paphnutius (disciple of Macarius Alex.) 57 4  
 Paul (monk of Dalmatia) 156 9  
 Paul (monk of Pherme) 62 18  
 Paul the Simple (see Note 40) 69-74 (frequently)  
 Paul (son of Innocent) 131 6  
 Paula (of Rome) 108 11 ; 128 6  
 Paulinus (probably Paulinianus, see Note 88) 136 8  
 Peter (an Egyptian) 108 16  
 Philoromus (monk in Galatia) 132 16  
 Photina 129 2  
 Piamoun 86 10 ; 87 16  
 Pierius (see Note 21) 34 7 ; 149 14  
 Pinianus (al. Apen.) (see Note 107) 147 5 ; 155 11 ; 157 8  
 Pior (monk, see Note 76) 32 9 ; 123 4, 13 ; 124 2 ; 125 4  
 Pisimius (al. Pit., see Note 86) 134 17 ; 135 4  
 Piteroum (see Note 60) 98 16 ; 99 11, 17  
 Plato (philosopher) 12 25  
 Poemenia (al. Potamiaena) 106 1  
 Posidonius (monk in Bethlehem) 106 14 ; 108 10, 18  
 Potamiaena (see Note 10) 18 14  
 Ptolemy (monk who fell) 82 19 ; 83 10 ; 137 19  
 Publicola (al. Publicus, Melania's son, see Note 93) 147 16  
 Putubastes (monk in Nitria) 25 12  
 Pythagoras (philosopher) 12 25  
  
 Rufinus (of Aquileia) 136 1  
 Rufinus (the prefect) 35 (note) ; 148 16  
  
 Sabas (al. Sabbatius) 145 1  
 Sabiniana (aunt of St John Chrys.) 129 5  
 Sarapion the Great (see Note 68) 25 12 ; 134 12  
 Sarapion Sindonita (see Note 68) 109 3  
 Seleucus (count) 150 2  
 Severian 162 11 (app.)  
 Severus (prefect, see Note 107) 155 11  
 Silvania (al. Silvina, see Note 99) 148 15  
 Sisinnius (monk at Jericho) 143 17  
 Solomon (anchorite at Antinoë) 151 13  
 Stephanus (unknown writer, see Note 21) 34 7 ; 149 14  
 Stephen the Libyan (monk) 77 12  
 Stephen (monk who fell away) 137 17  
 Symeon 108 17  
 Symmachus (translator of O.T.) 160 13  
  
 Talis (Amma, nun at Antinoë) 153 8  
 Taor (nun at Antinoë) 153 16  
 Tatian (al. Tatt.) (consul) 169 6  
 Theoctistes 129 3  
 Theodora 128 16  
 Theodore (disciple of Amoun) 29 1, (18, 19)  
 Theodore (interpreter of John of Lycopolis) 102 18  
 Theodore (variant for other names, see p. lxxxv) 30 12 ; 31 18 ; 35 9  
 Theodosius (emperor) 15 6 ; 100 16  
 Theosebius 55 20  
 Timotheus (bishop of Alexandria) 33 2  
 Timotheus (chorepiscopus) 142 15  
 Toxotius (son of Paula) 128 6  
 Trajanus (general) 150 14  
  
 Valens (emperor) 134 6  
 Valens (monk who fell away) 79 1, 16, 20 ; 137 19  
 Vallovicius 128 14  
 Veneria 128 14  
 Verus (al. Severian) 162 11

## IV. GEOGRAPHICAL NAMES.

*Only those names are included which have a direct relation with Palladius' narrative or with the history of monachism.*

- Aelia 148 14  
 Alexandria 15 5, 10; 18 18; 19 18; 22 5;  
     23 26; 24 21, 24; 30 5; 37 2; 67 4;  
     68 14; 82 5; 94 3; 105 4, 5; 106 4, 6;  
     113 1; 133 21; 134 10, 17; 158 1, 6;  
     159 11: (map)  
 Ancyra 162 10; 163 10  
 Antinoë (Sheikh Abadeh) 151 8; 152 18;  
     153 7: (map)  
 Antioch 129 4  
 Aspuna (in Galatia) 6 (notes)  
 Athens 110 19  
 Athribè (see Note 46) 84 7: (map)  
 Babylon (Egypt) 63 22: (map)  
 Bethlehem 107 1, 16; 128 11  
 Bithynia 6 (notes); 105 8  
 Blemmyes (tribe, see Note 56) 95 5  
 Caesarea (in Cappadocia) 160 6, 12; 162  
     10 (app.); 163 10 (app.)  
 Caesarea (in Palestine) 165 15  
 Campania 10 7; 157 7  
 Cappadocia 6 (notes)  
 Cellia 47 23, 24; 51 12; 120 8  
 Climax (in Scete, see Note 44) 82 21  
 Constantinople 34 13; 118 20  
 Corinth 161 2  
 Dalmatia 128 8; 156 9  
 Dead Sea 144 11  
 Diocaesarea (in Palestine) 135 2  
 Doukas (Mount, see Note 91) 142 14  
 Edessa 126 1, 9; 129 17  
 Ethiopia (see *Prol.* 187) 25 4  
 Galatia 102 10; 132 15; 162 10  
 Helenopolis (in Bithynia) 6 (notes)  
 Heracleopolis (Ahnas) 63 22: (map)  
 Hermopolis Parva (Damanhour) 30 1  
     (app.); 134 14: (map)  
 Ibora (see Note 72) 116 14  
 Jericho 142 11  
 Jerusalem 83 12; 119 9; 130 1, 23;  
     133 22; 135 19; 147 18; 148 3  
 Jordan 144 9; 145 5  
 Lacedaemon 112 6  
 Lazarium (see Note 83) 132 8  
 Libya 10 5; 30 13; 51 11 (app.)  
 Lips (al. Libya): the South? 51 11  
 Lycopolis (Asyut) 100 6: (map)  
 Lycōs (Mount, at Asyut) 100 10  
 Lycus (river in Nitria) 28 19  
 Mareotic Lake (or Maria) 25 1; 39 13:  
     (map)  
 Mareotis (district by the lake) 77 13



- Marmarica (district between Cyrenaica and Egypt) 77 13  
 Mauritania 25 4  
 Mazices (tribe near Scete) 25 4  
 Mesopotamia 10 6  
  
 Niciopolis (Menuf, see Note 65) 106 7  
 Nile 29 7; 59 6; 86 13 (app.); 101 15 (app.); 152 19  
 Nitria (see Note 14) 15 12; 24 24; 25 15; 28 14; 29 8; 35 1, 9; 36 13; 51 12; 63 19; 101 4; 120 6; 134 11: (map)  
  
 Olives (Mount of) 130 11; 131 2, 12  
  
 Palestine 10 6; 105 7, 8; 165 16  
 Panopolis (Akhmīm) 94 6: (map)  
 Pelusium 148 20  
 Phaenicè (see Note 89) 136 13  
 Pherme (al. Pherman, see Note 35) 62 17  
 Pispir (Der el Memun, see Note 37) 63 26: (map)  
  
 Poemenium (see Note 66) 107 2  
 Porphyrites (mount and desert, see Note 60) 98 16; 107 4: (map)  
  
 Red Sea 63 23; 74 17  
 Rome 10 7; 16 6; 55 10; 112 14; 113 15, 16; 116 5; 129 6; 133 19; 148 6; 157 11  
 Rufinian basilica 34 15  
  
 Scete (see Note 14) 44 5; 49 2; 51 10; 61 20; 62 14, 16; 75 1, 7; 81 16, 17; 82 20; 137 16, 20  
 St Mark's basilica in Alexandria 133 21  
 St Peter's basilica in Rome 133 20  
 Syene (Aswan) 10 5  
 Syria 10 6  
  
 Tabennisi (see Note 48) 87 18: (map)  
 Tabennesiots 10 6; 48 3; 52 1, 4; 98 20  
 Thebaid 10 5; 52 3; 68 13; 87 18; 101 13; 106 3; 151 8; 156 10

## V. GREEK WORDS.

*The object aimed at has been to include (1) words of interest from their monastic or ecclesiastical use; (2) words derived from Latin; (3) words which seemed to be in any way of linguistic interest: it has been difficult to maintain consistency in the selection, and doubtless there are many failures.*

- ἀγάπη 42 11 (see Note 25)  
 ἀγριολάχανον 81 15  
 ἀδελφοκτονεῖν 22 15  
 ἀδελφότης (the community) 29 10 (and frequently)  
 ἀδηφαγία (al. ἀδδ.) 44 22  
 ἄδντος 91 10  
 ἀηδίζειν 167 19  
 ἀθεεῖ (adv.) 168 16  
 ἀθεής (al. ἄθειος) 119 21  
 ἀθλητής (τοῦ Χριστοῦ) 49 21  
 ἀθυριδωτος 51 13  
 αἰγυπτιστί 69 3  
 αἰρετικός 14 11; 46 17  
 αἰσχροπάθεια 139 5  
 αἰσχροπραγεῖν 70 2  
 αἰσχροργία 139 5  
 ἀκαλλής 10 25  
 ἀκαταλλήλως 14 11  
 ἀκοινώνητος 97 20  
 ἀκροθυῶς 4 7; 146 1  
 ἀκτημοσύνη 109 6  
 ἀλήθω 150 20  
 ἄλλοτριπραγμοσύνη 12 5 (app.)  
 ἄμαλ(λ)ος 90 1  
 ἀμετάδοτος 144 6  
 ἀμῶς 99 18; 153 8 (see p. 180)  
 ἀμφήριστος (on a par) 164 16  
 ἀνάβασις (rise of the Nile) 86 13; 101 14  
 ἀνάγνωσμα 164 17  
 ἀναγνώστης 116 15; 165, 166 (several times)  
 ἀναιρετικός 51 6  
 ἀναισθητεῖν 39 15  
 ἀναξιόπιστος 139 14  
 ἀναχωρητής 3 2; 151 12; 152 1; 153 1  
 ἀνδραγάθημα 30 2  
 ἀνεμόφθορος 140 11  
 ἀνεπαισχύντως 116 1  
 ἄνθραξ (carbuncle) 82 13  
 ἀνθρωπαρέσκως 12 10  
 ἀνθύπατος 157 16  
 ἀνορεξία 7 20  
 ἀντιρρητικός 121 1  
 ἀντίφωνον 130 17  
 ἀντίχριστος 80 8; 147 13  
 ἄνωθεν ἐκτιθέσθαι 10 8; 116 10  
 ἀξιόκουστος 43 6 (app.)  
 ἀόργητον (noun) 7 12  
 ἀπάθεια 12 3; 28 4; 116 4; 143 9; 153 13  
 ἀπαθής 34 12; 117 2  
 ἀπαθῶς 115 18  
 ἀπαράκλητος 124 13  
 ἀπαρτισμός 31 4  
 ἀπειροπλασίων 167 18  
 ἀπελπισμός 65 15  
 ἀπεριέργως 112 15  
 ἀπερίσπαστος 53 16; 54 1  
 ἀπειδοκεῖν 63 11; 76 21; 131 20

- ἀπὸ ὀμμάτων (blind) 19 19  
 ἀποκαθάρισμα 95 1  
 Ἀπολιναριανός 121 11  
 ἀπορροφεῖν 18 11  
 ἀποστέλλειν (ὁ θεὸς ἐφ' ὑμᾶς) 68 6  
 ἀποστηθίζειν 34 6; 56 9; 81 19; 96 5  
 ἀποταξία 147 10; 156 2  
 ἀποτάττεσθαι (to renounce the world)  
     36 12; 60 6; 64 10; 100 8; 104 1;  
     123 4; 131 5; 132 20; 146 18; 152 8;  
     154 6; 156 5; 157 17  
 ἀποχρεῖν 21 9  
 ἀπραγος 66 12; 80 13  
 ἀπτησία 7 12  
 ἀπύρεκτος (= ἀπύρετος) 31 2  
 ἄπυρον (uncooked food) 48 4  
 ἀργενταρία 30 8  
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## ADDITION TO NOTE 69 (p. 215, l. 21).

I notice that in the Latin Apophthegmata (Rosweyd, Bk. v. xv. 16) an abbot Sarapion speaks of "filius meus Zacharias." I have not met this apophthegma in Greek.

## ADDITION TO NOTE 94 (p. 227, l. 4).

### (*Chronology of Melania's Life.*)

After the Notes were in type there came into my hands the most recent investigation into the chronology of St Paulinus' life and writings,—P. Reinelt's *Studien über die Briefe des heiligen Paulinus von Nola* (Breslau, 1904). In saying (p. 226, note) that modern authorities take 394 as the date of St Paulinus' first Natalitial poem, I had overlooked the fact that Rauschen wavers between 394 and 395, inclining, however, to the latter year (*Jahrbücher der Christl. Kirche unter dem K. Theodosius dem Gr.* 463):—indeed St Paulinus' chronology depends on a series of most intricate and delicate combinations, as amply appears from Rauschen's Appendix XXIII (p. 547). Reinelt adopts 395; and in addition he holds that those mss. of the *Carmina* are correct which invert xxvii and xxviii, thus making xxvii the tenth Natalitial poem (p. 21). Either of these changes singly would make 403 the year in which *Carm.* xxvii was written; both together would take it to 404. These dates would place Nicetas' first visit, and consequently Melania's return, in 399, or in 400; and 400 is the date defended by Reinelt. The adoption of either date would not necessitate any other change in the chronological table given in Note 94<sup>1</sup>. As Reinelt points out, 373—399 or 400 for Melania's absence from Rome would yield the 27 years mentioned by Palladius, and also quite well justify St Paulinus' "quinque lustra" (p. 33)<sup>2</sup>. I see no difficulty in adopting 399 for Melania's return; but in regard to 400, it would have to be considered whether Rufinus' known relations with Apronianus (see Notes 94, 95) would admit of that date.

My reason for saying in Note 93 that the *Vita Melaniae Jun.* seems to imply that Publicola, her father and son of Melania the Elder, died before

<sup>1</sup> *Carm.* xxi, the eleventh Natalitial (they have got out of order), and the visit of Apronianus and the rest to Nola (see Note 95), would indeed have to be placed in 407 instead of 406, if 395 be the date of the first Natalitial poem.

<sup>2</sup> There is no longer, in face of Note 32, any need to readjust Melania's chronology so as to allow of her having met St Athanasius in Alexandria (Reinelt, p. 34): St Jerome's statements that she left Rome in the winter of 373 may be accepted without hesitation.

405, was as follows: cc. 6, 7 imply that it was not until after his death that Pinian and Melania withdrew from Rome; but in 405 Palladius found them already settled in Campania (pp. 157, 6—13; 10, 7). In view of Reinelt's unhesitating acceptance of Pagi's and Tillemont's argumentation in favour of 408, I went over the ground again, with the result that I found the case for 408 much stronger than I had previously considered it. The matter must remain in that indeterminate state: it is of no importance for the Lausiac History.

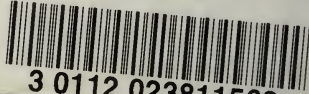








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